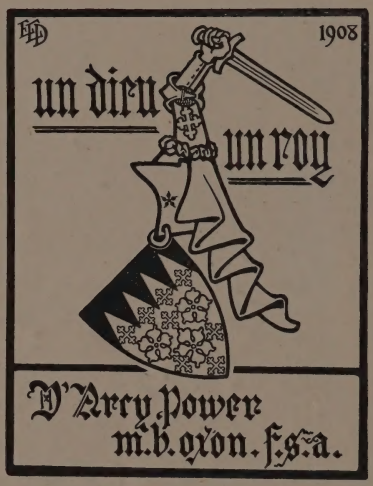
METHOD
OF
PHYSICK,
ETC.

PHILIP
BARROUGH

REBOUND. 1899

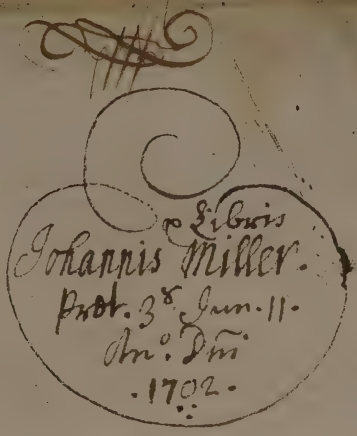
682/B

A. xxix. Bar.



S.T.C. 1509

of Richard Field see The Library 1931 XII- 1-39



De S.ᵗᵒ Georgio Vide Langhornij Antiquitates Albionenses pag. 201. qui in hac pag. 202 addidit haec verba. Adhuntinum adit Brodiaeum tertium ejusdem S. Georgij miraculum; quippe Doctori Boylano, qui hujus Martyris historiam vindicavit, annoq. duodecimo mensi agonizanti omnibus spem sustulit, quo ordinum mihori raptum esse posse tantisper de Deo bene sperandum esse non possim asserere.

exit 3ˢ 6ᵈ

D. Ann Porter
M. B. et M. P. R. C. Sh.

Nov: 16 1824.

For a Diabetes or inordinate pissing

Ashes of yoaks of oxen blade bone being burnt, and the ashes grown marvellously [illegible] helpes the Diabetes, or continual pissing. Seeds Mouse Eares and beaten to powder and given at a time helps such as the former if you do it 3 days together

Ex Libris
Johannis Miller
Anth. 1. 8. A.
1607.

For a weak sight & Deafnes

The juice of the water of Angelica being [illegible] to the eyes or ears helps Dimness of sight and Deafness:

[illegible] to wthout [illegible] in
our heads or [illegible]th
There is a berry wch you may [illegible] of the
Apothecaries, it is called Cortulus Judiæ; make
it into fine powder, & strew it in ye bags of
yor heads, if the lice be only there, & bind
the Cloaths close up, it will certainly
them all before it be next morning: if they be
about the Cloathes & Body also, then mix
some of ye powder wth some fresh butter
or hoggs-grease, and anoint the seams &
of the parting garments, especially about ye
neck, waste, & gathermgs of the garments, also
boyl some of the berries in a pint of fayre wa
ter, the weight of five pence of Mercury sub-
limate, then strain it, & bathe the party with
a cloth dipt in this water made blood warm
but especially about its joynts, and it will
quit him, though he be never so foul, approved
to kill the nits & lice
Coronaria, or Cotton weed or rud weed
or shrub weed [illegible] to them

Against Nits & Lice

Amaranthus, or golden flower or flower gentle

to kill Nits & lice

Broom or Broomrape, the same Boyled in Ly made of Burk ashes is the safest and best Medicin to kill lice in the head or Body of any, Southern wood killeth lice

Another

The inner Bark of the black Alder,

Tree. boyled in vinegar, is an approved remedy to kill lice cure the itch, and take away scabs

1. The Decoction of Roots in water and some Vinegar throughout the Heads of Dandriff and Scurf, and it Mark Commandeth against Baldness and Shedding of Hair.

2. Another
Mustard Seed is all so good for that same, Southern wood healeth the same that have their hair fallen off and are bald Causing the hair to grow again.

3. Another
The Froth of the Sea the hands being washed with it, it helps baldness trimly dresseth the head with hairs.

M. M.

THE METHOD OF PHISICK, CONTEINING THE CAVSES, SIGNES, AND CVRES OF INWARD DISEASES IN mans bodie from the head to the foote.

Whereunto is added, the forme and rule of making remedies and medicines, which our Phisitions commonly vse at this day, with the proportion, quantitie, and names of ech medicine.

By Philip Barrough.

Imprinted at London by Richard Field, dwelling in the Blacke-friers by Lud-gate.

1590.

9:325

Against Witchcraft

If any one be bewitched, put some quick Silver in a quill stop close and lay it under the threshold of the door. or S^t Johns wort born about one does one from being hurt either by Witches or Devils. Pick Tree love or one berry of Mathiolus saith it takes away ~~that~~ evill done by witchcraft

for the same

The herb Amara Dulcis, some call it Mor call, others bitter sweet, some Woody night shade, others fellon wort, it is a yellow yeb to be wove with traffs both in men and beasts.

Another — Holly, Holm, or Hulver Bush the Branches of the Tree defend Houses from Lightning, and Men from Witchcraft

Another — Misseltoe

it being long about the work remedies Witchcraft.

TO THE RIGHT HONORABLE AND HIS SINGVLAR GOOD LORD AND MASTER THE LORD *Burghley, high Treasurer of England, Knight of the most Noble order of the Garter, and one of the Queenes Maiesties most honorable priuie counsell. P. B. wisheth all health, with long life and encrease of honor.*

THE chiefest thing (Right Honorable and my singular good Lord) that emboldneth men to dedicate their labors vnto any personage, is the affinitie betweene the matter of the work which they offer, & the mind of him to whom it is presented. And as the ancient comicall Poets were wont to pen such Enterludes, as they thought would be plausibly heard of their auditorie: so our common writers do fashion and shape the subiect of which they entreat, according to the affectiō of him, whose patronage they require in countenancing their writings: this (I say) though it be practised of all writers now a daies, and might haue serued as a fit president for me to haue followed: yet haue I swarued and digressed from so generall a custome, in preferring this labor of mine to the view of your Honor (the matter so far dissenting from your Honors dispositions) so that as it may perhaps not without some colour be obiected, that I might haue prouided far better (had I bene any way sufficient) both for the acceptation of my labor, and also for the fit answering of your Honers affection, if I had treated of the politike gouernement of our countrie, and of the weilding of a common wealth: to the necessitie of which calling, not Fortune the Queene of the old Philosophers, but God himselfe hath called, or rather enforced you, if that opinion of Plato be true, that euery good Magistrate taketh vpon him his office vnwillingly. But that obiection will soone be taken away, if we consider how fooliſh a thing it were to instruct him with his imaginarie precepts, whom (besides a great light of nature) most happie experience hath made a perfite and absolute gouernor. Plato that most graue and wise deemer

of the ſtate tyrannicall, was ſo manie times conuicted of follie, how often he aduentured in the preſence of kings to diſcourſe of the regiment of a common wealth. Dionyſius (of whom it was doubted, whether he did more harme by his extreame crueltie, or good by his prouident wiſedome which both he left alike to his ſucceſſors to imitate) called that notable Philoſopher (whom I euen now named) in Scicilia of purpoſe to heare him, and with great patience liſtened to him, as he diſputed of mans felicitie, and admired him as he handled thoſe morall vertues, which Socrates his maſter was feigned to haue brought from heauen, and as he treated of the frame and machine of the world: but on a time (taking aduantage by the kings attention) when he had ſtolne into the diſcourſe of pollicie, Dionyſius felt himſelfe ſo moued, that he had exerciſed his tyrannie againſt him alſo, if Dio and Ariſtomanes had not recouered him out of his iawes, and ſo ridde him out of the land, by ſelling him to Polis the Lacedemonian marchant. And this was the verdict, that the wiſe king (when his furie was ſomewhat calmed) gaue of that moſt learned Philoſopher for his holeſome counſell (as he thought) namely, that his diſcourſes ſeemed vnto him to be the prattles of idle old men: ſo much experience diſdaineth to be controlled by arte, and ſo impatient is he of inſtitution, whoſe knowledge is acquired, *Vſu & Memoria*, (the two ancient parents of wiſedome.) What a great argument of folly therefore ſhall he giue, that ſhall go about to lay a plot for your Honor, from whence you may deriue an example of gouernement, who haue ſo manie yeares in ſo troubleſome a common wealth, and to the moſt wiſe & vertuous Princeſſe in the world bene reteined as a moſt honorable and graue counſeller? I will not ſay, as Zopyrus vnto Darius, or as Cineas vnto his Pyrrhus, or as Creſus vnto his Cyrus, the one of which by pollicie aduiſed his king to circumuent his enimies, the other allured them to his ſubiection by his eloquence, and the third by his owne vnfortunate experience directed him how to conuey any dangerous enterpriſe. All which ſerued their Princes to none other vſe, but to help them to purchaſe the worſt part of glorie by bloodie oppreſſion: but rather as a Neſtor vnto his Agamemnon, as a Zenophon vnto his Cyrus, and as a Plutarch vnto his Traian, which thought it not ſo glorious to tie their enimies to them by forced feare, as their friends and neighbors by peaceable amitie, the ſtrongeſt gard that Princes can truſt vnto. I muſt needs confeſſe that theſe compariſons do faile in repreſenting ſo much as I do conceiue, for that I may not feare the ſuſpition of flatterie in ſo manifeſt a truth, can the whole Scene of mans life ſo gorgeouſly and ſtately ſet forth by the hiſtorians of ſeueral ages, ſhew vs at one time, on one ſtage two ſuch notable actors (namely) ſo redoubted, ſo peereleſſe, and ſo vertuous a Princeſſe holding the ſcepter, ſo graue, ſo wiſe, & ſo prouident a counſellor ſuſteining the perſon of Eubolus? I would I might (my credit ſaued with your Honor) perſue your praiſes yet farther, but I know verie well, that you (who with an vnwearied affection do not ceaſe continually to cõmit ſuch vertuous deeds as deſerue to be eternized for euer, are ſoone tyred, whẽ you hear thẽ remembred by another. And truly I would not haue ſpokẽ ſo much for feare of offence, but that I know for a certainetie, that you aſcribe the being of your vertues to God the giuer

of

of al good things, before whom to extenuate our graces, I know not whither it be more blame worthy, then shameleſly to aſſume vnto our ſelues, whatſoeuer is wrongfully attributed vnto vs by our flattering friends. But to what end (will you ſay) are all theſe words? namely to this: to excuſe my ſelfe, in that I haue not labored to fit your affection in the preſentment of this my labor, which is ſo impoſſible, in reſpect of your ſingular knowledg in al kind of good learning, that there is no mā ſo ſelfwiſe or loftie, which feareth not to come vnder your learned cenſure. Which excellencie of yours when I had looked into, and had found my ſelf altogither vnable to anſwere: I purpoſed (as I thought) more politikely to aſſay your humanitie, which (indeed) graceth al the reſt of your vertues, which (I thought) I might ſoone abuſe in offering ſuch a ſubiect, in which ſome ſtudy & induſtry (beſides many years had made me in part able to iudge) & ſuch a one, as the earneſt affaires of the Common wealth, in which you are alwayes buſied, togither with the inconuenient vneaſines of the ſtudie hath kept your Honor from being acquainted with. Which bold attempt of mine, your wiſedome ſhall ſo much the eaſier be brought to pardon, by how much the more earneſtly your rare clemencie encouraged me to enterpriſe it: for I do plainly confeſſe, that I haue not thought this Booke of mine worthy to be peruſed of your Honor, as well becauſe of mine owne vnabilitie, who am altogither inſufficient to performe any thing that your Honor may like of, as alſo in reſpect of thoſe manifold graces, wherewith the Lord hath filled you: by the vertue of which you could in a tongue (far more eloquent then this of ours) diſcerne and know the ſecrets of Phiſick which I haue now in part reuealed: If the common weale of vs all did not rather carrie you away, than that delight which is otherwiſe reaped by priuate ſtudy. And yet neuertheleſſe, when I cõſider with my ſelfe, that it was not the affection of any popular praiſe, but an honeſt zeale to benifite my countrimen, which begot in me this deſire to publiſh this worke, and alſo (if I may without the ſuſpect of vaine glorie ſeeme to diuine of the iſſue of my labors) perceiuing that they might bring ſome cõmoditie vnto the more ignorant ſort of our cõmon Practitioners & Æmperiques (if they were with diligence peruſed:) & thirdly, when I perceiued in my ſelfe a certaine earneſt willingnes which I haue alwaies had (though of late it hath bene more vehemently inflamed) to cõmend ſome peece of ſeruice vnto your Honor: (I ſay) theſe cauſes meeting thus togither did eſpecially adduce me (though many doubts ſtept afore me in mine enterpriſe, offring to reinforce my ouer preſumptuous determination) with ſuch a bold confidency as it were to ruſh into your preſence, & to demand without any ſhew of merit, your Honors moſt fauorable Protection, that this booke of mine (vnable of it ſelf) may run vnder your Patronage, which as it were Gorgon his buckler, I will obuert and turne againſt all the venemous bitings of ſlanderous tongues. The Lord God, (who hath made you a notable inſtrument to work the aduancement of his glory, the furtherance & propagation of good learning) lengthen and protract your life beyond your fatal period, & giue you a wil to liue, a deſire ſtill to beare vp that burthen, which her Maieſtie hath laid vpon your ſhoulders, and with theſe, al good ſucceſſe in this world, & eternall happines in his kingdome.

Your honors moſt humble ſeruant,

PHILLIP BARROVGH.

The Preface to the Reader.

When God had perfited that wonderfull worke of his (I meane the frame of the world) and had ascribed to euerie part thereof his speciall duetie: namely to the water to harbor fishes, to the aire to vphold all feathered foules, to the earth to foster beastes, and to produce and bring forth good and holsome herbes and trees: and ouer all these, as regent and gouernor, had appointed man his last and noblest creature: he demanded of his Angels who were present with him at this worke, what might be desired in this so rare and strange a workemanship: who answered, nothing but a tongue to vnfold the secreats of his labors, to talke and commune of them, with the which also, he, as workeman of all, might be extolled and magnified, who partly moued with this suggestion, perceiuing it to be a notable meanes to aduance his glorie, as before he had infused into man a conceaueable minde, apt to vnderstand his misteries: so now he gaue him a tongue, able to vtter the sundrie conceptions of the heart whatsoeuer it imagined. This fable proceeding (I know not from what braine) is remembred of Philo the Iew, in his treatise of the world which seemeth to implie thus much, that as there is nothing within this mortall circuite, that God hath, as it were kept to himselfe, and not made subiect to the industrious capacitie of man: so there is no meanes by which a man can approch neever vnto the perfection of that nature which he first enioyed, and then lost by his fall, then by the painefull indagation of the secretes of nature, or any way, whereby he may more truely glorifie his maker, then in his life-time with his tongue to communicate that knowledge which he hath by his industrie atchiued, and to haue a care also, that it may be faithfully commended to his posteritie. And doubtlesse this was the consideration, that moued the wise king Solomon to wade so farre in the searching of the causes of things, who abandoning all those glistering shewes which his riches and kingdome profered him, applied his minde to the studie of nature, and compiled a great volume, wherein he largely discoursed not onely of birds and beasts, but of all herbes and trees, euen from the cedar of Libanon, to Hisop that springeth out of the wall. And the selfe same opinion of the excellency of that kinde of life, hath from time to time inuaded the mindes of many kings and noble personages, vowing to themselues without any light of their forefathers, to go through the cloudie darkenesse of nature. And although they sometime stumbled, yet are they to be pardoned, if we consider both the obscuritie and the length of the way they went in. Zoroastes the reputed sonne of Noie was the first, that of manie confused experiments, beganne to fashion out and as it were to delineat the beginning of an arte by setting downe certaine preceptes of the same, and after him Osiris the king of Ægypt, and Zesostris also king of the same country (though rudly) laid the foundation of Astronomy by demonstration of the course of the heauens, and of phisicke by opening the nature of manie herbes, and also of the secretes of their water of Nilus. To the worthines of which secrete, Plato that great Philosopher did willingly subscribe, when falling into a grieuous maladie in Ægypt, and being not able by his owne experiments (though he had assaied many) to cure himselfe, he was preserued by the Priestes of that countrie, who taught him the vertue of their water, whereas after, in remembrance of this benefite, he wrote this verse, rehearsed by Laertius:

Laertius: Mare vniuersa proluit hominum mala: *the sea doth wash away all the infirmities of man. So that by this we may see, that this noble and learned Philosopher had neuer brought vs newes out of Ægypt, either of their pollicie and gouernement of their countrie, or of the rare and exquisite knowledge in Astronomie, if he had not tasted of the benefite which the Phisicke of that time affoorded him. But we will remember some of those kings, who had an especiall fantasie to this arte, whose names are deuolued and brought vnto vs by the succession of ages, though their workes haue not escaped the wracke, but haue perished in the sea gulfe of antiquitie, which hath swallowed the doings of many men. And Mithridates the king of Pontus shall be the first, who at one time vndertooke two mightie battailes, the one with the Romanes, the other with nature. In the last of which the more dangerous he preuailed like a conquerer, and in the first he dealt so valiantly, that the glorie of his forepassed victories suppressed and killed the remembrance of his last ouerthrow. The which (as Plinie remembreth) was a like profitable to the common wealth, and to mans life: for in his manour where he lay, there were found manie bookes written by his owne handes, both of the vertues of herbes, and of the constitution of mans bodie, with remedies of manie infirmities of the same. Euax also the king of Arabia wrote a booke of the effectes of simples, which he dedicated to Nero the Emperor. But what should I recken particularly the names of euerie one, when in former ages there was no king, either of Æthiopia, Ægypt, or Arabia, who did not himselfe either write somewhat concerning this arte of Physicke, or else by his liberalitie encouraged others to imploy their times in the same? which may make much (no doubt) to the credite of the arte, when as kings haue appropriated it to themselues, and haue thought themselues honored by the profession of the same. And as many arguments do induce me to beleeue besides the witnesse of the Historians, that Physicke is the art, wherein many kings haue trauelled and delighted: so nothing more strongly then this, that whereas other gods were tyed to their seuerall places, as Iupiter to Elis, Diana to Ephesus, Apollo to Delos, and so forth. Æsculapius the sonne of Apollo by the daughter of Phlegias made a god for his cunning in Physicke, hath his temple and altars euery where in Corinth, in Lacedemon, in Athens, in Thebes, in Epidaure, in Arcadia, Messenia, and in many other countries (as Pausanias remembreth) all which honors which were done to him (no doubt) were instituted by the kings & rulers of those countries, who especially fauoured that arte, thinking it great reason, that he who inuented an arte so generally auailable for mankinde, should be generally honored of all men. And (I pray you) how much inferior was the renowne of Hippocrates, who descended of his lyne, sauing that the one was placed amongst the gods in heauen, and the other reuerenced as a mortall god vpon earth? Did not he make Coos, the place where he was borne, of an inglorious Iland, a famous countrie, onely by the accesse of other nations, who were brought thither by the report of his wonderfull skill in Phisicke? what familiaritie had he with kings? what estimation among the Philosophers of that time, as Democrates and other? and to conclude, how was his fame spread vniuersally throughout all Greece? I will not tarie vpon the recitall of the famous Physitions, who haue liued before vs in seuerall ages, as Dioscorides, Galen, Paulus Aëtius, Ægineta and others. For it will easily appeare of what credite this noble science of Phisicke was in times past, if you consider the insolencie and pride of ancient Physitions, whereof manie of them disdained the fellowshippe of kinges, and some of them emboldned onely by the credite of their science purchased amongst men, grew to such impudencie, that they would haue ceremonies and rites performed vnto them as vnto gods. One such was Themison Cirius the daintie of Antiochus, another was Thessalus*

whom Galen maketh mention of, who went about to innouate and change the method of Physicke set downe by Hippocrates and others. But the most famous of all was Menecrates the Syracusan, who foolishly vsurped the name of Iupiter, oftentimes boasting, that by his Art he could breath life into mortall men, after the manner of Iupiter, which arrogant title the people neuer went about to derogate from him, but rather supposed that it was deserued on his part, because he cured manie of the falling euill, which disease especially raigned in his time. This Menecrates in a certaine epistle which he wrote to Phillip the king of Macedone vseth these words: Thou art king of Macedon, and I of Physicke, it lyeth in thy power at thy pleasure, to destroy men which enioy their health, and in mine to preserue sicke men, and restore dead men to life, and to keepe the health of men vnspotted, euen vnto their old age, if they will obey me. Vnreasonable surely and monstrous was the pride of this man, and it was so fedde with the applause and approbation of his citizens, who wondred at his rare cunning, that he marched in the citie with a traine of gods after him: one in the habite of Hercules, another in the shape of Mercurie, another tooke vpon him the forme of Apollo, and he himselfe supereminent in the midst resembling Iupiter, woare a purple robe, and a crowne of gold vpon his head, and held in his hand a mightie scepter. The opinion of this science did so possesse the mindes of the people in those dayes, that they imagined the professor of the same to be sent immediatly from heauen, for the commoditie of the whole countrie, and for the preseruation of mankinde: which made them not to doubt to doe vnto them all superstitious reuerence that might be, whereof grew this excessiue pride, which hath arested as it were the mindes of manie Physitions. I would not wish that the Physitions of our time should draw this vnto an example, but rather with all lowlynesse to visite euen the poorest, when their helpe is required: for seeing that the life of the most miserable vassall is as deare in the sight of God, as the life of the most renowmed Monarch, shall not the Physition looke to haue a shrewd checke at Gods hand, if either he hath proudly denyed his helpe to the poore, or negligently visited them? I will not discend into this common place, though (to speake the truth) the arrogancie of many of our Physitions might giue me sufficient occasion, wishing them to leaue off to imitate the swelling insolencie of Menecrates and the rest, and to tracke rather in the steppes of Hippocrates and Galen, of whom it is thus written, that they neuer disdained to shroud themselues vnder the simplest roofe in their countrie, to do the poorest man good. And as they themselues said (besides the glorie that they purchased by their curteous benignitie) they added alwayes to their cunning, and by experience confirmed their arte and knowledge, which might well stagger, if you respect the infinite varietie of diseases, and the strange diuersities of mens dispositions. And truely if nothing else, yet the enriching of their knowledge which is gathered especially by long experience, might be cause good enough to attract and draw them to lay hold of anie occasion to go to the diseased person. And in mine opinion, the neglecting of this, which proceedeth either from couetousnesse or pride, hath bene the onely cause, that euen from the beginning, there haue bene reckoned so few good Physitions: For (exempt onely Hippocrates, Galen, Auicen, Ægineta, Aëtius, and Soranus, though the number of common Physitinos hath bene great) you shall not finde any that haue climed vp to the perfection of their science, nay farre from that which might chalenge the fift or sixt place. which although some men will ascribe to the laborious difficultie and confused vastenesse of this art especially: yet I dare boldly affirme, that there hath not bene nor is, any such blocke or stay, which hath impeached so much their endeuors,

endeuours, as the defect of experience. And truely I cannot more fitly compare our empiriques and practitioners, then to him that purposeth to be a seaman & trauailer, who though he studiously striueth to attaine to the perfection of his arte, though he carefully busieth about the cosmographicall mappes, though he industriously peruseth the bookes of Nauigation, nay (that which is more) though he diligently conferreth with verie expert sailers: yet when he hath forsaken the quiet hauen, and launched out into the rough seas, and hath taken vpon him the gouernment of the ship, when he shall behold so manie horrible mountaines of water, the roaring of so manie huge waues, and the outraging surges of the disquieted monster, he will then confesse that he onely dreamed before, when he imagined of the course of the seas, that his bookes were lame schoolemaisters, that the tales of his companions were a great deale lesse then the things themselues: when he shall cast vp his eies, and thinke that euerie starre which he had hoped to haue vsed as guides and directions, had threatned his ruine and destruction, when he shall looke downe and tremble at the rising of euerie waue, when he shall turne him about, and with great feare seeke to eschew those rockes, which he had red were couched in that part of the sea, & to conclude, when he shall consider the hugenesse of the Ocean sea, and the smalnesse of his barke, he will thinke sure the least pirrie or gale were of force to ouerwhelme him, notwithstanding his great cunning he had thought he had gained on the land: Euen so fareth it with our common phisitions, who, while they containe themselues within the compasse of their little studie, where they doe as it were, è tabula pictos ediscere mundos, where they perceiue their science redacted into a method, where they see Galen reaching his hand to them to lead them throughout the whole bodie of phisicke, by whome they are taught the constitution of the bodie, the diuersitie of temperature, the varietie of diseases, the causes, signes, and symptomates of the same, they straigl tway imagin, that they haue runne the race, and that they haue acquired as much knowledge as becommeth an Aemperique. But after that, when they shall go into the commonwealth to practise, when they shall meet with diseases, which Galen neuer dreamed of, when they shall view the maruellous and secret affections and proprieties of mens bodies, the sodaine and momentanie changes of the same (which a man can scarsly follow with his minde) when they shall perceiue, that in respect of the strange temperature of the bodie, and the violent alteration of the same, they scarsly can aime at the disease, when they shall strike vpon so many rockes, besides their great paines and watchfull industrie: will it not (thinke we) amase them? will they not confesse then, that their arte is vnperfect? will they not acknowledge (thinke you) that as experience was the ancient beginner of phisicke: so, that now it is the true and sincere accomplisher of the perfection of the same? Since therefore the case so standeth that arte is weake without practise, and that (as Galen saith) experience is gotten longo rerum vsu: let the Phisition (if he doth not preferre lying fame and vile lucre before true and absolute knowledge) let him (I say) that his mind may be enriched, not leaue the poorest house vnfrequented. But to say the truth, there is nothing derogateth so much from the excelling in their science, as doth the opinion of perfection, which is especially gotten by the iudgement of the multitude, the peruerse determiner of things. For when a man knoweth his name to flie amongst them, he sitteth still, and admireth himselfe, thinking then, that he hath studied enough both for himselfe and his countrie, when he hath gotten his name enrolled amongest the number of excellent phisitions by that ignorant and vnaduised register. I haue spoken this by the way, and the interiection of these fewe lines hath not made me to forget (good Reader) that I before discoursed of the glorie of this science, and how it hath bene accompted of in times past: the dignitie whereof, though it be something lessened and empaired

(which whether it hath happened by the ignorance of our phisitions, or by the siniſter opinion of the world I will not now diſcuſſe) yet if we will vprightly wey with our ſelues, we may perceiue that the iudgement of men hath not anie whit detracted from the true dignitie of the thing it ſelfe. For truely what can be more noble then to preſerue the body of a man in a good eſtate, which of the Philoſophers is termed a little world, in reſpect of the varietie of his ſeuerall functions? What can be more excellent then to be able to maintaine and keepe in order that beſt workmanſhip of God, and (that which is more) to correct, reforme and amend it, and as it were a cunning Pylot to gouerne and rule it as a little veſſell caſt out into the great Ocean, ſubiect (I doe not know) to how manie rockes and dangers, if it be not vprightly weilded? And ſeeing there is nothing giuen vnto vs of God, more acceptable then the health of the bodie, howe honorablie muſt we thinke of the meanes, by which it is continued and reſtored if it be loſt? Pirrhus the king of Epir did ſacrifice vnto no other God or goddeſſe, but onely vnto health, to whome he erected a famous temple in his own country, calling it Templum ſanitatis. He contemned or at the leaſt neglected all oracles which other princes buſily ſought after, as predictions of the euents & ſucceſſes of the battailes which they attempted, or anie other the like enterpriſe. He craued nothing at the hands of the gods, but onely the fruition of his health, thinking that induſtrie and diligence, meeting with the health of the bodie, were able to atchiue any thing, were it beſet with neuer ſo manie dangers. And in mine opinion (as the Hiſtorian verie grauely diſcourſeth) men do fooliſhly erre, when they complaine of nature, for limiting the age of man within the compaſſe of ſo few yeares, as three or foure ſcore: when as truely, if the matter were well expended, we would confeſſe, Induſtriam potius quàm tempus deeſſe (as he ſaith) and that there is no arte or ſcience, be it neuer ſo difficult, but might be perfitly knowne within that ſhort precinct, if the greater part of our life did not paſſe and vaniſh away in darkneſſe (ſlouth and ignorance drowning and ouerwhelming in vs all light of nature) or if the courſe thereof were interrupted and cut off by vntimely death, which is haſtened on our partes by our inordinate and heedleſſe liuing. The yoong man flouriſhing as it were in the Aprill of his age, cockereth in himſelfe a fooliſh imagination of his owne luſtineſſe, and reputeth it as a diſcredite to him to ſeeme to feare the approch of any diſeaſe, leauing the prouident gouernment of the body to decrepite and withered old age. In the meane time he layeth the reyne vpon his affections, and expoſeth himſelfe to anie inconuenience: either he welweareth in idleneſſe, or is tyred with immoderate exerciſe, or (that which is incident ſpecially to that part of our age) he admitteth vnſeaſonable watchings, ſurfetting bankets, and the vnſatiate executing of the follies of Venus, thinking indeed that there is nothing leſſe agreeing vnto youth and adoleſcencie, then to be pliant and obedient to any commendable and wholeſome method of life: yea many of them are of this mind, that the time of their youth is infamouſly ouerſlipped, when they do not ruſh in their voluptuous and inordinat demeanour at what time the luſtie prime of their age doe ſomewhat enable and ſupport them: and if at anie time they be ouertaken with any infirmitie (which often happeneth) as vnwilling to be beholding to the ſcience of phiſicke, they leaue it to be worne away by the ſtrength of their body, which indeed I confeſſe hideth many diſeaſes, and for the time taketh away the ſence of them, but it neuer vtterly extinguiſheth any: for although in the infancy of the infirmity, in reſpect of the weakeneſſe of it, it be eaſily depreſſed and ouermaiſtred by the valure of the body (which in youth is ſomething puiſſant and forcible) yet when age comming on with his ſtealing ſteps, or elſe reckleſſe life doth detract from the force of the one, and maketh way for the other to ſpread and gather power, the diſeaſe being as it were the ſuruiuour poſſeſſeth the whole body, and at the laſt

procureth

procureth his vtter subuersion. And manie times it happeneth that a disease breaketh out in olde age, the cause whereof perhappes was giuen in our youth. And it fareth with vs, as doth with them which are bitten with that little serpent of Arabia, which striketh a man, but so secretly, that he neuer feeleth it, neither doth he know it but by the wound which sheweth it selfe a long time, after the foundation thereof was layd. The opinion that the ancient Phisitions had of the effect of snowe water is of force to perswade this, who haue written, that if snowe resolued into water be dronken of a yong child, it will as it were maintaine warre against naturall heate, and that with such continuance, as it will not shew hys effect, vntill he hath attained vnto extreame olde age. I doe not altogither beleeue this, although the great cold which is naturally in that water, may leade me to thinke, that it is of a mightie operation. But there is nothing more certaine then this, that manie men, reposing too much trust in the strength of their bodies, and so being careless in gainstanding and resisting the beginnings of manie maladies (which their dissolute order of life hath begotten and engendred) haue bene yoked by olde age before the course of their yeares did require it, and haue brought it so to passe that their bodies haue bene nothing else, but storehouses and mansions of diseases. Which kinde of men I may well compare to an euill and negligent tenant, who being setled in a faire dwelling house by his Landlord, suffereth it to ruinate, and in the end to fall vpon his owne head for want of repairing: so they, when God hath bestowed their bodies vpon them as gorgeous palaces or mansion houses, wherein the minde may dwell with pleasure and delight, doe first by their euill demeanour shake, and discrase them, and then being altogither careless of repairing thē do suffer thē to run to destruction, or else while they go about too late to vnderprop them declining to ruin, (as he that is lodged in an old cabbin feareth, least with euerie puffe of winde it should be ouerturned) so they quake at the least alteration of their bodie, and at euerie little paine, do expect a finall dissolution: then will they confesse vnto you, that while they ryoted vnaduisedly in their youth they did but build matter for repentance in age. And what doe they else but by their examples giue vs to learne, that as the interception and præcision of diseases is verie auaileable, which carrieth a man throughout his race with pleasure and delight, (so that nothing commeth more neere vnto the goodnesse thereof, then (if by chance when we be plunged into anie disease) carefully to prouide that the beginning thereof may be impeached: the which that thou mayst the better doe, I haue (good Reader) for thy benefite, collected out of sundrie authours, as it were a breuiarie or abridgement of phisicke, and togither with those deductions, I haue interlaced experimentes of mine owne, which by long vse and practise I haue obserued to be true. Throughout the whole booke I haue bene more curious in prescribing the sundrie curations and waies to helpe the diseases, then in explaning the nature of them, my reason was, because if my bookes should come to the handes of the vnlearned a little would suffise (the former being more necessarie.) Againe I knewe, that the learned would not be contented or satisfied with it, though it had bene neuer so great: and yet I haue not omitted anie necessarie signe, that the disease may appeare easily to anie capable braine. I shall seeme boldly to haue aduentured the edition of this labour, seeing that I shall runne into the babble of our countrie Phisitions, who thinke their arte to be discredited, when it is published in a base toong, and againe, are loth to haue the secretes of their science reuealed to euerie man. Indeede I know that vnder some colour they may obiect somewhat, but yet they may vnderstand, that I haue followed the example of manie learned phisitions both of our English men and other countrimen also, who published their practises in their mother toong, and in other Countries especially it is so rife and common, that in Italie and France you shall not finde

anie learned phisition, that hath not written as much, (nay rather more) in his owne countrie language, then in Latine: yea we haue manie bookes in phisicke, that haue first bene set out in French and Italian, and afterward for the commoditie of other nations, haue bene translated into latin, and so made generall, which before the writer had as it were bequeathed to his countrimen. And no doubt they were all touched with an especiall care to profite their owne countrie, being willing that all men (as indeed it concerneth all) should reape the commodities of their labors. For I cannot see, how that saying of Quintilian can be verified in this one arte (which is this) that then all artes should be truely happy, when the professors of the same should onely iudge of them: but I haue alwaies bene of this mind, that it behoueth euery man to be cunning in his owne constitution, and to know so much as may serue to forestall the comming of many ordinary diseases, which commonly light vpon the ignorant: yea and sometime to be able to chase away a maladie when it hath alreadie caught hold of the body: my reason is, both because euerie man may iudge best of his owne body, and perceiue the declinings and alterations of the same. And again we know, how many haue died, and doe die continually for want of help, (the phisition being not alwaies at their elbow) whereas in the beginning of their sickneſſe, a little knowledge might haue stopped the passage of the infirmitie. In the old time when phisicke was brought vnder no forme, but consisted onely of a few experimentes which passed from hand to hand, yong children togither with other arts did receiue certain precepts and rules, how to order and gouern the body, and learned also preseruatiues against poison, and the receipt of salues to cure any greene wound, and the meanes to help certaine ordinarie diseases, which (in deed) were but few (the age of man being then farre more strong.) we read howe Linus, who was schoolemaister to Hercules when he had instructed him in the arte of wrestling, (which then was honoured especially) and in musicke, that he gaue him the receipt of a certaine balme, which he often vsed in many of his aduentures. And what was it, that gaue matter to the fable of Achilles, how his mother Thetis had made his bodie impenetrable, but that knowledge of his which he had learned of his maister Chyron the Centaure, who taught him the vertue of an herbe, which to this day beareth his name, by which he healed all his wounds he receiued in battaile? what an honorable mention doth Homer make of Machao & Podalirius the sons of Æsculapius, in that they could cure themselues, when they were at any time hurt of the enemie? This cunning also had Mithridates, and Fabricius the Romaine he that vanquished Pirrhus, and also Marcus Curius and many other who are recorded by histories, whose names I would remember, if I did not see the enlarging of this common place by examples to be altogither vnnecessarie, when there is no man which so farre swarueth from common sense, that will not confesse it to be verie expedient and needfull for all to know the estate of their owne bodies. I will therefore forsake the proving of so manifest a thing, and returne vnto thee (good Reader) whome I haue alreadie offended in exceeding the iust length of a Preface, like vnto that waifaring man, who when he had purposed to vndertake a long iourney, stumbled euen in the verie threshold of his doore. But if it be an offence, I did voluntarily runne into it, choosing rather to be carped at of the Rhethorician for vsing too manie wordes, then to be worthily reprehended of the Readers for being to sparing in vttering the reasons, whereby I was first adduced to publish this my labour. For I know not how it commeth to passe, yet we see it dayly, that ridiculous toyes and absurd pamphlets being put forth without anie colour, be neuertheleſſe plausiblie and pleasingly accepted: where as a man moued with an honest care to profite his countrie, being willing to leaue a testimonie of the same behind him, when he offereth to publish anie worke, if it hath not a delectable subiect,

it be-

it behoueth him to shew manie graue and substantiall reasons of his doings, or else they will not yeeld their hoped for benefit, which is to be benignelie construed and perused with humanitie, so that if a man couet to haue his bookes fauourably accepted and red, he must behaue himselfe so in writing, as Solon did in framing his lawes, who (as Plutarch saith) did not fashion them according to the true line of equitie, but set downe such as he thought the people would willingly obserue: euen so the iniquitie of the time hath brought to passe, that those bookes which are generally perused and red throughout, must not serue the time, but must satisfie the opinions of men. A man may easily discourse of this, but the fantasies of men are too variant to preuaile a whit in disswading them. For mine owne part (that I may now end) I haue not sought or hunted after anie vaine glorie by the edition of this my labour, but onely I haue endeuoured by this meanes (being vnable anie way else) to doo some good to my countreymen, which desire of mine shall sufficiently comfort mee, though I want the outward approbation of the world. And yet this one thing I would craue at the handes of the learned, that if by chance my bookes come vnder their censure, they will either giue the their good word, or else suffer themselues to bee iudged of by perfourming the like labour. And as Martial *pretely sung.*

Cum tua non edas, carpis mea carmina Leli,
Carpere vel noli nostra, vel ede tua.

though indeed this supplication of mine may rather more fitly be preferred vnto the vnlearned, who thinke they haue gotten a goodly meanes to purchase their owne credit, when they can vnder some colour maligne the doings of anie man, as though others well dooings were as impeachmentes to their estimations, or the errours of other men the subiect and matter of their praises. Those kinde of serpents (I say) which doe nothing else but picke quarrels with authours, I would aduise either to speake themselues, or (if their ignorance will not let them) to lay their finger on their mouth till other men tell their tale, and not to make their haruest of other mens offences vnwillingly committed, whilest they themselues rest vnable to doe anie whit of good. And thus (good Reader) I will abruptly end, expecting thy fauorable acceptation of these my labours, which expectation of mine (if it be not deluded) I shall be further encouraged to consecrate the residue of my studies to thy commoditie.

Philip Barrough.

AN

AN INDEX OR TABLE OF ALL THE euils and diſeaſes with their cauſes, ſignes, iudgements, and cures, vniuerſally conteined in the fiue bookes following.

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FINIS TABVLÆ.

OF VVEIGHTES.

A briefe declaration of the notes of all thoſe kindes of weightes, which are generally vſed and contained throughout this whole booke, and of the quantitie of them.

FOraſmuch as the true and perfect knowledge in compounding of medicines cannot be attained vnto without the knowledge of the quantitie of weights, which are at this preſent day moſt commonly vſed in making of medicins: I will therfore here briefly declare the vſe of them: for ſeeing that the weight of ſome medicines be ſo iuſtly and certainly ordeined and made, that if anie man doe chance raſhly to erre in the true quantitie thereof, he doth much hurt to the bodie, and manie times putteth the life in ieopardie: you muſt therefore diligently endeuour and apply your mind to ſtudie and conſider of the medicins, that ſo you may haue the more full and perfect knowledge thereof. The notes which I (following the order of other Phiſitions) haue vſed in this my booke in writing of weightes be theſe, as followeth.

1. Grana.		ℊ.
2. Scrupuli.		℈.
3. Drachmæ.		ʒ.
4. Vnciæ.		℥.
5. Quar.	haue this note.	*qr.*
6. Libræ.		℔.
7. Semiſ.		ß.
8. Manipuli.		*M.*
9. Pugilli.		*p.*
10. Ana.		*ana.*

A graine is a barley corne taken in the midſt of the eare.
A ſcruple is twentie barley cornes.
Three ſcruples containe a drachme.
Eight drachmes containe one ounce.
Quart ſignifieth a quart of any thing.
Libra is a pound.
Semiſſ is the halfe of euery weight.
Manipulus, is a great handfull.
Pugillus, is a ſmall handfull.
Ana. ſignifieth of euerie one alike much.

THE

THE METHOD OF PHISICK, CONTAINING THE CAVSES, SIGNES AND CVRES of inward diseases in mans bodie, from the head to the foote.

The first Booke.

The first Chapter of headach.

GALEN the prince of Phisitions affirmeth, that there are onely three sundrie paines in the head: wherof the one is called of the Greeks κεφαλαλγία, *Cephalalgia* and of the Latines *Capitis dolor*, the barbarous sort of Phisitions call it *Soda*. In English it is called cómonly the headach. The second kinde is called of the Greekes κεφαλαία, and in Latine likewise it is called so *Cephalæa*. In English it may be called a long continuing or inueterat headach. The third is called of the Greeks ἡμικρανία, *Hemicrania* also is the Latine name for it. In English it is called the migrime. Of the two last kinds shal mention be made hereafter, for now we wil intreate of the first kind, declaring only in this chapter, what it is, and what be the generall causes thereof, and then in the chapters next following, shal the signes and cures of ech cause be declared. Vnderstand therfore first, that *Cephalalgia* is nothing else but a laborious and painfull sense, and feeling newly begun in the whole head, through some great mutation thereof, this word newly is added to make it differ from *Cephalæa*, which is an old paine that hath long continued: and the whole head is added to make it differ from *Hemicrania*, which occupieth but the one half of the head. Note also that by the head we meane so much as is couered with haire, wherin paine is engendred, sometime without the scull and sometime within, somtime in all the outward parts, and sometime in all the inward parts, sometime not in all, but in one part, as in the Arteries onely, or the vaines, or sinewes, or the filmes, or the skin, or in the braine it selfe, but these differences, as Galen testifieth, be very hard to know. But this may easily be knowen whether the paine be within the scull or without it, if you consider well the headach: for if the paine be extended to the rootes and bottome of the eyes, the paine is within the scull, for vnto the eyes are certaine branches deriued from the braine, and from the filmes, & other vessels that are about it: so that the paine will quickly

Differences of paine in the head 3

1

2

3

what Cephalalgia or Soda is.

The diuersitie of places that paine is in.

Whether the headach be within the scull or without it.

Causes of headach generall.

come from thé to the rootes of the eyes, but if the paine that is felt, do not extend to the eye rootes, then is the ach without the scull. This paine of the head generally (as also all other paines) is caused of an vnequall distempure coming with humouresor without, especially when it is hote or cold, or it is caused by solution of partes coherent, or of both. But as for particular & speciall causes of the head, there be very many. For somtime it commeth only of a simple distempure without any humours, and sometime it commeth through the euill qualrty of humours, somtime it commeth through great aboundance of humours, sometime through humours that stoppe the passage of the vapours and moisture in the head: sometime through windines ingendred in some part of the head, being weake. Also sometime headach is caused of some disease in the stomacke: sometime of an outward cause, as of heate of the Sunne, of great cold, of drunkennes, or of some stripe, or wound. Hereby it appeareth that the headach is ingendred of seuen sundry causes, which are to be knowen by their proper signes, whereof we will speake more at large in the chapters following,

Causes of headach specialL.

Signes of eche cause of headach generally.

for in this chapter they shalbe but briefly touched. Note therefore that the headach, which is caused of a simple distempure without humours, is not easie to be knowen, except a man be well exercised in Phisicke, & by much and diligent looking of the griefe: but that paine of the head is most vehement, which is caused of a simple distempure being hote or cold. The headach that is caused of drinesse, is moderate. As for a moist distempure alone doeth cause no headach, except it be ioyned with heate or colde, or with aboundance of humours, or sharpnes of them. If paine of the head doth come through aboundance of humours, contained in one part of the head, or in two, or in all partes, the paine is more vehement, that commeth of hote humours, or of cold, that which commeth of drie thinges is more moderate, if there be no manifest heat or colde ioyned with them: as for moyst thinges touching their qualitie, doe cause noe paine at all, but with their quantity they may fill the passages & so cause paine. If aboundance of all foure humours equally, or of bloud alone doe cause headach without obstruction & stopping of the passages, it maketh the head heauie and full, as it were stretched out and swolne, but if the multitude of humours be with obstruction, it causeth moderate paine if the obstruction be but litle, but if the obstruction be great, there shall be very great paine. Also if the multitude of humours haue a sharpe and biting qualitie, according to that qualitie the paine will be pricking and shooting, if with the heauines or stretching of the head there be beating, & as it were a pulse, it betokeneth inflamacion in the head. But if the stretching be present without heauinesse or pulse, it declareth aboundance of windy Spirits, and in this kind of headach, there will be noise in the eares. Those that haue headach comming of an externall cause, as of heate of the Sunne, cold of the ayre, dronkennesse, stripes, or of any hote sauours, can easily tell them selues the cause thereof. Seeke for signes more particular in the Chapters next following.

CHAP. II.

Of headach caused of heate.

Causes.

VNderstand, that by heate, in this chapter, is meant a hote distemper without any kind of humour. It is engendred for the most part of the burning heate

heate of the Sunne in Sommer, when any body hath taried long in it. Alſo it is ſomtime cauſed of immoderate mouing, or by hoate bathes, or by being long nigh the flame of the fire, or through anger, or furiouſnes, or laſt of all through hoate diſeaſes, or hoate ſauours of outward things. The ſignes which declare headach by burning heat of the Sunne, are, that beſides vehement paine, you ſhall feele their head hoate aſſone as you touch it, and their skinne drier then it was wont to be, their eyes doe looke redde, and they are delighted with the ſprinckling, or annoynting of cold things, and doe feele great eaſe by them. As for the other cauſes, they may be knowen by relation of the ſicke. For the cure of this kind of headach you muſt firſt prouide, that the ayre and the chamber wherein the ſicke abideth, be very cold of nature, or elſe it muſt be made ſo by your diligence, as by ſtrowing in the houſe, flowres, & branches of cold things (as roſes, violettes, water lillie flowres, and vine leaues, bryer boughes, willowe and ſuch like.) Alſo it will coole the ayer well to ſprinckle cold water in the houſe, or to poure it out of one veſſell into another. Great reſpect muſt be had to his ſleeping, for he muſt ſleepe longer then he was wont to doe, he muſt altogether eſchue long watching, and keepe him ſelfe quiet: he muſt not retaine his excrementes, but auoid them by and by after ſleepe if he can, or let nature be helped to expel them by a lenitiue cliſter, for their retentiõ encreaſe paine in the head. Let him eſchue carnall copulation, exerciſes, and bathes. Let him eſchue all perturbations of the mind, eſpecially anger and fury. Let him haue but litle meate, of good digeſtion, and let it be cold in operation, as is bread dipped in cold water, iuice of ptyſan, lettuſe, endiue, purſelaine, fleſh of chickens, hennes or pigeons, with veriuyce made of grapes. Fiſhes are good that come out of ſtony riuers, and that are tender. Alſo almond milke, pomegarnettes, raiſons and ripe peares may be giuen to him. He muſt abſtaine from milke, and meates that fume into the head, or that be hard of digeſtion. For his drinke, let him vſe water altogether, if his ſtomacke will beare it, if not ſeeth a litle Cynamon in it, or Coriander ſeed preparate, or mixe with the water iuyce of ſower pomegarnettes, or ſyrupe of Endyue, or *Syrupus acetoſus ſimplex* or *oxyſaccharum*: or if they can not abide that, you may giue them ſmale wine well alayed with water. The paine of the head cauſed of heate, is cured with ſuch things as doe coole, without manifeſt reſtriction, eſpeciallie if they be of thinne & piercing ſubſtance. Therefore in the beginning nothing is better then to poure vpon the head good oyle of roſes, made of vnripe oyle, and if a litle viniger be added to it, it will pearce the faſter & the deeper. The places that you muſt poure or annoynt it on, is the fore part of the head where the ſeame goeth ouerthwrat, for it is the thinneſt place of the ſkull, and the ſeames haue pores in them, alſo you muſt vſe it on the toppe of the forhead, where the haire leaueth growing, and on the ſides of the temples, where the haire groweth towardes the eares. The beſt thing next oyle of roſes is oyle of cammomill to be vſed in likwyſe, eſpecially in thoſe bodyes, that we would not coole to much, as womens, eunuches, children and other that haue ſofte fleſh, and are whyte in colour. If there be need of greater cooling, you may adde to the oyle of roſes iuyce of houſelike, or purſelaine, or knotgraſſe, or of vnripe grapes, or nightſhade, or ſorrell, or pſillium, or ſuch like. Vſe not iuyce of pop-

Signes.

Dyet.

Ayer.

Sleepe.

Meate.

Drinke.

Cure.

Oyle of roſes.

Oyle of cammomill.

pye, or of mandrage in this cause, for they doe hurte: you may make medicynes of the former things, or such like in this sort. ℞. oyle of roses. ℥. ij. rose water. ℥. j. strong vineger, ℥. ß. or iuyce of houselike, or purselaine, or lettuse. ℥. j. and so commixe them. Or thus, ℞. distilled water of houselike, lettuse, & nightshade. ana. ℥. ij. water of cammomill. ℥. j. ß. vineger. ℥. j commixe thé and dip a cloth in it, and lay it all ouer the forehead, and the temples where the haire groweth not. But let not this medicyne touch the hinder part of the head, for that part cannot suffer cooling without hurt, because the marrowe of the backe bone beginneth there. Those medicines which you will vse for cooling, especially in Sommer, must stand a while in very cold water. This also is good for aboundance of humoures, and vapoures, that be lifted vp into the head. In like manner also you may vse other oyles that haue vertue to coole, as oyles of quinces, violettes, water lillies, and gourdes. Neither will it be vnprofitable to vse a liniment made in this sort. ℞. Of the mucilage of the seedes of quinces, and great mallowes, or of psilium. ana. ℥. iij. iuyce of purselaine. ℥. j. ß. iuyce of nightshade. ℥. ß. Oyle of roses ℥ j. commixe them and make a liniment: or by putting to wax and other medicines make an ointment in this sort. ℞. *Vnguenti populeon.* ℥. j. oyles of violets and roses, of ech ℥. iij. drie flowers of white water lillies and of red roses. ana. ℈. j. waxe as much as is sufficient, and make an ointment, and annoint it vpon the forehead and the temples. It profiteth also to vse embrocations (that is decoctions made of certaine things to poure vpon any member by litle and litle, or to let it droppe downe) they may be made of roses, violets, floures of water lillies, willowe leaues, vine leaues, purselaine, barley & such like. You must not apply stupefactiue things to the griefe, because they coole not without hurt, and therefore opium, iuyce of poppye, and mandragora are to be eschued. iuyce of nightshade also because of his stupefaction is not to be vsed at all, or very litle of it at once, as we doe vse in the liniment aforesaid. Also those things that haue manifest astriction & binding with their cooling are to be refused, except necessitie require it, and therefore the iuices of sweete pomgarnettes, quinces, and medlars are to be auoyded, but iuyce of sower pomgarnettes is good because it cooleth more. Hytherto we haue declared what medicines are to be vsed in the beginning of this griefe. Afterward you may vse to mixe with the medicines that do coole and drue backe, such things as do mitigate and digest. Make therefore an embrocation after this sort. ℞. flours of roses and violets ana. *M.* ß. leaues of willow, cammomill, and melilote, ana. *M.* j. seedes of mallowes. ℥. iij. barley husked ℥ j. seeth these in two pound of water, till the third part be consumed, and make an embrocation. Or thus, ℞. mallow leaues, violets, roses. ana. pug. ß. the flours of water lillies. ℥. iij. vine leaues, or the wreathes that they wind about things withall, purselaine, or houselyke of eche. *M.* j. cammomil, melilote, and fenugreke, ana. ℥. ij. seeth them as is aboue said, and make an embrocha, adding to a litle vineger, especially if the paine be within the skull. Last of all you maie vse most of the discussiue medicines, withdrawing the aforesaid repelling things, such be Althæa, dill, sothernwood, butter, cammomill, barley meale, fenugreke, lyneseed, lupines. &c. Of these and such like things you may make quiltes, or embrocations, or oyntments as you list. For inward medicines (espe-

A Liniment.

Vnguentum.

Embroche.

Stupefacientia

Note.

Embroche.

Alia.

cia

cially if the headach be caused of exercise, anger or such like) minister Iulep of violets or roses, or their conserues, or manus Christi, or giue the sicke ij. or iij. houres before meate in the morning. ℥. j. and ß. of syrupe of infusion of roses, or of syrupe of water lillies with. ℥. ij. or iij. of water of borage, or cichorye. It is good for the sicke to smell rose water, mixed with a litle vineger, also it is good to snuffe it vp into the nose. *Inward medicines.* *Odours.*

CHAP. III.

Of headach caused of cold.

BY cold is ment in this Chapter, a cold distempure simplie without the fluxe of any cold humour. This paine in the head is caused of outward cold, as when the ayer is very cold, especially when any body tarieth in it long tyme bare headed, as also it may be caused by the sodaine applying of any cold thing to the head. The signes of headach caused of cold, are contrary to those signes that are caused of hote distempure. For in this, though the paine be vehemēt, yet the head when it is felt, is not hoate, nor the face and eyes doe not looke redde, nor their face is not drye and shruncke, but contrarywise full and pale, & their eyes are swollen and swart. Also they neither desire cold things, nor doe feele ease by them. Concerning the diet of those that haue this kind of headach, they must eschue cold ayer, and abide altogether in hote ayer. They must sleepe moderately, but not longer then they were wont. They must vse mouing of the whole body, especially walking and riding. Let their bodies be soluble, rather then costiue, so that they may ech day haue a siege either by nature or by art, as by a suppositary or a clister. Let them eschue sadnesse, and deepe cogitations, and other immoderat affections of the minde. Let them eschue all meates and drinkes that be cold in operation, as milke, fish and such like. Let them eate reare egges, and flesh of hennes, chicken, partrich, & fesaunts and such like. For their drinke let them vse wine that is thinne of substance, for that doth moderatlie extenuate & heate. For the same cause also hote bathes are to be vsed, and generally for the cure hereof you must vse things that be hote in operation. But yet in applying medicines to the head you must diligētly consider the naturall temperature of the braine, for it is such a thing, as cānot suffer medicines vehement hote, nor yet vehement cold. Therfore as (Galen affirmeth) if oyle of rewe be powred hote vpon the fore part of the head, it healeth the patient perfectly. But if there be need of greater heating, you may put pepper, or euphorbium into the oyle, or you may mixe some oyle of pepper, or oyle of euphorbiū with the oyle of rewe, or in the steed of oyle of rewe, you may vse oyles of laurell, yreos, dill, or cammomill, of spiknarde, serpillum, marioram, and such like. Herewith you may annoynt the fore head also, & the nosthrils & the holes of the eares Of the aforesaid medicins you may make an oyntment after this sort. ℞. Oyles of yreos, and rew. ana. ℥. ß. marioram, betony, pepper. ana. ℈. j. of *Euphorbium*. gra. v. waxe as much as is sufficient, & make an oyntment, and annoint therewith the forehead and the nosthrils, or make an oyntment thus. ℞. of oyle of rewe, cammomill, and nardinum. ana. ℥. j. hysope, lauender, and flowers of stęchas. ana. ℥. ß. masticke & frankensense, of ech. ℥. j. waxe a litle, & make an oyntment. You may sometime adde to it, if you will, *Casforum*. ℈. j. Also embrocations profit much, if they be made *Cause.* *Signa.* *Victus ratio.* *Cura.* *Vnguentum.* *Aliud.* *Embrocha.*

of flowers, of melilote, and cammomill, marioram, origán, betony, ſage, laurell leaues, ſtęchas, and ſuch like, ſodden in water. It is good for the ſicke to drawe vp the vapours of ſuch decoctions by his noſethrils. Alſo a quilt made in this ſort profiteth much. Ry. leaues of laurell, ſerpillum, and marioram. ana. M ß. floures of roſemarie. M. j. Rew. M. ß. cloues & ſtæchas. ana. ʒ. j. peniroyall and calamint. ana. ʒ. j. ß. beate theſe to powder, and ſew them in ſilke, or fine linnen cloth, and make a quilt, which muſt be layd to the head warme, and firſt ſprinckled with vineger. It is good alſo to vſe a pomander made in this ſort. Ry. of ſtorax calamitę. ʒ. ij. cloues, maces, wood of aloes. ana. ʒ. ß. lauender. ʒ. ij. gallia moſchata. ʒ. j. ß. of muſk and amber. ana. gra. iij. pouder them and ſerce them, and with water of marioram, and ſtorax liquida as much as ſhall ſuffice, make pomanders.

Sacculus.

Pomum odoriferum.

CHAP. IIII.

Of headach cauſed by drines or moiſture.

BY drynes is ment in this place a drie diſtempure of the qualitie alone, and by moiſture, a moiſt diſtempure of the bare qualitie. Neither of theſe qualities alone, except heat or cold be ioyned with them, doe cauſe any headach at all (as Galen teacheth in the 5. Chap. of his firſt booke *de ſymptomatum cauſis.*) Therfore we do not make mention here of theſe diſtępures, as though headach might be cauſed of them alone, but that the ſtudious in phiſick might haue ſtore of medicines, when headach cometh of heate and drines, or moiſture with heat, or whę cold mixed with drines, or moiſture cauſeth headach. Headach through drynes is cauſed through drines of the ayer, or by dry medicines, by hunger, exerciſe, lechery and perturbations of the mind. And headach of moiſture is cauſed by moiſtnes of the ayer, or by moiſtening medicines, by bathes, hote waters, & other things that moiſten ouermuch. Drynes is knowen by theſe ſignes, if there come fewe exerementes, or none at all out of the noſe, if the eyes be hollowe, and the patient haue watched much before. Theſe be ſignes of headach of drynes; alſo in it the ſkinne of the head is dryer when it is felt, then it is wonted to be, and ſome drye diet hath bene vſed. Alſo in this kind drye medicines doe not eaſe the paine, but rather encreaſe it. Moiſtnes is knowen by theſe ſignes, much filth cometh out at the noſe, the eyes be puffed vp and ſwolne, & the patient ſleepeth much: but of this diſtempure alone there doeth no headach enſue. Thoſe that haue headach cauſed of drynes, let them remaine in a moiſt ayer, and let them eate meats, that doe moiſten, and that be of good iuice, as the yolks of egges, cocks ſtones, and the brothes of them, pheſants, partriche, and ſuch like thinges, that doe nouriſh much and moiſten. Let them drinke thinne wine alayed with water. Let them ſleepe largely. Let them eſchue motion of the body and exerciſe, and vſe quietnes and reſt. Let them eſchue carnall copulation, hunger, thirſt and all thinges that doe drye. Let thę vſe bathes of ſweet waters that are warme. Let them be mery, and eſchue all other perturbations of the mind. If headach be cauſed of moiſture, you muſt vſe the contrary diet to this that is before preſcribed (that is, all ſuch things as doe drye, which you may eaſily know by that which hath bene ſaid before.) For paine of the head cauſed of drynes, you muſt annoynt the former

Cauſa.

Signa.

Victus.

Curatio.

ſeame

seame of the head with oyle of sweete almondes, or with oyle of gourdes, or with oyles of violets, and cammomill mixed together. It is also good to droppe some of these oyles into the nosethrils. You may also mixe very well with the said oyles goose grease, hennes grease, calues grease, or fresh butter after this sort. ℞. oyles of violets, and water lillies of eche. ℥ iij. calues suit, hennes grease and fresh butter ana. ℥ ij. commixe them and make a linyment, and therewith annoynt the head. Furthermore embrocations profit not a litle, if they be made of violettes, mallowes, and other herbes that haue vertue to moisten. Against headach caused of moisture you must vse medicines cleane contrary to the afore named, which must differ according to the heat or cold which is ioyned to the moisture. You may find sufficient store of such remedies out of the former chapters. *Linimentum.*

CHAP. V.

Of headach caused of bloud.

Hitherto we haue spoken of the cure of headach, which cometh through alteration and distempure of the bare qualitie, but nowe we will speake of that which is caused of fullnes, and aboundance of bloud: we call plenitude in this place that which the Greeks cal in their tongue *plethora*, it chanceth whē all the foure humours be encreased in their proportion, or when bloud alone doth abound. This kind of headach is caused of all such things as do engender great aboundance of humours in the body, as meates & drinkes of great nourishment being plentifully takē, as also the neglecting & omitting of exercises, bathes, sweatings, & other natural & artificial vacuations be causes of the said plenitude. The signes be these. The face and the eyes be ruddie, the vaines are swolne, so that the least & smalest may easily be sene, the pulse is great & vehemēt, the vrine reddish & thick, the vaines of the tēples beate, the paine in the head is a heauines. Concerning diet, let the sicke be in a cold & drye ayer. Let him eschue flesh, reare egges, and such thinges as nourish plentifully. Let him vse ptisan made of barley, or alica made of barley, let him vse cold herbes, as endiue, scarioll, purcelaine, lettuce and such like. Let him eschue wyne, and let him drinke water, wherin a litle Cinamon or barley hath bene sodden. Let him vse meane exercyse. Let him be rubbed, let him also vse bathing often, but so that his body be first emptied, and the patient free from a feuer. Let his sleepe be meane. Let him be mery and ioyfull, and let him abstaine from all other perturbations of the mind. The cure must be begun with bloudletting as soone as can be. You must open the vttermost vaine, which in the arme is called *humeralis*, or *Cephalica*, it must be on the arme which is of that side, that the griefe is most vehement. For this vaine is so annexed to the head, that not only by it, you shall pull backe bloud into a contrary part, but also you shall empty out that bloud by it, as Hippocrates, & after him Galen, & Rhases doe teach. But if age or weaknes doe prohibyte bloudletting, you must vse boxing, not to the head it selfe, but to the parts adioyning as the shoulders and breast, to the intent to pull backe the bloud. These being done, you must apply to the head, medicines that be cold and astringent, whereof we haue made mention before sufficiently in the second chapter, so that they need not here to be repeated. *What is meant by plenitude. πλησμονη. Causæ. Signa. Victus ratio. Curatio. Venæ sectio Cucurbitæ. Ventosæ. Localia.*

Furthermore the Phisitiō must haue speciall regard in this case, that the patiēt be kept soluble. Therfore if the patient be any thing costiue, you may minister this decoction or some such like. ℞. floures of bugloſſe, borage, roſes, & violets. ana. M. ß. the foure great cold seedes huſked. ana. ℥. ij. ſebeſtē, damaſke proins of eche in number 12. great raiſons, tamarindes. ana. ℥. j. barks of mirabolanes, citrinorum, indorum, chebulorum, emblicorum, belliricorum. ana. ℥. iij. liquoryce. ℥. j. fumitory, maiden haire. ana. M. j. tamariſcus, harts tong. ana. ℥. ij. ſene, & polipodie of eche. ℥. ß. agarick choſen. ℥. ij. ß. ginger. ℥. ß. Seeth all theſe in a ſufficient quantity of water, vntill halfe be conſumed, then ſtraine it and preſſe it hard. Add to that decoction ſuger ſufficient to make it ſweete, purifie it with the white of egges, and make a potion, whereof the patient ſhall drinke eche morning. ℥. iiij. faſting. And if ſo be that the pacients costiueneſſe require a ſtronger medicine, then you may adde to foure ounces of the aforeſayd decoction. ℥. j ß. of fine reubarbe beaten to pouder, and ſpycknard. ℥. ß. or you may diſſolue in it *caſia fiſtula*. ℥. j. ß. newly drawen or. ℥. j. of manna, or of diaphenicon. ℥. iij. For the ſame purpoſe alſo it is good to miniſter vnto the patient ſyrupe of violettes, and *Acetoſus ſimplex*. After this you muſt applie ſuch medicines to the head, as be able to diſperſe the remnant of the paine and diſeaſe. As is ſeedes of mallowes, fenugreke, cammomil, & melilote floures. Alſo oyles of cammomill, dill, and ſuch like, whereof the Phiſition may at his choiſe make liniments, oyntments, or emplaiſters in manner aforeſaid. Note here further that if much bloud abound after you haue let bloud of the *Cephalica*, you may alſo ſtrike the vaine in the forhead: as alſo for that purpoſe it is good to vſe clyſters ſometime very ſtrong, and you may vſe frictions & bindings of the nether parts to pull backe the humours. Moreouer gargariſing & ſneeſing may be vſed in time conueniēt, & boxing in the hinder part of the head with ſcarificatiō at the diſcretion of the Phiſition, as occaſion & time ſhal ſerue.

Decoctum purgans.

Diſcutientia.

CHAP. VI.

Of headach cauſed of choler.

Cauſe. HEadach comming of cholerike humours is cauſed of all ſuch things as do heat and dry the whole body and eſpecially the head vnnaturally, that is, ſuch things as do ingēder choler: (to wit, care, anger, paine, labour, exerciſe, watching, abſtinence, famine, and eating of meates that be cholericke, as garlike, onions, and ſuch like.) The ſignes be theſe: the paine is like theirs that haue headach cauſed of burning heat of the Sūne, but they haue a more ſharp and pricking paine, their head is moderately hote, their face is pale & wane. *Signa.* Sometime there followeth bitterneſſe of the mouth, drynes of the eyes, noſe & toung. Moreouer this euill chaunceth moſt of all to floriſhing yeares, a hote complexion, and to them that take ouermuch buſineſſe in hand and ſuch like. *Victus ratio.* Let the patient abide in a cold & moiſt aier, which may be the rather procured by arte as is taught before in the ſecond chap. by ſprinkling the floore of the chamber continually with water, or by ſtrewing about of floures and branches that are cold & moiſt in operatiō. Let his whole diet be moiſt, let him eat moiſt meates that be of good iuice, giue him lettuce, & purcelain, and ſmall fiſhes of freſh waters. Let his drinke be water alone, or water wherin a litle Cynamon

hath

hath bin sodden. Let him altogether abstaine from wine. Let him be quiet, and vse long sleepes, bathes that be temperate, vnctions are good for him, let him be mery, and refraine from all perturbations of the mind. The cure must be begunne with purging of the cholerike humour straight way, because choler is thinne & moueable, & therfore will easily purge out. But if it chaunce, that the cholerike humour doth rest quietly in some part of the body, and so doth waxe hote, and burne that part, and by that meanes doth prohibite hote medicines (as purging things be) then before the purgatiō, you must minister such things as doe quench and concoct the heat and burning of choler, that is such things as doe alter it. For digestion that we speake of now is nothing else but an alteration of the humour that causeth the disease. Therfore such medicines must be ministred ech morning fasting before you do purge, vntill good concoction appeare in the vrin: For by this meanes choler being concoct, and as it were tamed & made myld is made so obedient vnto nature, that it will soone without any griefe be drawen of the purging medicine to cōuenient places, that it should auoid by. You shall therfore for a preparatiue vse this or such like medicines. ℞. Syrupe of Violettes. ℥ j. syrupe of water Lillies. ℥. ß. distilled waters of Endiue, succory and Roses. ana. ℥ j. commixe them, & let them be drunke in the morning fasting. For this purpose also you may minister Iulep of Roses & violets, or *Syrupus aceteosus*, or the decoction of seedes of Cucumbers, Gourds, Purcelaine, Endyue, rootes also of Endyue and Succorye, Roses, Violettes, water Lillies, Lettuce, Damaske proynes, Sebesten, Iniubes and such like. You may purge the cholerike humour either by infusion of wormewood, or of Aloes, or with *Hierapicra* ministred alone, or a litle scāmony mixed with it, or with Pilles made of Aloes. Or you shall not doe amisse to take of the purging decoction prescribed in the former chapter. ℥ iiij. and to dissolue therein. ℥ iij. of *Electuarium de succo Rosarum*, or as much of *Electuarium de Psillio*, & so minister it. It is good also to minister infusion of rewbarbe made after this sort. ℞. fyne Rewbarbe. ℥ ij. Spickenard. ℈ j. cut them small, and infuse them in distilled waters of endyue, doddir, and bugloss, ana. ℥ j. pure wine. ℥. ß. the space of 12 houres, then straine it hard, and put thereto of Electuaries *de succo Rosarum* & *Psillio*. ana. ℥ j. ß. commixe them and make a purging potion. Also you may vse *Pilule auree*, and *Alephangine*, or Pilles of Rewbarbe, or of *Hiera simplex* and such like, or else *Diacatholicon*, or *Diaprunes solutiue*. For them that are delicate, you may vse this bole. ℞. of *Diagridium*. ℈. ß. of Maces, Cynnamon, and Masticke, ana. gr. 2. conserue of Violettes and water Lillies. ana. ℥ j. Suger as much as sufficeth, and make a bole. Further it profiteth now & then to vse clisters made in this or like sort. ℞. Mallowes, Althea, Endyue, Succorye, Violettes. ana. *M.* ß. whole Barley. ℥ j. the foure common small cold seedes (that is) Lettuce, Purcelaine, Endyue, and Scarioll. ana. ℥ iij. Seeth all these in running water to the third part, straine them, take of that decoction ℔ j. of the pulpe of *Cassia fistula*. ℥ j. of *Hierapicra*. ℥ ß of oyle of Violettes. ℥ iij. of *mel rosarum*. ℥ j. of salt. ℥ j. ß commixt all together, and make a clister. After purging of the cholerike humour you must apply medicins outwardly, which can coole & strengthen the head, wherof you shall find store in the second chapter. If the sicke can not sleepe, annoint the fore part of the head with oyle of water lillies, and oyle

Curatio.

Zulapium.

Purgatio.

Dilutum Rhabarbari.

Bolus purgans.

Clyster.

Localia.

Sleepe.

of poppye: to them you may for a neede adde a litle opium, that sleepe therby may be prouoked. Note, that boxing without scarification and frictions of the armes and legges may be well vsed in times conuenient.

CHAP. VII.

Of headach causèd of fleume.

Causa. Headach cõming of fleume, is causèd of all such things as engender fleume in the head, as a cold and moist ayre, meates that be cold and moist, as fyshes, milke, rawe herbes, fruite, idlenes, and sleeping vpon a full stomake & such other like. The signes hereof be fullnes and heauynes of the head, whitenes, and moistues of the face. Moreouer the sicke will easily fall a sleepe, he is slowe, his sences are dull, and his head aboundeth with excrementes, as also the signes declared in the. 3. Chap. agree with this kind of headach. Let the sick remaine in an ayer that is hote and dry by nature, or if that cannot be had, let the ayer be made such by certaine odoriferous things, as with Cynamon, frankinsence, cloues, wood of Aloes, and such like. Let his meate that he eateth for the most part be rosted, and let him eat spices with it. For his drinke let him vse thinne and small wine, let his exercise be meane: to be short, let him vse such diet as is prescribed in the third chap. of this booke. The cure must be begun with extenuation and digestion of the flegmaticke humour. Therfore you must minister such medicines as are able to extenuate, make thinne, cut, and deuide humours, such be mel rosarum, oximel simplex and compositum, and scilliticum, syrupe of stechades, distilled waters of hysope, betony, marioram, sage and such like, minister therefore vnto him a medicine made in this sort. ℞. Of *oximel scylliticum.* ℥.j. of syrupe of stæchades. ℥.ß. of distilled waters of hysope, percely and marioram. ana. ℥.j commixe them and make a potion. Or if the vsing of syrupes & distilled waters doe not like you, you may minister this or such like decoction. ℞. of the rootes of fenell, percely, & asparagus. ana. ℥.j. rootes of piony. ℥.ij. seedes of annise, fenell, siler montanum. ana. ℥.iij. stichados, origan, serpillum, marioram, calamint, betony, sage. ana. *M.* ß. fyne cinamon, maces. ana. ℥.j.ß. Seeth all these in sufficient quantity of water vntill halfe be consumed, then straine it, and adde sugar sufficient to make it sweet, clarify it with the whites of egges, then put therto syrupe of hysope, & oximel simplex. ana. ℥ iij. commixe them all together and make a potion. When the humours are extenuate, & made thinne and prepared to be purged, then must such medicines be ministred, as are able to purge fleume, for the which cause let the sicke haue these pilles ministred vnto him. ℞. *pilularum coch uarum.* ℥.j.ß. *pilularũ è hiera composita.* ℥.j. *pil. alophanginarũ.* ℥.ß. agarike made into trochistes ℈.ij. *Mirabolanorum, chebulorum.* ℈ j fyne turbith ℈.ß. stichados and ginger. ana. gr.v. mastyke gr.vij. seades of piony in number. iij. Castorei. g.iiij. with lauender water make pilles. It is good for them, that are thus affected to be purged not once only, but twise or thrise, because the grosse and clammy humours will not straight follow a suddaine purgation, but they must be drawen out by litle and litle with often purging. Also clisters are good, not only because they empty out such thinges as are contained in the intestines, but also for that they pull backe such humours and vapours as ascend to the head. For clisters therfore

Signa.

Victus ratio.

Curatio.

Zulapium.

Decoctum extenuans pituitam.

Purgatio.

Pilule.

Clyster

fore the decoction before prescribed is good if you take thereof. ℥xij. and dissolue therin *benedicte laxatiue*. ℥.ß Electuarij indi maioris. ℥.iij. diaphenicon. ℥. ij. *mel rosarum*. ℥.j. oyles of laurell and rewe. ana. ℥.j. ß. sal. gennie. ℥.j. cõmixe them together and make a clister. After the whole body is purged, you must minister such medicines as can purge the head, as be Gargarises made in this sort. ℞. long pepper and nutmegs. ana ℥. ß. seed of stauisacre, pelitory, ana. ℈.ij. mustard seede, origan. ana. ℈.j. beate them to powder, & put therof in a linnen cloth, & chewe it, or with masticke or hony make trochiskes like lupines, and let the sicke chewe one of them almost halfe an howre. Also the head may be purged by iuyce of mariorame, blitum, coleworts, and such like. You may also for this purpose minister gargarises made of the distilled waters of hisope, betony, origan, with hierapicra, & oximel compositum, or in this sort. ℞. pellitorye, long pepper of eche. ℥ j.ß. seede of stauisacre. ℥.ß. marioram, peniroyall, hysope, origan, betony. ana. *M*.ß. seeth all these in sufficient quãtity of water vnto the third parte, straine it and adde to the licour *mel rosarum*. ℥.j.ß. *oximell scilliticum*. ℥.ß. commixe all and mak a gargarise. Also medicins to prouoke sneesing are good in this case. You may make them after this sort. ℞. marioram ℥.j. nigella. ℥.ß. cloues, white pepper, cubebes. ana. ℈.j. nutmegges, graines, castoreum, heleborus albus. ana. ℈ ß. beat them into very fyne powder, and prouoke sneesing therwith. For them which are riche you may adde muske and amber. ana. g. ij. It profiteth also to hold hote and sweet odours to the nose of the patient, or a pomander artificially made, such a one as we prescribed in the end of the third Chapter. Further you may take *nasalia* (as they call them) things to put into the nose sharpe at one end and great at the other like a steeple after this sort. ℞ stauisaere, pelitory and white pepper. ana. ℥.ß. nigelle, nutmegges. ana. ℈.ij. heleborus albus. ℈.ß. powder them, and with rosin and waxe make nasales. After the purging of the head you may vse oyntments, embrocations, dry quiltes, and such like other medicins to disperse the remnant of the humour remaining in the head, wherof ther be examples sufficient in the third Chapter before. You may commodiously minister inwardly, cubebes, condite, or diambra, diamoscha, aromaticum rosaceum, diacuminũ; dianthos, theriaca, mithridatum, diacorum, conserue of marioram, rosemary, betony, with syrupe of stichados. Or minister these lozenges which are specially good. ℞. powder of *Electuarium de gemmis, dianthos*. ana. ℈.j. cubebes, maces, of eche. ℥.ß. woodes of Aloes, cloues, and fenell seed. ana. ℈.ß. fine Cynamon. ℈.ij. stichados. ℈.ß. with suger molten in the distilled waters of piony flowres and lauender make lozenges. And thus much for the cure of headach caused of flegmatick humours. But if so be that headach be caused of a melancholie humour, then you must prescribe such diet, and vse such cure as shall be declared in the chapter of melancholy, or madnes. And therfore it should be superfluous to entreate hereof in this place, repaire therefore for cure of headach cõming of melancholy vnto the 28. chapter in this booke following.

Gargarise.

Gargarismus.

Sternutamentum.

Nasalia.

Localia.

Lozenges.

Of headach comming of melancholy.

CHAP. VIII.

Of headach caused of windines.

IF headach be caused of windines, the diet vsed before was such as did engendre wind besides the nature of the body, & other circumstances were such as

Cause.

Signa. were apte to engender wind. The signes be these, if there be felt discention and stretching in the head without heauines & beating, and if ther be a sound and noyse in the eares, then doth it betoken windynes in the head. The diet of the patient must altogether be such as doth not engender windynes. For the cure, if the windynes be not only bred in the head, but doth ascend from some part beneath: first of all you must vse such medicines, as do repell and driue back, such be vineger, pomgarnet rindes and flowres, wormewood, melilote, mints, plantaine, walwort, bursa pastoris, nutmegges, purcelaine, houslike, laurell leaues and such like. Which being moderatly vsed a while, you must then adde to those repulsyue things, some such medicines as doe mitigate, concoct and digest, as be fenugreke, linesed, cammomil, yolkes of egges, saffron, hennes grease, goose greale. &c. Last of all ad discussyue medicins, oyles of dill, & rewe, barley meale, lupines, lillie rootes, nigella, &c. It is good therfore first of all to empty the belly with a strong clister, but that must be made of a decoction that doth dissolue windines, by seathing in water anyse seeds, & caraway seeds, fenel seed, comyn, dry figges, branne & such like: herein you must dissolue *benedicta laxatiua.* ℥ iiij. or *Electuarium nidum.* in like quantity, or *Diapheniccn.* ℥ iiij. or *Diacatholicō*, or *hierapicrn.* ℥ vij. Such kind of clisters do not only purge the intestines, and the partes about the lyuer, but do also pull back suth things as ascend to the head. Afterward you must strengthen the affected member, that it doe engender wind no more, whether it be the stomake, the lyuer, the splene, the intestines, or any other member: which being done, if heat abound in the head together with the windines, then apply oile of roses, which is both repulsiue, digestiue, & discussiue, & adde to it vineger which is both repulsiue and discussiue also, & doth extenuat besides. Also rose water or iuice of purcelaine, knotgrasse or nightshade may be vsed & applyed with a litle vineger. If ther be cold in the head with the windines, thē vse oiles of cammomil or dill, mixed with a litle vineger: or if the griefe encrease, apply the iuice of rew with vineger & oile mixed together, or apply the iuice of the roote of floure de-luce with vineger: or iuice of laurell beryes & rew mixed with vineger is good to be applyed. Likewise bitter almonds beaten with vineger & oile, & applied to the forehead in a linnen cloth, are very good whē the griefe doth first begin to encrease. And if you had rather vse dry quiltes, you may make them at the first of milium, roses, willowe leaues, knotgrasse, nightshade, & purcelaine, & so apply thē to the forehead, & for part of the head. Afterward you may ad to the aforesaid marioram, serpillū, hisope, rewe, tender leaues of laurel, ciperns & such like. It is good also to vse odors & smelles, as castoreū, muske, amber & such like. To prouoke sneesing, & to minister inwardly to the sicke is good, either *Diacuminum*, or *Diamisum.* ℥ j. or as much triacle, or *Mithridatum* profiteth. But if the wyndines be caused through imbecillity of some parts of the head it selfe, then you shall not neede to vse repulsiue medicines, but rather concoctiue and discussiue medicins, such as are before declared. As for inward medicines they auaile or profit litle in this case.

Victus ratio.

Cura.

Clyster.

Localia.

CHAP. IX.

Of headach caused of the stomake.

HItherto we haue declared the causes, signes, and cures of headach caused principally in it self, now it remaineth that we intreat of paine in the head, which

which cometh by conſent. And firſt of that headach which commeth through euill affection of the ſtomacke. And that is cauſed moſt commonly when ſome ſharpe humour aboundeth in the ſtomacke eſpecially in the mouth of it, from whence corrupt vapoures aryſing doe aſcend to the head. It may be knowen by the gnawing and byting paine that they feele which haue that headach, & by the deſire to vomit that the patient hath. Eſpecially if the mouth of the ſtomacke be affected. Moreouer in this kind of headach, if the ſicke faſt, and ſuffer hunger long, the paine is more vehement, for through long abſtinence the malyce of the humour encreaſeth. You muſt cure thoſe that are thus grieued, not by applying remedies to the head, but to the humoures in the ſtomacke, which raiſe vp vapoures to trouble the head. Therefore you muſt with ſpeed purge the noyſome humours that are in the mouth of the ſtomacke. They may be purged out by drinking of warme water, if ſo be the patient can eaſily vomit: if not, he muſt thruſt his finger or a fether into his throte, and ſo prouoke the ſtomacke to vomit. Note that yelowe, or pale choler, becauſe of his naturall lightneſſe, doth readily aſcend to the mouth of the ſtomacke. But the humours that be flegmatique, or ſoure, or ſalt, doe rather remaine in the middeſt of the ſtomacke, then in the mouth of it. It is beſt when ſuch humours are in the bottome of the ſtomacke, for then they will eaſily auoid the ſtomacke & paſſe into the guts. It is worſt of all when noiſome humours do cleaue ſo faſt to the filmes & tunicles of the ſtomacke, and doth ſo furre them, that they can ſcarcely be ſcoured out. Therfore if any humour doth furre the tunicles of the ſtomacke, miniſter *Hierapicra*, which is a ſoueraigne medicine therfore. And after purging let the patient haue good meates eaſie of digeſtion, and holeſome for the ſtomacke. And for aſmuch as lacke of good digeſtion, and weaknes of the mouth of the ſtomacke, be the greateſt cauſes of encreaſe of noiſome humours in the ſtomacke, it muſt be prouided that good digeſtion be procured, and that the mouth of the ſtomacke may be ſtrengthened by ſuch medicines, as be aſtrictiue, and haue vertue to ſtrengthen, whereof you ſhall find plenty herafter in the third booke, and therfore it were ſuperfluous to recite them here. As we haue in this Chap. ſpoken of headach cauſed of the ſtomacke, and referred the cure to the third booke, ſo vnderſtand likwiſe if headach be cauſed of the diſeaſe of the liuer or ſplene, or any other member: for the affectes of thoſe membres being cured ceaſeth the headach.

Cauſe. *Signa.* *Curatio.* *Hierapicra.* *Note.*

CHAP. X.

Of headach cauſed by dronkenneſſe.

THe cauſes and ſignes of dronkenneſſe are euident inough, chiefly hote wines, & ſtrong drinkes are cauſes therof, for that they fill the braine with vapoures, and that ſo much the more (as Galen ſaid) if the braine be hote by nature, ſometime alſo hote humours aſcending to the head doe cauſe dronkennes. The cure of dronkennes generally conſiſteth in two pointes: that is in euacuation & refrigeration. Therfore if the wyne be yet yndigeſt, & doe flowe in the ſtomacke, cauſe him that hath the headach to vomit by drinking of hote water. But and if the headach doe remaine after digeſtion, you muſt vſe medicines, that doe refrigerate, and driue backe vapoures which aſcend to the

Cauſe. *Curatio.* *warme water* *and a litle ſy* *aceteſe com* *mixed cauſ* *vomit.*

head. As is oyle of roſes alone, or mixed with vineger, or with iuyce of iuye, or colewortes. Alſo the leaues of colewortes ſteeped in warme water, & bound about the head doe naturally reſiſt dronkennes. Moreouer the broth of colewortes being eaten, is good for that purpoſe. To preſerue one from dronkénes (as *Aëtius* ſaith) let him eat v. or vij. bitter almonds faſting, or let him drinke wormwood wine firſt of al. But to take away drunkénes that is preſent, giue the decoction of centory the leſſe to drink, or hartes horne or the ſeede of veruaine boyled in water. You muſt haue a ſpeciall regard and procure that the patient doe ſleepe, and reſt, which being done all day at night bath him in a bath of ſweet water, & when thou haſt waſhed him let him eat meates of good iuyce, but not ouer hote. Let therefore his food be ptiſan brothe, ſouppings made of *alica*, bread dipped in water, reare egges & ſuch like. For pot hearbes lettuce is of good iuyce and cooleth, and colewortes dryeth vp vapours. For drinke let him vſe water only, if he hath bene accuſtomed therto, and can well beare it, otherwiſe giue him ſmall drinke or a litle ſmall white wine. After his meate giue vnto him of a pomgarnet, or a peare, or a quince, or raiſons. To cõclude let all his diet be meates of good iuice, pleaſant to the ſtomack, and that driue away vapours. Let him abſtaine from dates, for their property is to cauſe headach. And if it chaunce that of the vapours and humours aſcending to the head, there remaine part of them impact and ſtuffed in the thinne pores, and ſo doe cauſe headach after two or three dayes: then leaue oyle of roſes, and vſe firſt in ſteed of it oyle of cammomill moderately warme. Afterward apply oyle of yreos. After that if need require, you may apply things, that heat more, cõmixing with the oyle of ireos, oyle of narde, or *oleum coſtinum*: or other oyles and ointments of that ſort.

Preſeruatio

Victus ratio.

Dates.

Irium.
Nardinum.

CHAP. XI.

Of headach cauſed by feuers.

Cauſe.

IF headach do moleſt thoſe that haue a feuer, you muſt diligently examyne and conſider, whether the ſame began at the firſt beginning of the feuer, or whether it ſprong the feuer increaſing, for if the headach began not with the firſt fit of the feuer, but afterward while the feuer encreaſed, and came nigh to the Criſis: then ſeeke not to remedy it, for it portendeth & forſheweth that vomit, or a decretory fluxe of bloud at the noſe will followe ſhortly, as *Hippocrates* declareth in his booke of predictions, and Galen in his third booke *De Criſibus*, and in his firſt booke ad *Glauconem Cap. vltimo*: if the headach began at the firſt with the feuer, it commeth of vapoures or humoures diſperſed abroad through the greatnes of the feuer, and as it were boiling hote eleuate vp to the head, and partly alſo through weaknes of the braine. Therfore if the paine doe come of aboundance of humoures, you muſt let him bloud after the firſt or ſecond fit (if nothing prohibite it) eſpecially in luſty bodyes, & in ſuch as abound with bloud. Alſo you muſt drawe the humours a contrary way, and pull them back by ſharpe clyſters, ſuch as ſhall be preſcribed in the Chap. of *Apoplexia*, & by often binding and much frication in the neither partes. Moreouer you may ſet cupping glaſſes to the hinder part of the head, or to the necke. You muſt apply to the head irrigations and oyntments, that haue vertue to repell & driue backe

Cura

back from it, and afterward you muſt vſe diſcuſſiue medicines; laſt of all ſuch things as doe ſtrengthen the braine. To repell and driue back, vſe oyle of roſes, and other ſuch like as are rehearſed before in the 2. Chap. vſe them in Sommer time, and in hote complexions, cold and mixed with a litle vineger, but in winter ſeaſon, and in cold complexions apply them bloud warme. If the feuer be vehement, and ouer much watching doe trouble the ſicke, vſe irrigations made of poppy heads, houſlicke and ſuch like medicins as haue vertue to coole and prouoke ſleepe in this ſort. ℞. flowers of violettes, water lillies, and roſes. ana. *M.* j. hulled barley. ℥ j. heads of poppy. ℥.ß. houſlicke. *M.*ß. ſeeth all theſe in ſufficient quantity of water, vntill the third part be conſumed, and make an embrocation. Or if the paine cotinue vehemẽt take greene leaues of henbane or poppy, with oyle of roſes, a litle vineger and crommes of bread, commixe them and apply them to the forepart of the head, & to the forehead. When the braine is ſufficiently cooled, then apply thoſe thinges which can heat the head againe, and ſo auoid and diſperſe the humours that remaine. And therefore you may vſe oyles of cammomill, dill, onireos, or decoctions of cammomill, or Althæa, or ſuch like. And if the humours be groſſe, & tough, you may boile with thaforeſaid things *Serpillum*, peniroyall, calamint, mintes, or ſuch like. Laſt of all the head muſt be ſtrengthened by oyle of roſes, & ſuch like (that is) betony, cammomill, melilote, &c. The reſt of the cure of headach cauſed through the vehemency of the feuer, is to be ſought out in the treatiſe of feuers.

Embrocha.

Nose.

CHAP. XII.

Of inueterate headach.

CEphalæa both in Greeke and Latin is the name of headach which is exceeding painfull, continuing long, and hard to ceaſe, which vpon light occaſions hath very great and ſharpe fittes, ſo that the patient can neither abide noiſe, not loud ſpeach, nor cleare light, nor drinking of wine, nor ſauours that fill the braine, nor mouing, but he deſireth for the greatnes of the paine to ſit or lye quiet in the darke, ſuppoſing that his head were ſtroken with a hammer. Alſo ſome of them doe feele thoſe things, that are about their head as though they were bruſed or racked. In many the paine proceedeth vnto the rootes of the eyes. This diſeaſe ſometime doth continue painfull alwaies, ſometime it hath fittes & intermiſſions either ordinate or inordinate. For in ſome there is intermiſſiõ in the fittes, as is in the falling ſickneſs, ſo that for a time they ſeeme to be perfectly whole. This diſeaſe doth vexe women more then men, becauſe of their long hiare. In ſome of them the filmes that couer the braine are parned, but in ſome onely the filme that couereth the skull is grieued. It is cauſed of aboundance of bloud and other humours, or by the ſharpnes of humours or vapours contained within or without the ſkull, and inflaming the head, or it is cauſed through weaknes of the head. The paine that inuadeth the ſick with grauity and heauines, declareth plenitude and aboundance of humours: if it come with pricking, gnawing & ſhooting, it betokeneth ſharpnes of humours or vapours: if it beate like the pulſes, it betokeneth inflãmation: if there be felt diſtenſion and bolning in the head without heauines or beating, it declareth

Signa.

Cauſe.

Signa.

windines. But if there be beating with it, there is inflamatiō in the filmes of the head: and if there be heauines with the distension, then it declareth abundance of humours within the filmes. And if the paine be felt superficially, as it were outward, then it betokeneth that the filme which couereth the skull is grieued. But if it be felt deepe within, the filmes of the braine are vexed. Note that those that haue paine within the skull, they feele griefe at the rootes of their eyes, because that the tunicles of the eyes haue their beginning of the filmes of the braine. And if so be that a putrified humour in the head doe waxe hoter and hoter, then there is a feuer ioyned with the headach. They also are vexed with a feuer, which haue headach caused by inflamation. As for diet to be vsed in this griefe, you may easily prescribe it out of the former Chapters, according to the diuersity of the causes thereof: and therfore I omit it here willingly, lest I should vse a fond repetition of one thing often. The cure doth differ according to the diuersity of the cause. For if you finde aboundaunce of humoures or vapours to be the cause, if it be engendred of plenitude of the whole bodie, you must beginne with euacuation of the whole bodie: And therefore you must let him bloud on the *Cephalica* on the same side, if his strength will suffer it, and no other thing let it. But if the head doth receaue the humours and vapours that doe ascend, for that is weake: then you must pull back the matter vnto the whole bodie, and so remedie the part affected. Therfore you must vse very sharpe clisters, & bindings of the armes & legges, and many frictions of the nether parts, and sometime also in this case you may let bloud in the arme. And if after that bloud do seeme stil to abound, you may open a vaine in the nosthrils, and drawe bloud from thence, as much as shall be requisite. Shortly after you must purge the bodie with *Hierapicra*, or other things that are prescribed in the former Chapters. After purging of the whole bodie, you may safely come to purging of the head, and in the end vse medicins to strengthen it. The head is to be purged with Gargarismes, and with medicins put into the nose, as iuice of leekes or of *Cyclaminus*, or such like which be rehersed before in the vij. Chapter. To the head it selfe you must first apply things that doe repell and driue back, (such be) oyle made of vnripe oliues, & oyle of roses alone, or applyed with vineger, also oyle made of poppy heads and of luie bearies, and of greene mintes, and such like, whereof we haue spoken before. But note, if the humours that abound in the head be cold & crude, then apply the former medicins warme, but if the humours abounding be hote and cholericke, then applie those medicins cold. Afterward you must applie those medicins that doe discusse and disperse humours, as be oyles of cammomill and dill, and such like before rehearsed, but if the humours abounding be thicke and tough, boile serpillum, or peniroyall, or calamint, or mintes in oyle, and thou shalt extenuate them by applying thereof. Besides these things doe strengthen the part affected, and therfore they are to be vsed vntill the Cure be finished. Aboue all other things veruaine doth disperse humours, & mightely corroborate the head, especially being greene. Also being dry, & boyled in ale, rootes and altogether, with serpillum, it doth the like, if the head be annointed therewith. Moreouer if you boyle veruaine alone in oyle, & do sprinkle the head therwith, it helpeth all paine of the head of long continuance, if it

Note.

Victus ratio.

Curatio.

Venæ sectio

Reuulsio.

Localia.

Note.

Verbenaca recta.

were

were cauſed of cold, or of groſſe and viſcous humours, as *Galen* witneſſeth. Lib. 2. *de comp. medicam. ſecundum Locos.* Alſo for the ſame it profiteth much to vſe oyle, wherin ſowes, called in Latin *Millipedæ* be boyled. And thus much of the cure of *Cephalæa* comming of plenitude. As for the cure therof comming of other cauſes, you may gather it out of the former Chapters.

CHAP. XIII.

Of the Migrime.

HEmicrania is a painefull euill remaining in one halfe of the head, either on the right halfe or on the left, & is diſtinguiſhed by the ſeame that runneth a long in the skull, from the midde forehead to the hinder part of the head, this griefe in Engliſh is called the Migrime. This paine cometh often by fittes, and in ſome the griefe is felt without the skull, in ſome within deepe in the braine, and in ſome other nigh to the temples in the muſcles there. This paine is cauſed by aſcending and flowing of many vapours or humours either hote or cold, either by the vaines, or by the arteries, or by both. Sometime they only proceed from the partes contained in the skull, that is, from the braine and his filmes, which thruſt out their excrements and ſuperfluities from them, and ſometime from the partes of the body beneath the head, which ſend vp corrupt vapours & humours from them ſelues to the braine. The ſignes wherby you ſhould know whether vapours or humours do abound, and whether they be hot, or cold, are to be gathered out of the former chapters. As alſo to know in what part of the head the griefe is, whether within the ſkull or without, read the former chapter of *Cephalæa*. Only this I adde here, that if in this diſeaſe, the filme that couereth the skull be affected, then is their paine ſo vehement, that they cannot ſuffer to be touched with ones hand, ſo that it ſeemeth the skinne it ſelfe is affected in this euill. As for their diet what they ſhould yſe, and what they ſhould eſchue, may redily be gathered and preſcribed out of the former chapters, according to the diuerſity of cauſes: but ſpecially let the patint refraine from ſuch things as doe ſend abundance of ſharpe vapours vp to the head, as be garlicke, oynions, muſtard, radiſh rootes, and ſuch like. The cure is diuerſe according to the diuerſity of cauſes. And therfore when you will cure the migrime, conſider diligently firſt whether the patient needeth bloudletting or purging. For if the griefe come through plenitude and abundance of bloud & humours, then cut the *Cæphalica* in the arme on the ſame ſide that the griefe is: but if the migrime be cauſed of aboundance of one humour, then purge that humour by conuenient medicins, which are preſcribed in the former chapters. The whole body being purged, you may come to local & outward medicins, & firſt cauſe the patient either with his owne fingers, or with a linnen cloth, to rubbe and chafe the halfe of his forehead which is greiued, and ſpecially about the muſcles of his temples, vntill it be red and hote, and this muſt be done before the fit of paine cometh. After the fit (as *Galen* teacheth in the end of his ſecond book, *De compoſitione medicamentorum ſecundum locos*) you muſt apply medicins which of the old Phiſitions were called *Hæmicrania*, for that they were vſed for the migrime: noting this alwayes, that if with the paine there were much heat felt, then you ought to apply ſuch things as would ſomewhat coole. But

Cauſæ.

Signa.

Curatio.

Localia.

if there were no euident heat felt, then vse those things that are very hote. But you must commixe with either of these, somewhat that is restrictiue, and hath vertue to corroborate and strengthen. This ointment following is a very good remedy in a cold affect. ℞. Of oyles of dill and Ireos. ana ℥.ß. of white pepper, and serpillum. ana. ℈.j.ß. of *Castoreum*. ℈.j. of *Euphorbium*. ℈.ß. of waxe. q.ß. and make an ointment to be applied vpon the halfe of the forehead & the muscle of the temples. Also in this case it profiteth much to poure this oyle following into the eare. ℞. Sweete oyle oliue. ℥.j. *Euphorbium*. ℈.j. commixe them and droppe one droppe into the eare warme. You may put in more *Euphorbium* or lesse according as the body is quicke or dull in sense: but beware you vse not this medicine in those that haue the migrime engendred of hote vapours or humours. *AEtius* saith that *Euphorbium* dissolued in vineger, and applied to the left side of the head, if the right side be grieued, or contrarywise on the right side when the paine is on the left side, doth of a certaine hid propertie helpe the migrime. The same author also saith, that earth wormes beaten to powder, and applyed to the griefe, as also the flesh of snails bruised and applyed doth profit much. The kernels of peaches bruised and applied vpon the griefe (as report hath bene) doth profit much. *Marcellus* saith that the doung of a goat stamped & commixed with vineger squilliticke, if the forehead and temples be annointed therwith, it ceaseth the paine of the migrime for euer. Also his councell is, if ther be sodaine paine of the migrime, take frankēsence mirrhe, and an egge, beat them together and apply that to the forehead and temples. If the migrime be caused of hote humours or vapours, then vse those remedies which we prescribed before in the cure of headach comming of heat or of cholerick humours. Here I think it requisit to prescribe certaine pilles, good to be vsed against inueterate headach and the migrime. First if choler abound. ℞. powder of *Hiera simplex Galeni*. ℥.ij. *pilularum arabicarum*. ℥ iij. trochiskes of *mirabalanes citrine*. ℥ j.ß. reubarbe. ℥.j.ß. spicknard ℈.j. commixe them with sirupe of violets, and reserue the composition. When need requireth minister. ℥.j. or. ℈.iiij fiue or sixe houres after supper, & let the patient slepe vpon it. This you may do once in ten dayes, or once in fiftene daies at all times (sommer excepted). But if fleume aboundeth, make your pilles thus. ℞. of Agaricke trochiscate. ℥. iiij. *pilulæ arabicæ*, and *Hiera simplex. Gal.* ana. ℥.j.ß floures of stæchados, and trochiskes of mirabolanes chebulorum. ana. ℥.j. with sirupe of stæchados and oximel, commixe them, and when occasion serueth, minister ℥.j. or. ℈. iiij. at eche time in forme aboue said. But if melancholy be cause of the migrime, ℞. of the aforesaid *Pilulæ arabicæ*. ℥. ij. of pouder of sene and *Epithimum*. ana. ℥ ij.ß. of *Hiera simplex. Gal.* ℥.j.ß. of trochiskes of *Mirabolanes indorum*. ℈.iij. with sirupe of fumitory and balme water make pilles, and when neede requireth, minister them in forme aforesaid.

Vnguentum.

Oleum.

Note.

Pilulæ.

CHAP. XIIII.

Of Vertigo and swimming in the head.

That which the Latines call Vertigo, is a disease, wherin the patient doth imagine that his head is turned roūd about. There is another disease somwhat like vnto this, which in Latin is called, *Tenebricosa Vertigo*, & that is when the

rhe patienr doth think that all that he seeth turneth about, and sodainly with it, his sight faileth him, he suppoſing that he is compaſſed about with miſt and darknes. It is commonly of the Phiſitions called *Scotoma*. *Fuſchius* doth think that they erre greatly, that make a difference betwene the former kinds, but it may be confirmed out of good authors Hippocrates, Galen and others. Both the aforeſaid kinds be engendred after one ſort, and that is through the inordinate mouing of windy vapours and ſpirits, contained in certaine partes of the braine. This diſeaſe is cauſed either of the braine it ſelfe being diſtẽpured and euill affected, or of the mouth of the ſtomacke offending the braine. *Cauſa.* The braine it ſelfe is affected euill, when a groſſe & tough humour is contained in it, from whence a vaporous & windy ſpirit being reſolued by weake heat, is moued inordinately about in the braine. The mouth of the ſtomacke doth affect the braine, when through corrupt humours being gathered aboundantly in it, vapours and windy exhalations are caried vp to the braine, and ſo turne about the animall ſpirits contained in it. Thoſe that are troubled with this diſeaſe, a darknes and miſt appeareth before the eies vpon euery light occaſion, ſpecially if they turne about. For it chaunceth to them by turning once about, as it doth to other when they turne often, & therfore the patient many times falls downe. Alſo it doth aſtony him, if he ſee another man, or a wheele, or any ſuch thing turne about, as alſo if he ſee whirle pooles in the water turne about: for the viſuall ſpirits beholding a wheele that turneth about, or any ſuch like thing, doth alſo turne about in like ſort, and ſo the mouing of the humour and the ſpirits are troubled vnequall and inordinate. *Signa.* When this diſeaſe doth proceed of the braine being euill affected, then there proceedeth ſound of the eares, vehement paine in the head, and heauines therin. Alſo the ſmelling and the other ſenſes proceeding from the head are hurt. Their fit is then chiefly when the Sunne doth heat them, or when their head is hote by ſome other meanes, and ſo the humours being diſſolued, do turne about in the braine. When the diſeaſe proceedeth from the mouth of the ſtomacke, then they feele before it, a gnawing in the ſtomacke, as it were the hart burne, and a diſpoſitiõ to vomit. This diſeaſe may be diſcerned from the falling ſickneſs, for that this doth neither take away the ſenſes from the patient, nor it cauſeth not the crampe and writhing of members in the fit. *Prognoſtica.* This diſeaſe is not to be lightly eſteemed, for the *Vertigo* (as Galen ſaith) is nigh to the falling ſickneſs and the *Apoplexie*. And therfore it would be well looked to. For the *Vertigo* and *Scotoma* will quickly be changed into pernitious diſeaſes, for that they are very nigh to them, ſpecially to the falling ſickneſs and the *Apoplexie*. And if thoſe things that the patient doth imagine to ſee before his eyes, appeare bloudy and reddiſh, he is apte to fall into madnes, but thoſe that ſeeme to ſee purple colours, are diſpoſed to the falling ſickneſs. The *Scotoma* or darke vertigo becometh moſt vehement in winter, or in the beginning of the ſpring. Beſides in many it is a ſigne that the falling ſickneſs will followe. And many do vſe to call it a litle Epilepſie. As concerning diet: let the patient remaine in an ayer, that is temperate, pure, bright, and cleare, and let him eſchue groſſe & cloudy ayer. *Victus ratio.* Let him eſchue windes, eſpecially ſouth windes, let him alſo auoid the beames of the Sunne and the moon: as alſo let him not behold things that moue ſwiftly,

as running waters, or things that turne about, as wheels, and such like, or to looke into deepe pits is euill for him. Let him eate meates of good iuyce, and of easy digestion, and such as engender no windines, as partrich, capon, phesant, chicken, veale, scaly fishes and such like, that be easie of digestion. And let him vse to eate but moderately of them, for satiety, as also long fasting is not good for him. He must eschue all things that cause vapours to ascend into the head, as oynions, garlick, leekes and such like. And therefore if he drinke wine, let it not be very old, small white wine may be permitted him. After meat it is good for him to eat some restrictiue thing to stop the vapours that they ascend not to the head, & that specially if the stomack be cause of this disease. Let his exercise be moderate, let him eschue sleepe of the day, neither let him sleepe within two houres after meate. Let not the place be to hote where he sleepeth, nor let him not keepe his head to hote. In his exercises let him not stir his head much. And therfore it is good for him to vse frictiós oftẽ, especialy in the morning before he riseth, begin at the vpper parts, and end with the nether. He must refraine from perturbations and affections of the mind, specially from anger, feare, and sadnes, as also from loud crying, and singing. Carnall copulation is not good for him.

Curatio. If he hath not a stoole once in a day, you must helpe nature either by clister or suppositary. For the cure if the fit be present, you must reuiue the patient againe with sweet and odoriferous smells, & with frictions and such like. At which time also if need be, you may vse a suppositary or a clister. Afterward if the party be strong, and no other impediment present, let him bloud on the *Cæphalica* vaine, whether it be the beginning

Vene sectio. of the disease or otherwise. But take heed that you drawe not much bloud at once, for the patient will quickly fall through euery light occasion. Therefore you must drawe away the bloud at sundry times vntill you haue sufficient. But if any thing doe hinder you from bloud letting, first you must purge him with a sharp clister, wherof you shal haue exãple afterward in the chap. of *Apoplexy*. Afterward minister a purgatiõ according as the humour aboũding doth require.

Localia. But forget not first to vse a preparatiue, whẽ the whole body is sufficiently purged, you must vse locall things to the head, and first apply cupping glasses to the hinder part of the head with sacrification. Afterward vse to minister gargarismes, & sternutations to drawe rewme from the head. Poure into the nose iuyce of chickweed, betes or cyclaminus. Also nitrum beaten with nigella and mixed with old oyle, purgeth well by the nosthrils. Also odours made of the decoction of marioram, hisope, & floures of stæchados, a litle *Castoreum*, muske, and vineger being added is good. After that let the patient enter into a bath, specially a naturall bath that is of alome, and if his head be ouer hote in the bath, you must coole it often with oyle of roses and vineger applyed in clothes to it, specially on the fore part of the head, and about the forehead and the temples. And if the disease doe cease by these remedies, then vse no other. But if it continue still, you must cut the arteries that be nigh the temples aboue the eares, specially if the disease come of hote vapours ascending to the braine by the arteries. And this is not only the precept of Galen, but also of *Aëtius* and *Paulus Aegineta*, How the arteries should be cut you shall learne of the said *Aegineta* in his 6. booke and 4. Chapter. Albeit Galen affirmeth that some

some haue not bene helped by cutting of the arteries, partly for that the hote and vaporous spirits do sometime ascend by deeper arteries into the braine, and partly for that a windie spirit may be engendred by an inequall distemper of the braine. And therfore if the disease be caused by any of these meanes before rehearsed, the patient shall feele small ease or none by cutting of the arteries. And therfore be diligent to enquire of the aforesaid causes, before you cut the arteries. It profiteth much to apply this cauterie behind the eares. ℞. of cantarides, their heads, wings and legs being cast away. ℥.j. sharpe leauen. ℥.ß. with vineger and *aqua vitæ*, commixe them and apply them. If the vertigo be caused by the consent of the stomack (that is) if humors cõtained in the mouth of the stomacke, do send vp vapours to the braine, and so cause the vertigo: it must be cured by vomit, which you shall prouoke in this sort. ℞. of dill a handfull, seeds of radish and rapes. ana. ℥.ij. roots of radish. ℥.ß. boile them in sufficient quantitie of water, vntill the third part be consumed, then straine it and put thereto *oximel scilliticum*. ℥.j.ß. commixe them and make a potion, and minister it bloud warme after meat immediatly. And if this suffise not, it is good to purge him with *Hierapicra Galeni*. Or with pilles that be good for the stomacke, called *stomachicæ* for that cause, or with decoction of mirabolanes citrine or chebuli, or with mãna, or syrupe of roses solutiue, according to the diuersity of the humour abounding. Let the patient vse commonly after meate to eat some restrictiue thing that wil close the mouth of the stomacke, & hinder the ascending of vapors vp to the head, as is *Diacotoneon sine speciebus*, & quinces, or restrictiue pears, or such like. *Marcellus* saith, the iuyce of blacke beetes annointed vpon the temples helpeth the vertigo. Also if sothernwood be boyled in wine, or in oximell, and dronke warme, it is a most effectuall remedie to cure it perfectly.

Cauterium.

Cure of the Vertigo that cometh of the stomacke.

Vomitus.

CHAP. XV.

Of the Frenesie.

PHRENITIS in Greeke and in Latine is a disease, wherein the minde is hurt, and doth differ onely from madnesse, which is called in Greeke and Latine *Melancholia*, or *Mania*, for that a feuer is ioyned with the frenesie, and therfore the frenesie may be called a continuall madnes and furie ioyned with a sharpe feuer. Galen saith that the frenesie is an inflammation of the braine or of the filmes therof. *Aëtius* saith that it is an inflammation of the filmes of the braine with an acute feuer, causing raging and vexation of the mind. There be three kinds of frenesies (as Galen doth witnesse in his fourth booke *de locis affectis. cap.* 4o.) according to the internall senses, which be three in number, that is imagination, cogitation and memorie, which may seuerally be hurt. Two of those kinds be simple, and the third is compounded of those two. For some be frenetick, which can iudge rightly of those things that they see as touching common sense and imagination, and yet in cogitation and fantasie they erre from naturall iudgement. Some other being frenetick are not deceaued in cogitation and reason, but only in imagination they erre. There be other some frenetick which do erre both in sense and cogitation (that is) both in imagination and reason, and do therewith also loose their memorie. The frenesie is caused either of abundance of bloud, or of choler, occupying the braine or the

Three kinds of frenesies.

Causes.

filmes thereof. And if the choller wherof the diſeaſe engendreth be burnt, then the freneſie is moſt vehement and more pernitious then any other. Thoſe that be frentick haue a continuall feuer, & be madde, for the moſt part they cannot ſleepe. Sometime they haue troubleſome ſleepes, ſo that they ryſe vp, and leap, & cry out furiouſly, they bable wordes without order or ſenſe, being aſked a queſtion, they aunſwere not directly, or at the leaſt raſhly, and that with loud voice, eſpecially if you ſpeak gently to them. Their eyes be bloudſhotten and bleared, they rub them often, ſometime they are dry, and ſometime full of ſharpe teares. Their tong is rough, and bloud will often drop out at their noſe. Moreouer they pull motes & flockes from the bedding & clothes about them. Their pulſes be ſmall & weake, and ſomewhat hard & ſinowy, they fetch their breath but ſeldome. Note that they which haue the freneſy, cauſed of bloud, they laugh in their madnes. But thoſe that be frētick through choler, they rage furiouſly, ſo that they can not be ruled without bands, & ſuch doe vſe to forget all things that they doe or ſay, ſo that ſome of them, when they require the chamber pot, doe forthwith forget to make vrine, or when they haue done it, they remember not to reſtore the veſſell againe. As touching the prognoſtication of this diſeaſe. Galen and all other learned Phiſitions doe confeſſe that it is moſt ſharp & moſt perilous, and is in deed vncurable & deadly for the moſt part. *Hippocrates* ſaith in the 72. aphoriſme of his fourth booke that vrine white and cleare in thoſe that doe raue, is a very euill & deadly token. Concerning diet let the ſicke be vſed in this ſort. If it be winter, let him lie in a warme place, if it be ſommer, let his lodging be in a coole place, let the aier & light be moderate, and let there not be diuerſe pictures in the place. And for that ſome be troubled with the light, and ſome with darknes, it is beſt to trie them in both, and to lay him in the light, which is afraid of darknes, and contrary he that is offended at the light let him be in a darke place. But if the ſicke perſon do find no difference in the places, then, if he be ſtrong, let him haue light, if weake, kepe him in a darke place. Let his deareſt friends come to him, & let thē ſometime ſpeake gently & ſoftly vnto him, & ſometime rebuke him ſharply. Let his meate at the firſt be ptiſan broth, or husked barley boiled, or the crumme of bread dipped often in *aqua mulſa* (that is) water and hony ſodden together, or in hony of roſes. Boile in his brothes, endiue, ſuccory, lettuſe, mallowes, and ſuch like, which haue vertue to coole and moiſten. When the diſeaſe decreaſeth, you may giue him ſcaly fiſhes, ſuch as liued in grauelly riuers. If he be very hote within, you may giue him pomegarnets, and cheryes. Let his drinke be water, wherin a litle Cinamon or barley hath bene boiled, you may commixe with it ſirupe of violets, or of roſes, or of water lillies. But beware you giue thē not to much at once, nor oftentimes, but ſeldome, & litle at once. When ſignes of concoction appeare in the vrine, and the vehemencie of the feuer is ſlaked, if then the ſicke lack ſtrength, you may giue him ſmall white wine alaied with water. Moreouer let the ſicke be kept quyet without mouing as much as is poſſible, if he be rich let ſeruants hold him, if poore, bind him, for inordinate mouing diminiſheth ſtrength. Alſo a bath of ſweet water is good for him, if the body be dry and rimpled, but he muſt vſe it bloud warme. For ſo it cooleth and moiſteneth, and by that meanes it cureth the drines and ouermuch watching, but

Signa.

Prognoſtica.

Victus ratio.

but take heed you vse not bathing before the body be purged. Moreouer perturbations of the mind doe hurt frenticke persons exceedingly, & therfore you must suffer them to vse nothing, that will make them sad, or engender choler in thē. For the cure, if the strength of the patient will suffer, let him bleed forthwith, for there is none so present a helpe. You must cut the vttermost vaine of the arme called *Cæphalica*, and if that appeare not, take the middle vaine, and draw out as much bloud as strength will suffer. But take heed you let him not bleed vntill he sound, as many rashly doe, for it is better to take lesse then you should doe, the bodie being much weakened by vehement motion. You must take good heed, lest the sicke doe priuily take a way the band of his arme, or loose it. Afterward also you may strike the vaine in the midst of the forehead. But if age or strength doe forbid bloudletting, then vse cupping with scarification, behind in the necke & on the backbone, which be profitable, for that they draw back the humours that flow to the braine. For that purpose also clisters are specially to be vsed made in this sort. ℞. Mallow leaues, violet leaues, endiue, & lettuce. ana. *M.* j. of barley decorticate. ℥. j. sebesten. num. 11. seads of gourdes, melons & cucumbers. ana. ℥. iij. seeth all these in sufficiēt quantity of water, vntill the third part be consumed, then straine it & take of the decoction. ℥. xij. of *cassia fistulæ* newly drawen. ℥. j. ß. of *mel rosarum*. ℥. j. of oyle of violets. ℥. iij. of salt. ℥. j. ß. commixe them all and make a clister. If you will haue it to purge more strongly, put to it of *Hierapicra* or of *Elcium de succo rosarum*. ℥. ß. binding of the extreme parts of the body profit much to diuert the humours from the head. Also *Mathiolus* doth greatly cōmend *stubiū* with the conserues of roses, & I my self haue proued it in this order to be most excellent as followeth ℞. g. 12. made in very fine pouder & put it into claret wine. ℥. iiij. and let it stand hours. 30. & euery 6. or 7. houre shake it. And at the 30. hours end, poure it from the pouder, and let him drink it with a litle suger. This doth mightily purge the superfluous humors from the head, as also to rub the feet with salt & vineger & such like. You must sprinkle the head with oile of roses, or vineger of roses being bloud warme. For the braine or his filmes being enflamed, can not safely abide actuall cold, nor vehement heat. For the same purpose also you may vse iuice of nightshade, & of plantaine, or the distilled waters of them, or such like herbs. If the euill be very vehement, moisten his face continually with oile or water, wherin the tops of poppy haue bin sodden. You may also vse odors to his nose, of roses, violets, water lillies, & such like. Also annoint his nohstrils within, and his forhead with the iuice of the aforsaid herbs. For you must endeuor to astonie & dull the braine, which burneth extremely by cooling it. If the sick watch ouermuch, then you must apply such things as do prouoke sleepe, as this ointment following, or such like. ℞ *Vnguenti populeon*. ℥. ij. oile of violets. ℥. iij. seed of henbane, & bark of mandrak roots. ana. ℈. ß. of opium gr. ij. of saffrō. g. iij. vineger a litle, white wax asmuch as is sufficient, make an ointment, and annoint the temples therwith. Also this embrocation may be vsed blud warme to the head. ℞. floures of violets, red roses, & water lillies. ana. *M.* j barley decorticate. ℥. j. seeds of white popy. ℥. ij. seeds of lettuce. ℥ iij. seeth them in sufficient quantity of water vnto the third part, & make an embrocation. You shal make the decoction of more force, if you ad to it leaues of henbane, nightshade, poppy heads,

Curatio.

Vene sectio.

Clister.

Apurging potion.

Localia.

Vnguentum.

Embrocha.

mandrak apples, or rootes, & a litle vineger. You may also lay vnder his pillow, poppy heades, or mandrake apples. You may also for the same purpose, giue him to drinke water wherin poppy or henbane seed hath bene sodden, or some somnoriferous compound as is regines *Nicolai*, or *philonium*, or such like, in ministring wherof you must obserue, that you giue them not in the vehemencie of the fit, but in the declining therof. Besides note that you must eschue contiuuall vse of stupefactiue medicines aswell inwardly as outwardly also. For in this disease, by ouermuch cooling you may turne the frenesie into a lethargie, wherby you may cause him to sleepe so, that you can awake him no more. Also if the patient be weake beware how you minister stupefactiue things to prouoke sleepe, for in such as be weake (as *Trallianus* saith) somnoriferous potions doe no small hurte, and sometime they kill. At the last when the disease is asswaged, and waxeth more gentle, which for the most part, chanceth the third day: you may apply discussiue medicins which haue vertue to disperse the remnant of the disease. And for that purpose you may apply the aforesaid embrocation, adding to it before, floures of cammomill, dill, melilote, marsh mallowes, and such like. There be some that at this time (the disease declining,) doe apply to the head, hennes or whelpes cut in the middes, or the loungs of a wether hote. But take good heed, that no such thing be applied in the beginning of the disease, or in the vehemencie therof, for so you should encrease the inflammation and the feuer, and make the sick in more perill. Moreouer if the euill continue long, you may boile in the embrocation *serpillum*, that is, wild time or sauery. Also in the declination of the inflammation (as *Galen* teacheth) you may vse *Castoreum*, for that it is of subtill substance, and will worke his force through the skul. When the frentick person is recouered, let him eschue dronkennes, idlenes, variety and corruptions of meates, and especially the burning heat of the sunne. Hereby you may learne not only the cure of the frenesie, but also remedie against immoderate watching, and rauing in any sort engendred by feuers, when the patient is so vexed by thē, (although they come by consent & be but accidents of the feuers) that it is necessarie to remedie them lest the brain in time be therby affected.

Discutientia.

CHAP. XVI.

Of the Lethargie.

LEthargus in Greeke and in Latin also, is a disease contrary to the frenesie for it causeth sluggishnesse & an inexpugnable desire of sleeping, some call this disease in Latin *Veternus*. They that be taken with this disease, do forget all things, where vpon it hath that name. For *Lethe* in Greeke is forgetfullnes, and *Arges* is slouthfull or dull, so that *Lethargus* is nothing else but a dull obliuion, and therfore may be called in Latin *Obliuio iners*. It is caused of fleume, which cooleth the braine ouermuch, and moisteneth it, and therby prouoketh sleep. The fleume doth putrify in the brian, & therby causeth a feuer which is alwaies annexed with this disease (as *Galen* testifieth in his 13. booke de *Methodo medendi*. Also they haue alwayes a profound & dead sleepe. Their pulse is great, and striketh seldome, and is watery (that is) it beateth as it were full of water. They fetch their breath seldome and weakely they are continually sluggish & sleepy, and can scarcely by any meanes be compelled to aunswer. They will sometime

λήθη. ἀργία. Causa.

Signa.

open

open their eyes, if you cry loud to them, and shut them againe forthwith, they are forgetfull and doe raue. They gape and gaspe often, and sometime keepe their mouth open still, as though they had forgotten to shut it. Oftentimes being required to make water, & taking the chamber vessell, they forget to make vrine. For the most part their egestions be liquide: but contrarywise many are costiue. Their vrine is like beastes vrine. Some of them do tremble & sweate all ouer. Let the chamber wherin the sicke doth lye be light and warme. Let his meates be such as doe extenuate, cut, and dry, and let them be seasoned with *apium*, anyse, commin, pepper, cinamon, cloues, and such like. Let the sick eat birds that liue vpon mountaines, and chickens, partrich, thrush, and such like. For pot herbes let him vse *Asparagus*, fennell, percely, and such like. Also giue him broth made with Barley or oatmeale, *or alica*, with oximell or peniroyall. Let his drinke be hidromel (that is) water and hony sodden together, mead or watery, thinne white wine being astringent. After he hath eaten it is not amisse to bind the extreme partes for a certaine space, that the vapours doe not ascend to the head. For the cure (if strength permit, and nothing else doe let) it is good forthwith to let bloud. You must cut the middle vaine or the inward vaine of the arme, and draw out so much bloud, as strength will permit. But if you may not safely let bloud the must the bowels be scoured with sharp clisters, wherof you shal find examples in the Chapter of Apoplexia. Afterward the humour abounding must be prepared with decoction of hysope in hony & water, or with time, peniroyall, *mel rosarum*, or oximell commixed with syrupe of borage, or infusion of roses, and waters of hysope, betony, marioram, & borage. And afterward purge him with some medicine that will expell fleume, wherof you shall find examples in the next Chap. following. In the meane season apply to the head *oxyrhodium* (that is) vineger of roses, and that in the beginning, for the humour is to be repelled, and driuen back from the head, whatsoeuer it be. For the which purpose also, it is good to vse frictions with pellitory, pepper, salt, & vineger and bindings of the extreme parts. Moreouer apply to his nosethrils odours which will awake him, as be these, *Castoreum*, the snuffe of a candle quenched, tarre, galbanum, sulphur, harts horne, sothernwood, or gotes horne burnt a litle, and holden to the nosethrils. You may pricke their legges, and their extreme parts, and pull them by the haire violently to awake them. Also you may boile tyme, peniroyall, and origan in vineger, and hold that decoction to the nose of the sicke, that the fume ascending to the braine may cut, & deuide the tough humours. Also annoint the pallat of the mouth with strong and sharpe medicins, as with mustard and hony, *mithridatum*, theriaca, pouder of pellitory. And you must endeuour to plucke out the fleume that sticketh there with your fingers. Sometime also you may prouoke sneesing with *Castoreū*, or pepper, or *Eleborus*, and if they can vse it, let them gargarise. And if by this meanes the disease be not dissolued, then shaue the head, & apply to it bagges of salt, or milium, or such like. Or make this decoction following, & let it runne on high vpon the fore part of the head. ℞ wild tyme, hysope, & sauery with a litle *Castoreum*, & boile them in oyle and vineger, and vse it. Moreouer it profiteth to apply a sinapismus, made of figges, and mustard seed beaten together with vineger. Afterward you must apply to the hinder part of the head cup-

Victus ratio.

Curatio.

Localia.

ping glasses with great flame, about the first and second ioint of the neck, partly easily and partly with scarification. Also the head must be annointed with
Castoreum. castoreum. (And as *Trallianus* saith) *Castoreum* dronke with oximel an houre before the fit, is exceeding good: for (as he saith) he hath knowne many by that one medicine restored to life & health. You may minister ℥.j. thereof with ℥.j. of oximel, or with so much whit wine astringent, or with *aqua mulsa*. Besides you must often prouoke nature to expel excrementes with clisters and such things that prouoke vrine. You must annoint the share with oile of rew, wherin a litle *Castoreum* is mixed, you must giue him in drinke such things as do extenuate & cut grosse and clammy humours, as be the decoctions of Apium, fennell, maidenhaire and such like. You must admonish the sicke to swallow downe such potions often, and therfore you may droppe it into his mouth with a suckling boxe. In the lethargie it continueth long, if strength do permit you may minister *Hiera ex colocynthide*, & prouoke him to sneese with the medicines aforenamed. At the last whē the disease beginneth to decline, gestation on horseback, or in a litter is profitable, and bathing is exceeding good at that time, but the head of the sicke may not be wet by any meanes. And if the sicke for lacke of strength can not abide the heat of the bathe: at the least let him be washed at home in a vessell of warme water. Let him be scoured in the bathe with sharpe sope, as with wine lies burnt, with mustard seed, pellitory, pepper, laurell bearies, quicke lyme, adding double as much nitrum.

CHAP. XVII.

Of Memorie lost.

Cause. MEmoria *deperdita*, the losse of memorie chaunceth sometime alone, and sometime reason is hurt with it. It is causèd in the lethargie and other soporiferous diseases. It commeth to passe also that the soporiferous diseases being ended, there ensueth forgetfulnes. Which whē it chanceth, then a cold distempure is the cause that the memorie is perished or grieuously hurt. This coldnes hath sometime moistnes ioyned with it, and sometime drynes: sometime any one of the former distempures may cause this disease alone. Therefore the Phisition must diligētly discerne the causes. The causes of this disease be either externall or internal, if they be internal, either aboundāce of fleume, or melancholy is cause of it. If there be no signes of those humours abounding, then must it needs come of some externall cause, especially if it come not through extreme old age. The externall causes you may learne by relation of the sicke, and those that are about him, as if any disease be newly passed, & so turned into oblition, or if medicines were ministred inwardly, or applied outwardly to the head, which haue vertue to coole extremely. Or if it came of immoderate labour with study & watching or such like. If the memorie be but a little hurt, it betokeneth that the braine is but litle cooled. If reason be lost togither with the memory, then the affect is called *Fatuitas* or *stultitia*, (that is)
Signa. foolishnes or doltishnes, and both these do come of one disposition, but that is more vehement where both are hurt. As touching signes, if only a dry distempure occupying the hinder part of the head do cause this euil, then ouermuch watching troubleth the sicke. If only a moist distemper be cause of it, then they are heauy and enclined to sleepe, & their sleepes be long and troublesome. If

cold

cold be ioyned with moisture, it engendreth the lethargy and *Carus*, wherof we will entreate in the next Chapter. Therefore in them that haue lost their memory you must obserue their sleeps, whether they be ouersleepy, or in a meane, or sleepe not at all, for so shall you finde what distempure doth most abounde. Besides you must marke whether they auoid any thing at the nose, or whether any thing distill from the head by their mouth, or whether those parts be altogither drie. For by them you may likewise coniecture the distempure abounding. And if fleume be cause of the euil, you shal perceiue it not only by immoderate sleepe, and aboundance of excrements discending from the braine (as is aforesaid) but also by the disposition of the sick, by his age, & his complexion by the time of the yere, the region, the state of the aier, & the diet that he vsed before. For al those or the most part of them encline to cold & moisture. Likewise if melancholy abounding be cause of the disease, you shall know it for that the sicke is not sleepie at all, neither doth he auoid any excrements at all from the braine: besides the state of his body and all other circumstances aboue rehearsed encline to cold and drines. His diet must be diuerse according to the diuersitie of the causes. But whatsoeuer the cause be, let the aier that the sicke remaineth in, be inclining to heat, and let his lodging be light, let not his windowes be north nor south, for the one cooleth and the other filleth the heade. Let him eschue much sleep, specially in the day time, and vpon a full stomake. But note, if the disease be caused of a cold & moist distempure, then the whole order of his diet must be hote and drie. But if the cause be cold and drie, then must the diet be altogither such as wil heat and moisten. As touching the cure if losse of memorie be caused by vehement purgations, or other immoderate euacuations, or by soundings often, & so ouermuch drines do hurt the memory, then minister no medicines, but onely restore the body by good diet. For the body being corroborate, & strength renewed, the memory will come againe. If you require to know what things are requisite for such a diet, you shal find it in the Chapter of the feuer hectike. If the memory be lost by extreme age, then phisick wil nothing auail. But only they must content themselues with diet conuenient, but if the memory faile sodainly, the other members of the body being safe, then the falling sicknes is to be feared, or the palsey, or the *Apoplexy*. And therfore in such a case you must prouide diligently by al meanes, that no such thing chance as is to be feared. You may preuent those diseases by the same remedies that you would vse in the cure of them being present. And if the memory faile by means of other diseases, as through the lethargy or pestilence, the medicines for cure therof are to be vsed. The whole scope of curing the disease, if it come only of a cold distemper of the brain consisteth in heating. You must therfore minister medicines that haue vertue to heat aswel inwardly as outwardly. Outwardly you must annoint the head with warme oile, & that in sommer. In winter anoint it with oile of Ireos comixed with sharp vineger, & somtime boil wild time, & calamint, & such like in the oile, & so vse it. Some do ad to it pepper, & laurel berries. Also *Castoreum* is profitable being comixed with oile, & annointed vpo the hinder part of the head. Also this ointmet is very good ℞. of oil made of tyle stones, called *Oleum de Lateribus*, & oile of *Castoreum*. ana. ℥. ß. roots of acorns, & valerian. ana. ℈. j. pellitory and rew of ech. ℈. j. ß. with waxe suffi-

Victus ratio.

Curatio.

Vnguentum.

Acculus. cient make an ointment, and annoint the hinder part of the head therewith being shauen, and apply this quilt vpon it. ℞. floures of rosemary, balme, and lauender. ana. *M.* ß. floures of Elder. *M.* j. stechas. ℥. iij. nutmegges, wood of aloes, and macis. ana ℈. j. powder them, and stich them in silke, and make a quilt. You may make many such like medicines by examples in other Chapters. You may minister inwardly conserues of the floures of betonie, rosemary, lauẽder, spicknard & baulme, adding to thẽ pepper, Cloues, Cinnamon, & such like odoramentes. If memorie be lost by cold and moistnes ioyned togither, minister *Hierapicra*, which will purge out nothing that is good, but onely that which is noisome. Afterwardes let him vse gargarises, sternutations, & whatsoeuer doth purge by the mouth & the nose. Also a sinapismus may profitably be applied to the head. If obliuion be caused of fleume abounding, thẽ you must first prepare, and concoct that humor, with *mel rosarum*, oximel, syrupe of infusion of roses, with decoctions of betony, mairorame, hysope, time, and such like: after the administration wherof, the matter being concoct and prepared, you may purge it with decoction of mirabolanes, chebulorum, and agaricke trochiscat, to the which you may ad of the syrupe of infusion of roses, or *Diacatholicõ*, or *Diaphenicon*. And if the matter through his grossenes, wil not sufficiently purge at once, then you must prepare it againe, & after purge it with pilles, *arabicæ, aureæ*, or *aggregatiuæ*, commixing some of them with agaricke trochiscat, and so make pilles with hony of roses, or syrupe of stæchados. After you may particularly purge the head with gargarises & sternutations. After purging it is good to minister vnto them *Castoreum* or shauing of iuorie. ℥. j. with *aqua mulsa*, or as much *Confectio anacardina*, or *aurea Alexandrina*, or *diambra, diamoscha dulce*, or *mithridatum*, or *theriaca* with *aqua mulsa* or white wine. Afterward you may vse outwardly embrocations, and poure them downe from on high vpon the head being shauen, specially nigh to the seame, where the bone is loosest or thinnest. You may make your embrocation thus. ℞. of hysope serpillum, and time. ana.

Embrocha. *M.* ß. betony, marioram, & floures of cammomill. ana. pug. ß. floures of stæchados. ℥. iij. make a decoction, and adde thereto of *Castoreum*. ℥. j. of vineger. ℥. j. & make an embrocation. It is good also to annoint the first and second spondil in

Sacculus. the necke, and the hinder part of the head, with *Oleum nardinum*, oyles of nutmegges, of *Castoreum*, of pepper, or *Oleum costinum*. And you may apply thereupon a quilt, made in this sort. ℞. hysope, marioram, and floures of stæchados. ana. ℥. j. *Castoreum*, nutmegs, spicknard, macis, ana. ℈. j. the barks of frãkinsence, masticke, and wood of aloes. ana. ℥. j. ß. redde roses dried the waight of all, beat them to powder, and make a quilt. And if the euill cease not by this meanes, then last of all, vse a sinapismus. If memory be lost by aboundance of melancholy, you must first prepare it to expulsion, by syrupe of borage, and fumitory mixed togither, and adding syrupe of infusion of roses, and waters of betonie, hoppes and baulme and such like. Afterward minister this potion following. ℞.

Decoctio. *Mirabolanorum, indorum*. ℥. iij. sene, and epithimum. ana ℥. ij. floures of hoppes, fumitory, & borage. ana. ℥. ij. ß. make a decoction in running water, & hauing strained it, dissolue therein of fine mania. ℥. ij. of *Diacatholicon*. ℥. vij. or *Diasene*. ℥. ß. & make a potion. As touching outward medicines, let them rather encline to moisture thẽ drynes. As by adding to the ointments before præscribed, oiles

of

of cammomill, dill, & sweete almondes. Likewise in making embrocations and quiltes, you may withdraw such medicines as drie, & adde moist things in their steade. Hereby a circumspect Phisition may not onely haue a reasonable Method, to cure ech kind of obliuion, but also to remedy any dulnes or weakenes of the memory. For that it commeth of the same causes that memory lost doth come, although they be not so vehement, where the memorie is weakned.

CHAP. XVIII.

Of Carus or Subeth.

CAros in Greeke, and *Carus* in Latin is a disease, in which both sense & mouing is altogither taken away, and yet their breathing remaineth safe. The *Arabians* call this disease *Subeth*. This disease differeth from the lethargie, for that they will answere to a question demanded, that haue the lethargie, & do not lie altogither down. But they that haue *Carus*, are occupied with deep sleep, and if they be stirred or pricked, although they feele, yet they will say nothing, nor once open their eyes. Besides as *Paulus Ægineta* noteth, a vehement feuer doth vse to go before *Carus*, and in the lethargie it followeth rather. Also *Carus* vseth to succeed other symtomats & accidents. For it commeth oftē in the fits of feuers, and in the falling sicknes, and in pressing of the braine, as well when the braine panne is crushed togither, as also if the filmes that couer the formost ventricle of the braine, be thrust downe. But the lethargie hath a certain peculiar consistence of himselfe. Also *Carus* doth differ from the Apoplexie, for that in it the breathing is very straight, so that the sicke can with much a do scarce breath at all. But he that hath *Carus* (as *Galen* witnesseth in his fourth booke *de Locis affectis*) hath his breath at libertie. *Carus* is caused of a cold, grosse, & viscous flegmatick humor filling the braine. You may easily know the signes by that which hath bene rehearsed before. For in this disease they are altogither in a dead sleepe, and their eyes alwayes shut. As for the diet, & the cure of those that haue *Carus*, it agreeth altogither with theirs, that haue the lethargy. Whereof we spake before (in the 16. Chapter) sauing that in this disease you must vse things that be of greater force to extenuate, cut, and deuide the grosse humors. Also you must apply emplasters, and other medicines to the stomake which haue vertue to heate, and corroborate it, for because it is stuffed with fleume which doth coole it and moisten it. Whereof you shall finde examples in the beginning of the third Booke.

Carus.
Subet.
Cause.
Signa.
Victus.
Cura.

CHAP. XIX.

Of Congelation or taking.

CAtoche or *Catalepsis* in Greeke, in Latin may be called *Occupatio, Detentio, & deprehensio*. The new writers in phisick do call it *Congelatio*, in English it may be called Congelation or taking. It is a sodaine detention and taking both of mind & body, both sense & mouing being lost, the sicke remaining in the same figure of bodie wherein he was taken, whether he sit or lye, or stand, or whether his eies be open or shut. This disease is a meane betweene the lethargie and the frensy, for it commeth of a melancholy humour for the most parte, as shall be declared afterwad. Therefore in respect of coldnesse it agreeth with the lethargie, and in respect of drines with the frenesy. Here-

Congelatio.

vpon it commeth that they which haue this diſeaſe, are neither like the frene-
Cauſe. ticke altogether, nor like them that haue the lethargie. This diſeaſe is cauſed ſometime of aboundance of bloud flowing to the head and repleniſhing it. But for the moſt part (as *Aëtius* witneſſeth) it is cauſed of a cold and drye melancholicke humour, troubling the hinder parts of the head and braine. This diſ-
Signa. eaſe inuadeth a man ſodainely, and taketh away ſpeach and ſenſe from him, he heareth nothing, he aunſwereth nothing, his breath is ſcarcely to be perceiued, but he lieth as he were dead. His pulſe is ſmall and weake and very thicke. His egeſtion and vrine are detained, or elſe they come forth in ſmall quantity, and that is not in reſpect of drynes, for the ſicke ſometime doth abound with much moiſture, but for lacke of ſenſe. Their face is ſometime redd, and that is when the euill is engendred of bloud, & ſometime it is ſwart, and that is when melancholy cauſeth the diſeaſe. Moreouer the eyes in this diſeaſe remaine im-
Victus. moueable, as though they were froſen. This euill differeth from *Carus* (as *Galen* ſaith) for that in it the eye liddes are euer ſhut, but in this diſeaſe they ſometime remaine open. The diet in this euill muſt be diuerſe according to the diuerſity of cauſes. Let his food be ptiſan broth, and ſuch like. Let his drink be *aqua mulſa* well boiled, or thinne white wine well alaied, for ſuch wine, ſeing it doth not fume into the head, doth much good. It is hurtfull for them to drink water, for it cauſeth windines, ſwelleth the ſplene, and quencheth not thirſt. As concer-
Curatio. ning the cure, if the face of the ſicke be ruddy, and bloud ſeeme to abound, if ſtrength permit and yeres, let him fourthwith bleed on the outwardmoſt vaine of the arme, and let him bleed according to his ſtrength. Afterward if the head be hote, apply thoſe things that coole. For that purpoſe you may boyle the ſhelles of poppy heads in oile, and annoint the head therewith. But in other, that haue their face ſwart, and ſo haue tokens of melancholy abounding, you muſt firſt cleanſe the guts with cliſters, made of floures of borage, bugloſſe, fumitory, tyme, epithimum, rootes of polipodie, leaues of ſene, adding to it oiles of cammomill, and dill, and *caſia, diacatholicon, diaſena*, or *confectio hamech* in conuenient quantity. Wherof you ſhall find examples afterward in the Chapter of *Melancholia*. And if the belly become not ſoluble by this meanes, then it is not amiſſe to boile in the former decoction rootes of *Eleborus niger*. The head muſt be annointed with oyle, wherin wild time is ſodden, or with oyle of lillies or dill, or ſuch like, and that you muſt doe chiefely when the head ſeemeth cold. Moreouer if his vrine appeare groſſe and thick you muſt giue him to drink the decoction of dill, apium, calamint, and ſuch like, as haue vertue to extenuate. It profiteth alſo to annoint all their whole bodie with oile of dill ſpecially in winter. Alſo they that haue trembling with this diſeaſe may haue. ℥ j. of *Caſtoreum* commixed with *aqua mulſa*, and poured into their mouth. The reſt that concerne the cure of this diſeaſe may be gathered partly out of the Chapters of the freneſie and lethargie before, and partly out of the Chapter of melancholie following.

CHAP. XX

Of dead ſleepe.

Coma. COma in Greeke, *ſoper*, or *grauis & profundus ſomnus* in Latin. It may be called in Engliſh dead ſleepe. It is a diſeaſe wherin the ſicke cannot awake, nor keepe

kepe open his eyes, but doth kepe his eyes cõtinualy close shut, & is in a sound sleepe. But there be two kinds hereof, the one wherof we haue already spoken, and that is called simply *coma* or *sopor*, or else *coma somnolentum*. The other is called *Vigilans sopor*, and it is an euill wherin the sick can not hold open his eyes, though he be awake, but he winketh in hope to get sleepe, and yet is altogether awake. Therfore you must make a difference betwene these two kindes. The sleeping *coma* (as Galen witnesseth) is sometime caused by ouermuch moistening of the braine, as it chaunceth to many dronken persons. Also in feuers only hote and moist vapours ascending from the inferiour parts, and moistening the braine doe cause this euill. Moreouer sometime only cold, occupying the fore part of the braine is cause of this euill. Sometime profound sleepe is caused of coldnes and moistnes ioyned together. The other euill called *Vigilans sopor*, or *coma* (that is) the watching drowsines, it is caused of fleume mixed with choler, and for the most part it commeth for lacke of strength, that they are not able to keepe open there eyelidds. The partie that is vexed with the soporiferous and sleepy Coma, doth sleepe with his nether iawe open, and as often as he is awaked, he falleth into a new sleepe forthwith. They that haue the watching Coma, they speake they wote not what, and they lye with their whole body out of order, & they haue partly such signes as appeare in the frenesie, and partly such as in the lethargie. The cure is of two sorts, according to the diuersity of the euills. For in the soporiferous and sleepy *Coma*, you must vse those remedies that are præscribed in the Chapters of *Carus*, & the lethargie, and to speake briefly after the whole body is purged, if the euill be caused of moistnes, then you must apply such things as will dry the braine made with sharpe vineger and roses, and cammomill commixed, and you may also let the fume therof go vp into the nosethils. If it be caused of cold, then apply oyle of dill, and cammomill warmed, and if the cold be great, you may sometime boile in oyle, peniroyall and dill and vse it. But if the euill be caused of cold & moisture ioyned together: then must it be cured, as the lethargie. If it come of weaknes and lacke of strength, then you must vse restoratiues to recouer it againe. Suppositaries are very good to be vsed in these kindes of diseases, for that they stirre and prouoke nature. For the watching *coma*, since it consisteth of mixed and contrary causes, it must be cured by contrary medicines partly as the frenesie, and partly as the lethargie. And to know which of them you must vse most, you may learne that by the humour most abounding. For if fleume abound more then choler, then you must vse most the remedies against the lethargie: but if contrarie wise choler doe most abound then must your remedies be for the most part such as are good against the frenesie. And therfore you may seeke conuenient remedies out of those Chapters, as occasion serueth.

Cause.

Signa.

Curatio.

CHAP. XXI.
Of the Apoplexy.

APoplexia in Greeke and Latin is a disease wherin the fountaine and originall of all the sinewes being affected, euery part of the body doth suddainly loose both mouing and sense. Or it is a depriuing both of sense and

mouing throughout the whole body comming sodainly with let and hurt of all voluntarie functions. If this stopping of the braine come in one halfe of the bodie onlie, then it is called *Paralysis* in Greeke: in English the palsey, whrof we will speake in the next Chapter. The Apoplexie is caused of a flegmaticke humour, that is cold, grosse and tough, which doth at one time abundantly fill the principall ventricles of the braine, which humour ouermuch crudities, and chiefly dronkennes doth engender. Also it is caused by a fall or a blow which shaketh and bruiseth the braine, and causeth humours to flowe thither. Also very cold ayer which doth thick and congele the humidities and excrements of the braine doth sometime cause this disease: it may also be caused of a grosse melancholy humour. Concerning signes there goeth before this disease a full and sharpe paine of the head, and a swelling of the vaines in the necke, the *Vertigo*, & brightnes before the eyes, also cold of the extreme parts without cause, panting of the whole body, slowneſſe to moue, and gnashing of the teeth while they sleepe. Their vrine is litle in quantity, black, like rust and canker in metall, and hath a residence like meale. They that fall into this disease doe lack sense altogether, they lye as they were a sleepe with their eyes shut, and doe snort. The vehemencie and greatnes of this disease may be discerned by the impediment that they haue in breathing. For when it is verie much differing from naturall order, it ketokeneth vehemencie of the disease, and that it is a great and strong Apoplexie. But when there is a litle impediment in the breathing, then you may iudge that there is but litle hurt in the braine, and so you may acompt it a small and weake Apoplexie. The worst and strongest Apoplexie is, wherin the breathing is so diminished that it can very hardly be perceiued: and that is almost as euill, wherin the breath stoppeth for a while, and then is fetched with great violence. This disease for the most part doth chaunce to old men, which be of a flegmaticke complexion, & which do vse such a diet as encreaseth fleume. But if so be it inuade any yong person, and that in sommer season, it is most perillous. This disease is vncurable, or at the least is seldome cured. And therfore *Hippocrates* writeth in the. 42. Apho. of his second booke. It is impossible (saith he) to cure a vehement Apoplexie, and not easie to cure a weake one. For it threatneth speedy death. Besides if it chaunce by medicins to be taken away, for the most part it departeth leauing the palsey behind it, either in the whole body, or in some part thereof. Often also it corrupteth the memory, wherupō we may conclud that remedies are not to be vsed against a strong Apoplexie, for that is of nature deadly. But if it be weake, which you may know by the signes aforesaid, although there be small hope to remedy it, yet (as *Galen* testifieth) conuenient remedies being ministred, it may perhaps be cured, as experience hath proued in some. Those therfore whose cure is not altogether desperate if there be signes of plenitude & fulnes, & strength permit also, must be let bloud on both the *Cæphalica* vaines. But you must foretell the perill, for bloudletting doth either kill thē or deliuer thē: so that if after bloudletting (as *Aëtius* saith) both mouing & sense come not vnto him again, there is no more hope. You must not draw away much bloud at once, but rather at sundry times, and you must haue regard to his pulse, the colour of his face, & his breathing. Besides you must prouoke him to the stoole with

Cause.

Signa.

Prognostica.

Curatio.

with sharpe clisters in this sort. ℞. sage, origan, betony, and rewe. ana. *M*. j. calamint, hysope and peniroyall. ana. *M*. ß. seeds of fenell, seselis, and ammi, ana. ℥. iij. centory the lesse. *M*. j. roots of polipodie. ℥. vj. fine agaricke. ℥. iij. pulpe of *coloquintida*. ℥. ij. boile these in sufficient quantitie of water, vntill halfe be consumed: then take of that decoction. ℥. xv. of *Hierapicra*, and *Benedicta laxatiua*. ana. ℥. ß. of *Electuarium nidum*. ℥. iij. of *Diaphenicon*. ℥. ij. of *mel rosarum* clarified. ℥. j. ß. of oyles of laurell, rew, & *Castoreum*. ana. ℥. j. of sal géme. ℥. j. ß. commix them all and make a clister. Also the vse of suppositaries in this disease is very commendable, made of *Coloquintida*, agarick, black hellebore, & such like, after this sort. ℞. of hony boyled to a height. ℥. ij. of *Colloquintida*, agaricke and hellebore. ana. ℈ ij. of sall gemme. ℈. j. beat them into powder, commixe them with the honie and make suppositaries vj. fingers long, and hang a thrid in them, that you may draw them out when you list. You may also put into the suppositaries *Hierapicra* or pilles *Cochiæ*. Afterward annoint the whole bodie with a good quantitie of warme oyle, wherein wild time, calamint, dill, and such like haue first bene boyled. Also the extreme parts must be bound strongly, & vehemently chafed with the decoction of the root of floure de luce, many cupping glasses must be fastened to the shoulders. The head must be shauen, & annointed with oyles of cammomill, dill and rewe, or with oyle wherein the aforenamed herbs haue bene boyled. You must apply to the nosthrils such things as by their odour can sturre and raise vp the sicke, as be opoponax, *castoreum*, *sagapenum*, *galbanum*. Also you may vse medicins to prouoke sneesing made of white hellebore, castoreum, and such others rehearsed in the former chapters. Or it profiteth much to vse embrocations, made of cammomill, melilote, sage, peniroyall, marioram, origan, calamint, sauerie, & hysop boiled in equall portions of wine and water. But yet it is better to vse drie medicines to the head, as be *sinapismi* made after this sort. ℞. *Olei costini*. ℥. j. oiles of *Castoreum* and *Euphorbium*. ana. ℥. iij. mustard seed. ℥. ij. *Castoreum*. ℥. j. *sagapenum*. ℥. j. ß. *Euphorbium*. ℈. j. vineger. ℥. ij. with sufficient quantitie of wax, make an emplaister. Also you must open their mouth by force, and put into it your finger, or a fether dipped in oyle of Ireos to prouoke vomit, and to cause the grosse humors that be in the mouth to be cast out. Also their fundament must be annointed with such medicines as dissolue windinesse, as be rewe, commin, nitrum & honie. When the euill is asswaged, you must giue him meat of easie digestion, for the most part mixed with hony. If his speech come not yet againe, so that strength permit, you may fasten cupping glasses to the hinder part of the head with scarification. And in like sort vnder the short ribs, if you may. Afterward let the sicke be caried in a wagon or horselitter. Let his drinke be mulsa, or oximell. Let him drink no wine. After 21. dayes be past the sicke may enter a bath, but as touching medicins requisite for the rest of the cure, you shall find them abundantly in the Chapter following. And this may suffise for the cure of the Apoplexie, if so be it be curable.

Clyster acrio.

Sinapismus.

Vomitus.

Victus.

CHAP. XXII.

Of the Palsey.

Paralysis in Greeke, *Resolutio* in Latin: in English the Palsey. It is a disease wherin the one halfe of the bodie either the right side or the left doth loose

both sense and mouing. Also sometime the palsey chaunceth in one member onely, (as for example) in the hand, the legge, or the tongue. But note here that the palsey which followeth the Apoplexie is particularly called in Greeke Παραλυσία. And therfore the word *Paralysis* is a more generall name then *Paraplegia*. But whereas in the palsey, sometime sense onely is lost, and sometime mouing alone, and somtime both sense and mouing: it is especially called resolution of the sinewes or palsey, when mouing is lost. Why sometime feeling is lost onely, and somtime mouing alone, and sometime both together, Galen declareth at large in his first booke *de symptomatum causis*, cap. 4. & therfore it need not be here rehersed: notwithstanding it shall not be amisse to answer briefly to that question. First note that aswell the facultie of mouing as of sense floweth from the braine as from a fountaine, and is deriued from thence by and in the sinewes to the instruments of motion and sense, and therfore it must needs be, if that facultie of the braine be hindred or stopped by any cause, that it cannot discend to the instruments of mouing or of sense: that they should lose mouing or sense according as the sinewes be affected. And therfore in those members that participate two kinds of sinewes, as the eyes and the tong doe, the former question is easie to be soluted, for that they haue one kind of sinewes for motiō and another kind for sense, & so the one may be hurt, and the other safe, or they may be both hurt, and so both sense and motion perish. But in members that haue but one kind of sinewe, the question is more obscure to answer. In such members therfore, if (the skin being taken away) the muscle lying naked can not moue at all, and yet feeling remaineth in it, you may know that the hurt is not great. But if the sinewes be much stopped, then hath it lost both sense and mouing, for it is vnpossible that the sense of a muscle should be lost, & the motion remaine still. The reason is, for that lesse of the animal facultie is requisite for feeling, then for mouing, so that there may come sufficient quantitie of that facultie to a muscle to cause feeling in it, and yet not enough to cause it to moue also, and therfore a naked muscle, which hath his facultie both of feeling and mouing of one kind of sinewe, can not moue and lacke sense. But either it hath sense and lacketh mouing, & then his hurt is but litle, or it hath lost both, and that is when the hurt is great, and the sinewe is altogether stopped. But where there is a member that hath sinewes placed in the muscles to cause mouing, and other sinewes spread in the skinne to cause feeling (for the sinewes that are dispersed in the muscles doe not send out branches to the skinne as some suppose) I say it may come to passe in that member, that sometime it may loose feeling alone, and sometime mouing alone, and sometime both togither. For it may be that the skinne which couereth the muscle may loose his sense of feeling, the sinewe being affected which is dispersed in it, and yet the sinewe that runneth in the muscle may be safe, and therfore the muscle may moue. But if the sinewe which is spred in the muscle be affected, and the sinewe that commeth to the skinne remaine safe, that member cannot moue, & yet it hath sense and feeling left, & that commeth to passe because the sinewe of the one is hurt, and the other hath his sinewe safe: although they spring both from one place, yet they are deuided in the waie as they come to the member. And if both the sinewes be affected, as well that that commeth to the muskle, as

Why in the palsey sometime sense alone, sometime mouing alone, and sometime both togither perish.

that

that which commeth to the skinne, then both sense of feeling and moning also perish and are lost, & that is when the common fountaine from whence they do both spring, is affected & hurt. You may discerne that, whē you know exactly the cōmon original & spring of euery sinew, in considering diligētly whether the braine it selfe be affected, or the backe bone at the head of it, or in any of his spondils besides. This is to be knowen by the Anatomie of sinewes, and therfore it behoueth to be well exercised therin, for in the palsey there is not one certaine place affected, but diuerse places. If the braine it selfe be affected (I meane not the whole braine: for then is the Apoplexy engendred) but if the right halfe or the left be affected, you shall knowe it for that the palsey or resolution will be aswell on the right or left side of the face, as on the right or left side of the body. But if the face be safe, and one halfe of the body be depriued of sense and mouing, then you may know that the place affected is the vpper end & first spondils of the backe bone, but the one halfe only of the marrow is affected, and that is it which is next to the side taken with the palsey. But if all the inferiour members, (the face only excepted) be resolued and paralitick; thē is the backe bone affected in the same place, euen in the beginning and vpper end of it, but then is the hurt vehement, for the whole marrow is affected. But if it chāce one only part to be resolued, & take with the palsey, you must search from whence the sinewes come that be contained in it, which you may easily find, if you be well exercised in Anatomy. For if the marrow of the back be not affected aboue where his first beginning is, but lower among the spōdils, thē if the affect & hurt be great, al the inferiour parts beneth those spondils affected, be resolued & taken with the palsey, but if the hurt be but litle, & the marrow but halfe affected, then only the inferiour parts of the one side be resolued. Therefore you must first learne by Anatomie to find the place affected hauing foreknowledge from what part of the backebone the members resolued haue their sinewes. The palsey and resolution of members is ingendred of abundāce of grosse & clammy humours, which stop the sinews & hinder the animal faculty that it cānot come frō the foūtaine to the mēbers It may also be caused of immoderat cold in snow or vehemēt frost. Also it may be caused by an inflāmatiō, or a *Sirrhus* (which is a hard swelling without sense) chancing in the backbone, or in parts nigh adioyning, or in other sinowy parts, whereby the sinewes are crushed & pressed, & so stopped that the animal faculty cannot passe. As also the sinewes may be crushed togither by some externall cause, as by binding with a cord, or such like meanes, & so cause resolution, also whē there is luxation or fracture in any of the spondils of the backe, or in other ioints or bones, there may & follow resolution by meanes of compression & crushing togither of sinewes. Also resolution or palsy may be caused by meanes of a wound, or an vlcer, either in the braine, or in the marrow of the backe, or in any particular sinewes. There neede not many signes to know this disease by: for any may iudge easily, that part or member to haue the palsey which is destitute of mouing: to know of what cause it proceeded, you may partly learne by the relation of the sicke, and partly by the signes rehearsed before in the 7. Chapter fol. 10. where headach caused of fleume is intreated of. The palsey is no acute & sharp disease, but of long continuance, & for the most part curable.

To know if the braine be affected.

To know if the marrow of the backe cause the palsey.

Of mēbers particularly taken with the palsey.

Cause.

Prognostica.

It chaunceth for the moſt part in old folke, and in the winter time. The palſey that cometh by a ſinewe ſeperate and cut a ſunder is, (as *Aegineta* ſaith) vncurable, and ſo is that which commeth by ouerthwart inciſions of the back, or by great luxation of it. Moreouer if the member paraliticke do waxe leſſe, or chaunge his colour, it is hard to be cured, or rather not curable. For it declareth thoſe parts not onely to be deſtitute of the animall faculty, but alſo of the naturall, and after a ſort of the vitall alſo. Their diet muſt be altogether extenuating and drying. Let the ſicke therfore remaine in an ayer, that is hote and drie, and in the firſt three dayes he may vſe altogether abſtinence; or let him content him ſelfe with *aqua mulſa*, or a litle ptiſan broth. Afterward giue him meates of good iuice, light of digeſtion, & let thē be roſted, let him eate chiefly birdes of the mountaines, and partrich, reare egges, almondes, and pyne nuttes. For pot herbes let him vſe fenell, parcely, hyſope, marioram, ſage and ſauorie. Let him eſchue fiſh, fruit, and all things that be cold and moiſt. Let him drinke but litle, for it is good to ſuſtaine as much thirſt, as he can poſſibly. Let him drinke *mulſa*, wherein ſage or Cynamon hath bene boyled, or let him vſe to drinke, that which the barbarous Phiſitions at this day call Hippocras: made after this ſort. ℞. of choſen Cynamon. ℥. ij. of ginger. ℥. ß. of long pepper, graines, and galingale. ana. ℥. j. of cardamomes ℥. j. ß. of nutmegges, cloues, and mace. ana. ℥. j. boile them all in three quartes of running water, vntill a pinte and halfe be conſumed, then ſtraine it hard, and with halfe a pound of ſugar make it pleſaunt to drinke, he may drinke no wyne at all, vntill he be perfectly cured. But if the patient can hardlie be kept ſo long tyme from wine, giue him but a litle in the declining of the diſeaſe, and let it be thinne and alayed. Mouing and exerciſe if he can vſe them, are very good for him. Let him eſchue ſleepe on the day. Let his night ſleepe be in a meane. Let him be mery and flye perturbations of the mind. For the cure, if age, ſtate of the body, tyme of the yeare, and ſuch like permit, it is good to beginne with bloud letting, ſpeciallie if there be ſignes of plenitude. But you muſt drawe awaie bloud moderatelie, leſt the bodie be cooled ouermuch, and you muſt let bloud on the whole and ſound ſide. Then a fewe dayes after bloudletting, you may clenſe the inteſtines with cliſters made thus. ℞. of mallowes, holyhockes, mercurie, cammomill, ſage, and betony. ana. *M.* j. of ſtœchas. ℥. ß. of rewe, and calamint. ana. *M.* ß. of ſeede of fennell, and ammeos. ana. ℥. ij. boile theſe in ſufficient water vntill the third part be conſumed, then take of that decoction ℔. j. of *Benedicta laxatiua*. ℥. ß. of *Electuarium nidum*. ℥. iij. of hony roſes. ℥. ß. of oyles of laurell, Ireos, and rewe. ana. ℥. j. of ſalt gemme. ℥. j. commixe them together and make a cliſter. Afterward miniſter vnto him decoctions and ſirupes, which haue vertue to extenuate flegmaticke humours, and make them apt to be purged, wherof you ſhall find examples before in the 7. Chapter. The humours being thus prepared miniſter medicins which doe purge fleume, beginning whith gentle ones, and proceeding by litle & litle to ſtrōger. Beſides thoſe purgatiōs which are rehearſed in the 7. Chap. aforſaid you may vſe *pilule azaret, arabice, fetide*, with the which you muſt alwaies cōmix agarik. Neither doth it ſuffice to purge the patient once, but you muſt do it oftē, letting 4. or 5. days paſſe between ech purging.

Victus ratio.

Ippocras.

Curatio.

Vene ſectio.

Clyſter.

The

The next day after he is purged, it profiteth much to giue vnto him *theriaca*, or *mithridatum*. The body being well purged, you muſt vſe ſternutations, gargariſmes, odoraments, & ſuch other like, as are reherſed in the 7. chap. And that ſpecially when the braine is principally affected. For if the braine be not affected, you muſt rather miniſter ſuch medicins as may coroborate, & ſtrengthen it in this ſort. ℞. of *diambra, plicis, archoticon*, & *diamoſchu dulce*. ana. ℈. j. of pouder of ſwallowes preparate. ℥. ß. of coriander ſeeds preparate. ℥. j. of ſugar roſet. ℥. iij. with ſugar diſſolued in roſe water make lozenges, & let the patient hold a litle of one of them in his mouth often. It profiteth alſo in this diſeaſe to take ℥. j. of *Caſtoreum*, or of *opoponax*, or *ſagapenum, in aqua mulſa*. Alſo *diatrion pipereon* is good for them. If the braine be chiefly affected, you muſt annoint the head with hote medicins, as with *Caſtoreum*, mintes, laurell beries, oile of Ireos boiled with a litle vineger, & ſuch like. Therfore if coldnes of the wether do not let it, you may ſhaue the head, & annoint it all ouer the forhead. If the marow of the back be affected at the vpper end where he begineth, thē after the former purgatiō you muſt in the nape of the neck where the marow of the back ſpringeth forth of the brain, vſe oiles & ointmēts, which haue vertue to diſſolue & diſcuſſe, but you muſt begin with the weakeſt, as with oiles of cāmomill, dill, ſpike, lillies, Ireos, nard, nutmeg, S. Iohns wort, and earth wormes, wherwith you muſt annoint the nape of the neck, & the reſolued ſide, ſpecially the halfe of the ridge bone: & you muſt wrap the paralitick members in warme linnen clothes, or in a foxe skin, to keepe them warme: or you may bath them with the decoction of ſage, marioram, cāmomill, S. Iohns wort, ſtæchas, & roſemary. Afterward you may proceed to ſtronger medicins as be oiles *coſtiuum, vulpinum*, oiles of rewe, & bayes, oiles of *Caſtoreum, Euphorbium*, & oile of tyle ſtones, called *Oleum è lateribus*, or *Oleum Philoſophorum*. To theſe you may adde theſe ointments, *vnguentum aregon*, *vnguentum agrippa*, and *vnguentum martiaton*, and hotte ſimples may be added alſo if you will, as be betony, ſage, roſmary, galingale, cowſlippes, rewe, calamint, pellitory, pepper, *Caſtoreum*, and *euphorbium*. Of theſe you may make an ointment after this ſort. ℞. of *vng. aregon*, and *martiaton*. ana. ℥. j. of *vnguentum agrippa*. ℥. ß. of oiles *coſtiuum* and *vulpinum*. ana. ℥. ß. of oile of earth wormes. ℥. ß. of oyle of caſtor. ℥. j. ß. of pouders of betony, pepper, ſage. ana. ℈. j. of *caſtoreum*, and *euphorbium*. ana. ℈. ß. of galingale, or rootes of acorns. ℈. ij. with waxe as much as ſufficeth, make an ointment. Or thus. ℞. of *oleum coſtiuum*. ℥. ij. of oile of pepper. ℥. j. ß. oile of *euphorbium*. ℥ ij. of *aqua vitæ*. ℥. ij. ß. of iuice of ſage, and cowſlipps. ana. ℥. j. ß. of galingale. ℥. iij. of ſtæchas & roſemary. ana. ℥. ij. of pellitory & pepper. ana. ℥. j. of *Euphorbium*. ℥. ß. bruiſe them & boile them vntill the *aqua vitæ* & iuices be conſumed, then ſtraine out the oiles & put to the waxe and make a liniment. By example of them you may make a Cerote alſo after this manner. ℞. of bay beries, pellitory, & pepper. ana. ℥. ij. of galingale ℥. j. of ſtæchas, betony, and elder. ana. ℥. j. ß. of muſtard ſeed & nigella. ana. ℥. j. of *Euphorbium* and *Caſtoreum*. ana. ℈. j. of *oleum coſtiuum*. ℥. j. ß. of oile of pepper. ℥. j. of oile of *Euphorbium*. ℥. iij. with waxe & roſin ſufficient make a cerote. Alſo you may make a quilt thus. ℞. hiſope, marioram, S. Iohns wort, ſage, rew and bay leaues. ana. ℥. ij. ſpike, maſtick, *Caſtoreum* and ſtæchas. ana. ℈. ij. cloues, maces, and nutmeggs. ana. ℈. ß. red roſe leaues dried *M*. ß. beat

Capitis purgatio.

Lozenges.

Vnguentum.

Aliud.

Ceratum.

Sacculus.

Fomentum. them all to pouder, and make a quilt with them. Also a fomentation may conueniētly be made thus. ℞. sage, rosemary, S. Iohns wort, cowslips, hisope, marioram, betony, peniroyall & calamint, of ech. *M.* ß. boile them in white wine, & adde to the decoction of *Castoreum.* ℥ ij. of floures of stæchas, & lauender, ana. ℥. j. ß. wherwith you may often bath the members affected, before you vse the aforesaid ointmēts or quilt. Morouer you may set cupping glasses lightly without scarification to the members affected, that they may drawe thither bloud, & heat, & spirits: & if the members them selues cannot aptly haue cuping glasses applied to them, apply thē at the least to the parts next adioyning. After cupping you may vse the aforesaid ointments & cerates, so that the mēbers affected be first rubbed & chafed. And if the disease relent not by all these meanes (as *Ætius* doth councell) you may vse sinapismes or cauterizatiō by fire where the originall of the affect is. Last of all a hot house or dry bath will profit much, or if they may conueniently come to thē, naturall baths which spring from brimstone, alome, & salt, such as be the baths in Germany called *Badeniæ, Feriuæ, Cellenses,* & ours in England at Bath. But it is good for them to vse before bathing to be caried vp & downe in a wagon or horslitter. And this may suffice for the cure of the palsy, occupying one whole side. But if neither the brain, nor the begining of the ridg bone be affected, but only some other parts of the marrow of the back, then you must search out that part of the back that is affected. And apply such remedies to it, as are before rehearsed. And in like sort if any particular sinew be affected, you must find out his original where he springeth, & there apply the former medicins or their like. Yet remember you must neuer altogether neglect the braine, although it be not principally affected, if the palsey be caused of extreme cold without humours abounding in the bodie, then the place affected being found out, and the medicines before rehearsed being applied vpon it, you shall cure it. But you may not altogether neglect the brain, nor the member that is paraliticke, but vse to them such remedies as are afore taught. Bloudletting, purging, and all other euacuations may be omitted, only vse remedies to alter and strengthen the members. If the palsey be caused by an inflammation or *Scirrhus* of any part, the same inflammation or hard swelling being cured, the resolution will be cured also. If any pinching or binding of the sinewes cause resolution, the bond being remoued, the cure will soone ensue. If the spondils of the ridge or other bones being out of ioynt or broken doe cause resolution, if the resolution be curable, it will be remedied by their cure. Likewyse if palsey ensue a wound or vlcer in the head, or backe, or in anie particular sinewe: it will be cured by their Cure, except it be altogether vncurable.

Balneum.

Gestatio.

Of palsey comming of cold.

Cure of palsey comming of other causes.

CHAP. XXIII.

Of Palsey in one member.

ALthough any expert man may easily gather out of the former Chapter the cure of resolution chaunceing in any particular member, yet lest those that haue lesse skill, should stand in doubt in some causes, it shall not be superfluous to make discourse of certaine particular resolutions. There is an affect of the face called in Greeke *Spasmus Cinicus*, and in Latine *Conuulsio canina*, or of some

Tortura

Tortura oris. The cure of this is like the cure of the palsey that is rehearsed in the former Chapter. For both bloud letting if nothing be against it, and purging, and clisters, and liniments rehearsed in the former Chapter be good for this. Furthermore for the particular cure of this disease you must let the patient bloud on the vaines vnder the tongue, & fasten cupping glasses to the shutting of the ioyntes & giue him *Masticatoria* made after this forme. ℞. seedes of stauisacre, mastick, the roote of pellitory. ana. ℥. j. hisope, origan. ana. ℥. j. ß. mustard seed. ℥. ij. pouder them and commixe them with turpentine and waxe, and make trochiskes to chewe. Also it is good for the patient to looke often in a glasse, that he seeing the writhing of his face, may with all his power intend to amend it. Also to the griefe of the patient (that is) to the sinewes that be sprong you must apply the medicins that are in the former Chapter Also this following is very good. ℞. *Olibanum*, masticke. ana. ℥. ij. *ligi* aloes. ℥. j. cloues, galengale, cinamon, zodoarie, nutmegges, cubebes. ana. ℥. vj. mirrhe, aloes, *labdanum*, *sarcocol*, *castoreum*. ana ℥. ß. bay beries, pyne nuttes. ana ℥. vj. Ireos, *Aristolochiæ rotundæ dictamus consolidæ maioris*. ana. ℥. j. gumme *elemni*, *opopomacis*, beniomen. ana. ℥. ij. the iuice of *camepitios*, and the iuice of cowesslips. ana. ℥. iiij. turpentine. ℥. j. pouder all that is to be poudred, and put all in a limbeck of glasse, and distil it with a soft fire. And that which commeth first wil be like water which you shall keepe, the next will be thicke like oyle, which keepe also, & with this oile annoint the place, & let him drinke of the water three or foure ounces at once, with a litle wine, this is very excellent good. But you must note in this place that the checke is not troubled with the palsey which sheweth peruerse & ouerthwart, but the other. When the tongue hath the palsey, the body being first purged, you must cut the vaines vnder it, and apply a cupping glasse to the chinne. Also let him vse *Masticatoris*, and collusions of mustard seedes & such like. Also let him not neglect exercises of the tongue. And the necke and the hinder part of the head, let them be annoynted with sharpe ointments and linements. Also the Phisition may apply Cerats and sinapismes, and such like as before. When the bladder hath the palsey, sometime the vrine is withholden and sometime it goeth away against the patient his will. In this case you must apply remedies to the belly and to the priuities, oyle of rewe, nard, spike, or oyle in the which is sodden the roote of *Eringium*, rewe, comin, or dill, or such like. All are very good: and you may well commixe with them butter, *Castoreum*, *Galbanum*, *Opoponax*. And there can be no better remedy, then to put these things into the bladder by the yarde with a sereng. First therfore if the patient can not make water, you must get out the vrine by a fine pipe made of siluer for that purpose called *Catheter*. Afterward take those medicins that are rehearsed a litle before, and poure them into the bladder with a Serenge, this will doe maruellous much good. Also medicins prouoking vrine giuen in drinke be good for it, & so is castoreum likewise. Also plaisters made of laxatiue things are profitable therfor. The palsy of the yard doth let & impedite the flowing of vrine, & sperme, & carnal copulatiō, therfore you must vse the same remedies which are rehersed for the palsy in the bladder: but priuatly you must apply to the loins, & to the ioynts of the huckle bones things that wil heat, & ye must vse those medicins that haue power to erect the yard.

Curatio.

Note.

Palsey of the tongue.

Palsey of the bladder.

Palsey of the yard.

And *Castoreum* may effectually be ministred, as well for this as for all other palseyes, the sicke must chiefly eschue meates and drinks that do cocle. By these examples you may easily find how to cure other members, that be paralliticke.

CHAP. XXIIII.

Of the Falling sickneſſe.

DE EPILEPSIA.

Morbus comitialis.

Pilepſia in Greeke (as Galen saith) is a conuulsion, drawing and stretching of all the whole parts of the bodie, not continually, but that which chaunceth at sundrie times, with hurt of the mind and sense, it is so called because it attacheth both the sense and feeling of the head, and also of the mind. The Latines call this disease, *Morbus comitialis*. There be three differences in this sickneſſe or disease. The first is caused, when this sickneſſe commeth onely of disease in the braine, as it chaunceth of grosse and clammie fleume, or sharpe choler doth stop the passage of the spirit in the ventricles of the braine. If this euill cometh of a grosse humour, then the disease cometh suddenly, and it is soone gone againe. Secondly it is caused through euill affect in the mouth of the stomacke, (that is) when the braine laboureth to driue away the vapours and humours that ascend vp to it from the stomacke. Thirdly the falling sickneſſe is caused, when as the patient feeleth a thing like vnto a cold ayer, coming from some member, and creeping vp to the braine, but this chaunceth verie seldome. There goeth before this euill an vnwise state of the body and minde, sadneſſe, forgetfulneſſe, troublesome dreames, ach of the head, and continuall fulneſſe in it, especially in anger, paleneſſe of the face, inordinat mouing of the tong, & many do bite it. As soone as this euil taketh them, the sicke fall downe, and they are plucked vp together, they snort, & somtime they cry out, many do tremble, and turne round about. But the peculiar signe of this disease is foming at the mouth. This disease chanceth most to children. Galen saith, that if it taketh any person after 25. yeares of age, he shall haue it till he die. The perfume or smoke of *Bitumen* or *Lapis gagatis*, or of goats horne will declare & shew them that haue the Epilepsie. Also the liuer of an he goate eaten, or the sauour of the liuer sodden will do the same. It is profitable for them that haue this disease to vse in their diet, things that will attenuate, cut and deuide. Therefore let the ayer wherein the sicke remaineth be hot and dry, specially if the euill be caused of fleume. He must eschue all flesh, except birds that flie on mountaines: also he must auoide all kinde of pulses, fish, and wine, especially if it be olde and thicke. Let his drinke be mulsa, or thinne ale: the eating of capers doth maruelously profit. Exercise and frictions are good: but rub the head after all the other members be rubbed. Let him not vse too much lecherie: let him sleepe measurably on nights, and let him eschue exceeding sleeping on the day. He must abstaine from garlike, onions, mustard, and such like fumous things. He must eschue drinking straight after a bath. If a child haue this disease you need not much to studie for remedies, for with a moderat diet oftentimes the disease endeth by the owne accord: you must appoint a diet for the infant & the nurse. Therfore if the child be not yet weaned, let the nurse vse meats of good iuyce, and let her vse exercise before meat, let her eschue carnall copulation, and let her

1 *Cauſa.*

2

3

Signa.

Victus ratio.

Cure of infants

herʋſe for her diet things that be hot and drie, that thereby the milke may be hotter and thinner. Annoint the head of the infant continually with oile of dil and Ireos, putting to them the powders of Cypreſſe, Ireos, maiden haire, marioram and ſuch like, but neuer waſh the head with water whether it be hot or cold. Alſo giue the child clarified hony to licke. Alſo this *Ecligma* is praiſed of many. ℞. fine white ſugar. ℥.ij. oile of ſweet almonds, as much as is ſufficient to make it of the ſubſtance of a lohoch, and giue it to the childe to licke. Alſo it is good to commixe with it miſcle of the oke, and vnicorn. Alſo hang about the childes necke the roote of pionie being greene, for it helpeth maruelouſly. Moreouer they that fall into this diſeaſe after they be paſt childs age, you muſt annoint and make ſtraight thoſe members, which are writhed, and plucked out of order in them. Afterward you muſt open the mouth, putting a wedge betweene the teeth, and with a fether dipped in oile of Ireos prouoke vomit to bring out fleume. Alſo it is good to quicken the ſenſes with odoraments. Alſo *pencedanum*, or dogge fennel, rew, *Bitumen*, and iuice of *ſilphium*. The matter continuing very ſharply, put into their mouth *Caſtoreum*, or *laſerpitium* with *oximell*. Alſo when they are raiſed, you muſt caſt in a ſharpe cliſter. They that begin to recouer (their ſtrength being refreſhed) purge them with *Hiera Galeni*, or ſome other conuenient medicine, and this the cure of a new and ſharpe epilence. Therefore now we will treat, how to helpe that which is old. The patient muſt drinke water long time, or very ſmall ale, and that in the beginnig of the cure, vnleſſe any thing do forbid it. Let blood in the vaine of the hamme, or the ring finger, and then three or foure daies after you muſt comfort the body, and it is good to miniſter preparatiues to extenuate, as ſyrupes of wormewood, of hiſope, of ſtæchados, *oximell ſcilliticum*, decoction of hiſope, roote of piony, and others reherſed before. Afterward purge with purgations (that is) with *pilulæ cochiæ*, *pilulæ de agarico* and ſuch as purge fleume. Alſo I iudge *ſtubium* to be of great force in this kind being vſed as is declared before in the xv. Chap. fol. 21. which doth mightely purge the ſuperfluous humours of the head. And alſo I haue knowne this to helpe many, oile of excitore and with it annoint the hinder part of the head morning and euening warme. Furthermore make a quilt with three ſheets of gray paper, and baſt vpon it cotten woole, and let the patient weare it day and night, vj. dayes. Then take two frying pans, make them red hot, and hold one of them ouer his head, till it waxeth cold, then take the other and doe likevviſe, doe thus, till the patientes head be very hote. And if his griefe take him in thy preſence, ſet the patient on hys knees, and let hys armes be holden croſſe ouer his bodie as may be, and let his head be thus warmed many dayes together, and euery morning and euening let him take theſe thinges. The firſt day of the pouder of the skull of a man burned, one dramme at once, and the next day of the miſcle of the oke, made in pouder. ℥.j. and the third day of the pouder of piony roots ℥.j. and after thoſe iij. dayes, take theſe pouders ech day, till the patient be healed which will be in fortie dayes. But if this euill be engendred of melancholie, then ſeeke medicines to purge it in the Chap. of *Melancholia*: but it is lawfull to take the barke of drie blacke hellebore, & beat it into fine pouder, & to miniſter one dram at once with *mulſa*, & a little pepper to it, alſo you may make pilles thereof, and giue them. And when the

Ecligma.

Cure of young folkes.

Cure of epilence in old folkes.

A purging potion of ſtubium

Sacculus.

sick is purged enough, bring him to a bath, the third day fasten cupping glasses with scarification to the sides and shoulders, and then many dayes after com-
Hiera Galeni. fort the bodie, and againe purge him with *Hiera Galeni.* After that fasten cupping glasses to the nodle of the necke. The next day apply to the head like a plaister, bread sodden in *mulsa*, adding to it bitter almonds brayed, or *serpillum*, or calamint, or mints, or rewe, and do that iij. dayes. Then shaue the head, and annoint it with iuyce of *pencedanij*, infused in vineger, in which *serpillum*, or Ireos hath bene sodden. Then againe the bodie being refreshed, purge the sicke onely with three drammes of *Hiera*, after those things be done minister sternutaments, *masticatories*, and such things as doe purge by the nose, then afterwards if you thinke good minister a clister. At the last apply ointments, liniments and emplaisters, which haue vertue to discusse and driue away, wherof you may find examples plentie in diuerse places.

CHAP. XXV.

Of the Crampe.

De Convvlsione.

Spasmos. *Spasmos* in Greeke, in Latine *Conuulsio*, in English the Crampe, is a disease in the which the sinewes are drawen and pluckt vp against ones will. There be of it three kinds or differences. The first is called in Greeke τετανος, in Latine
1 *Distentio.* It is when the necke remaineth altogether immoueable, and can not
2 be turned any way, but must be holden right forth. The second is called in Latine *Tensio ad anteriora.* In this disease the head and the necke be drawen downe to the breast. The third is called in Latin *Tensio ad posteriora.* In this disease the
3 *Causa.* head is drawne down backward to the back & the shoulders. For the causes of this disease you must note that Hippocrates appointeth but only two (that is) fulnes & emptines of the sinewes in the bodie, & somtime it commeth with biting or stinging of some venemous beast. If the cramp doth take one that is haild, or by & by as soone as the disease commeth or not long after, thé is the disease caused of fulnes, but whé the conuulsion commeth after many sweats,
Victus ratio. vomits, watchings, or drines, then is it caused of emptines. The diet of them that haue conuulsion, which commeth of fulnes must be hot and drie. But in thé which haue the conuulsion caused of emptines, the diet must be moist. Therefore the patient must be nourished with suppings and fat brothes, and flesh easie to digest, and that which nourisheth well. For their drinke let them vse wine that is thinne and watery, which may quickly be dispersed into all partes of the bodie, vnlesse a feuer be present: for then iuice of ptisan is profitable, or in steed of wine minister decoction of Cinamon. Also prouoke sleep. Let them eschue exercises & al things that may emptie the bodie: to be short let his diet be like vnto theirs, which haue the feuer Ethick. The cure of
Cures of fulnes the cramp caused of fulnes, must straight begin with letting of blud, if nothing do prohibit it. It is meet to take away much bloud, but it may not be done all
Bloodletting. at once on heaps, but by litle & litle you must let bloud on the middle vaine on the arme. If after bloudletting it seemeth that the sicke may suffer it, wash the
Clister. wombe with a sharp clister. That part which is drawen must be strongly kept togither, and they must altogether eschue inordinate mouings, and the place must be chafed with oyles of rewe, or ireos, or some other such like, or they must

muſt be couered with woll dipped in the ſaid oyles, or you muſt lay vpon it a broad bladder filled with oyle. And if the conuulſion commeth of fleume, then the fleume muſt firſt be extenuate, and made thinne, and be prepared that it may be apt to be purged: then by and by miniſter a purgation to purge fleume. Alſo applie cupping glaſſes with ſcarification, for light ones hurt. If the legges haue the crampe applie it to the haunches, and to the later knittings of the ioyntes. If the hands be drawen, applie it to the backe and to the ioyntes of the ſhoulders. Moreouer the head muſt be purged with Maſtica- tories, gargariſes, and ſuch like medicines. Time proceeding it is good to bath him, and therfore euery day twiſe or thriſe let him diſcend into water of brimeſtone or alome, or ſalt water, but let him not tarie in them, leſt ſtrength fayle him: or if there can not be vſing of naturall bathes, it is lawfull to vſe a hot houſe, or drie bath, or water wherin is ſodden laurell leaues, ſothern-wood, peniroyall, wormewood, rewe, ſage, S. Iohns wort, marioram & betony, and the places that are drawen ought to be couered with skinnes of wolues or foxes: alſo apply the ointmentes which are rehearſed in the cure of the palſey of the vſing of cold things, but miniſter often hote medicins, ſuch as be *Theriaca* and *mithridatios*, and ſuch as be hote. But the ſureſt & beſt of all other is the infuſion of *Caſtoreum* miniſtred the quantity of one dram: truly not onely the drinking of it but alſo the annointing of it outwardly is good. Morouer the cõuulſion which commeth of emptines and drines is ſuch an euill diſeaſe, as it is almoſt vncurable. Thoſe which are ſo drawen, you muſt nouriſh with hote oile or *hidræleum*. Alſo it is good to bring him to a bath, and ſoft frictions with oyle is good, and all their whole cure muſt alwayes be like the cure of Ethicks. If the conuulſion chaunceth by the ſtroke of ſome venemous beaſt in the begin- ning of the cure: you muſt labour to drawe out the poiſon, which you may doe by making the wound wyder, and by ſcarifying the place round about, ſetting vpon it cupping glaſſes: alſo you muſt annoint it with leeke ſeed, braied with ſalt, or garlick, or oynions, and after the fall of the ſcurfe, you ſhall keep the wound xl. or lx. daies from a ſcarre: to the which if it make much haſt, you ſhall open the ſore againe with aſhes of vrine or of figge tree: and it is good to annoint it with horehound or leaues of *Anagallis*. Alſo nouriſh the place with the decoction of the roote of Sorrell. Alſo *Theriaca* infuſed in oile of roſes, and laied to the wound is good, becauſe it doth drawe out and purge the poyſon from the bottome. Therfore they erre much, which ſay that *Theriaca*, being outwardly applied, doth driue the poiſon inwards.

The crampe comming of fleume.

Capitis purga- tio.

Balneum.

The cramp cõ- ming of empti- nes and drines.

Cura veneni.

CHAP. XXVI.

Of the Mare.

De Incvbone.

Ephialtes in Greek, in latin *Incubus & Incubo*. It is a diſeaſe, wheras one thin- keth him ſelf in the night to be oppreſſed with a great waight, & beleeueth that ſome thing commeth vpon him, & the patient thinketh him ſelfe ſtrãgled in this diſeaſe. It is called in Engliſh the Mare. This vice is cauſed of exceſſe of drinking, & cõtinual rawnes of the ſtomak, frõ whẽce do aſcend vapours groſſe and cold, filling the ventricles of the braine, letting the faculties of the braine

Cauſe.

Signa. to be dispersed by the sinewes. They that haue this disease can scarce moue, being astonied, and feeling in sleepe imagination of strangling, and as it were the holding of some thing, that doth violently inuade them. In this the voice is suppressed, some haue such vaine imagination, that they beleeue they heare the thing that doth oppresse them. At the last with much trouble the vapours being attenuate and driuen away, and the passage of the spirits being opened, the sicke is by and by raised. It is good to remedie this euill at the first: for if it continue, it inducеth and sheweth before some greeuous disease, as the *Apoplexia*, the falling sicknes, or madnesse. Let their diet be thinne, and such as will not engender wyndines. Let him vse no wine but that which is mixed with water. Let him eschue sleeping in the day, and let him not go to bed by & by after meat, and to be short, let his whole dyet be such as is described and set downe for the falling sicknes. For the cure if the whole bodie be full, you must begin with blood letting, and you must cut the *Cephalica* vaine. But if ill iuyce be gathered in the body, for the lacke of perfite digestion, then purge the bodie by purgations: and if fleume abound, you must first minister preparatiues to extenuate the fleume, and then purge it. The whole bodie being purged, you must apply outward medicines, wherof you may find examples before. Black seeds of piony doth chiefely help them, you may giue thē fifteene seeds brayed with water. And nourish the head with oile of dill made hote, and couer the head with a cap, when they go to bed. Minister within the body those things which strengthen the head, as *Aromaticum rosatum*, *Diamoschu dulcis*, *Diamber*, *Diathon*, *Phrisarcoton*, and such other like.

Victus ratio.

Curatio.

Venæ sectio.

CHAP. XXVII.

Of Madnes.

De Insania Et Furore.

Mania in Greeke is a disease which the Latines do call *Insania* and *furor*. That is madnes and furiousnes. They that haue this disease be wood and vnruly like wild beastes. It differeth frō the frensie, because in that there is a feuer, but *Mania* cōmeth without a feuer. It is caused of much blood, flowing vp to the braine: somtime the blood is temperate, & somtime only the abundance of it doth hurt: sometime of sharpe and hot cholerick humours, or of a hote distemper of the braine. There goeth before madnes debilitie of the head, tinckling of the eares, & shinings come before their eies, great watchings, thoughts and strange things approch the mind, & heauines with trembling of the head. If time proceed, there is raised in them a rauenous appetite, and a readines to bodily lust, the eies waxe hollowe, and they neither wincke nor becken. But madnes caused of blood only, there followeth continuall laughing, there commeth before the sight (as the sicke thinketh) things to laugh at. But when choler is mixed with the blood, then the pricking and feruent mouing in the brain maketh them irefull, mouing, angry and bold. But if the choler waxe grosse & doth pricke and pul the braine and his other members, it maketh them wood, wild, and furious, and therfore they are the worst to cure. Let their diet be then soupings liquide, making a good panch without fulnes, & such things as do engender no blood, and you must forbid thē altogither drinking of wine. Where

Causæ.

Signa.

Victus ratio.

this

this disease is caused of aboundance of blood, you must begin the cure with letting of blood, it is good to cut the vttermost vaine of the arme, or if that do not appeare, the cut the middle vaine. In women cut the vaine on the anckles, for that prouoketh menstruis, you must draw out so much blood as strength will suffer. Therefore in letting of blood you must continually feele the pulses. Moreouer after the letting of blood, nourish the head with oiles of roses & vineger, or iuice of *Poligonum*, or *oleum melinum*, or *vnguentum infrigdane Galeni*. Then apply moist wooll, wet in oile to the hinder part of the head. After blood letting at night prouoke sleepe, for if after blood letting, watching do still continue, the sicke will appeare to be more outragious. Therefore minister boldly with iuice of ptisan *Diacodion*, or mingle it with water, for so sleep is plenteously entised. And two daies after that minister *Trochiscies de hestear* with *Diacodion*. Also oile of violets with womans milke is good. Likewise an Embrocation made of drie violets, water lillies, willow leaues, & roses, leaues of lettuce, seed of poppie and such like, and other medicines rehearsed in the chapter. Furthermore the belly must be made soluble with conuenient food and with clisters. These things being done, if there be need, you must draw blood out of the middest of the forehead, set horse leaches round about the head, and especially the forepart of the head. For the cure of them which haue madnes caused of choler mixed with blood, you must minister purgations of *Hierapicra*, and other medicines that will purge choler. The iuice of *Eleborus niger* doth maruellous much profite in this griefe, so that you minister but ten or 12. graines at once. But if they dote & refuse to drinke a purging medicine, then that you may the easilier deceiue them, commixe the purgation with their meats, or with fat figges, or dates. Also the only roote of wild fennell helpeth them, and the seed dronk with water. The sicknes declining, bring the sick into a bath, and apply discussiue medicines to driue away that which remaineth. He that wil haue more, let him seeke the chapter following *De Melancholia*.

Cure if it come of blood onely.
Blood letting.
Externa medicine.
Embroche.
Cure of it comming of choler mixed with blood.
Balneum.

CHAP. XXVIII.

Of Melancholie.

De Melancholia.

Melancholie is an alienation of the mind troubling reason, & waxing fooliish, so that one is almost beside himself. It commeth without a feuer, and is chiefely engendred of melancholy occupying the mind, and changing the temperature of it. It is caused three kind of wayes: for sometime it is caused of the common vice of melancholie, blood being in all the vaines of the whole body, which also hurteth the braine. But oftentimes onely the blood which is in the braine is altered, & the blood in all the rest of the body is vnhurt, & that chanceth two wayes: for either it is deriued from other places, & ascendeth vp thither, or els it is engendred in the braine it selfe. Also sometime it is engendred through inflamation, & euill affect about the stomake and sides: & therefore there be three diuersities of melancholiousnes, according to the three kinds of causes. The most common signes be fearefulnes, sadnes, hatred, & also they that be melancholious, haue strange imaginations, for some thinke themselues brut beasts, & do counterfait their voice & noise, some think themselues

Cause.
1
2
3
Signa.

vessels of earth, or earthen pots, & therefore they withdraw themselues from them that they meete, lest they should knocke togither. Moreouer they desire death, and do very often behight & determine to kill themselues, and some feare that they should be killed. Many of them do alwaies laugh, and many do weepe, some thinke themselues inspired with the holy Ghost, and do prophecy vpon things to come. But these be the peculiar signes of them that haue melancholiousnes caused through consent of the whole body: for in them the state of the body is slender, blacke, rough and altogither melancholius caused naturally or through certaine thoughtes, or watchings, or eating of wicked meates, or through Emeroides, or suppression of menstruis. But they which haue *Melancholia* caused of vice in the sides, they haue rawnes, and much windines, sharpe belkings, burnings, and grieuousnes of the sides. Also the sides are plucked vpward, and many times are troubled with inflammation, especially about the beginning of the disease. Also there is costiuenes of the wombe, litle sleepe, troublous and naughty dreames, swemming of the head, and sound in the eares. Let his diet be such, as doth not ingender melancholy. Therefore let them take in an aire hot and moist, and let them vse meates of good iuice, that be moist and temperate, and let their bread be well baked and wrought, let their flesh be capons, hennes, partriches, fesants, stony fishes and such like. Let the sicke vse wine that is white, thinne, and not very old, and let them eschue wine that is thicke and blacke, let their exercises be meane, let them ride or walke by places pleasant and greene, or vse sailing on water. Also a bath of sweete water with a moist diet let the sicke vse often as one of his remedies, sleepe is wonderfull good for them, as also moderate carnall copulation. Let them be mery as much as may be, and heare musicall instruments and singing. But whe the whole body aboundeth with melãcholike bloud, it is best to begin the cure with letting of bloud, and you must cut the liuer vaine on the arme. But when the melancholike bloud occupieth only the braine, the sicke nedeth no bloud letting, vnlesse there be very much bloud, and therefore let the sicke vse often bathings, and moist diet of good iuice, which is without windines, and let them vse delectations of the mind, and let them be cured by these without any stronger remedies, but if the disease hath indured long, it requireth sundry medicines that be strong. Therefore whether the melancholiousnes be caused through vice of the whole body (as is said, the bloud being first drawne out) or through the only euill affect of the braine, you must minister medicines that wil purge downeward. And a fewe daies after purging and bloud letting, let the sicke drinke daily in the morning this decoction. ℞. floures of Borage, Bugloss, violets, ana. *M.* j. great Raisons the stones picked out. ℥. j. harts tongue. *M.* j. Fumitory. *M.* ß. Barke of the root of Capers, *Tamariscus*. ana. ℥. iij. roots of fennell, percely, licorice, ana. ℥. j. Time, *Epithimum*. ana. ℥. ß. seeth all these in three poundes of water, vntill the third parte be consumed, then straine it, and make the iuice of that decoction sweete with suger, and clarifie it with the white of egges, and adde thereto sirupe of fumitory, and *Epithimum*. ana. ℥ ij. and make a potion. After that sort at these daies they minister sirupe of violets, and Bugloss, putting to them the water of harts tongue, hops, endiue, and Borage. But seeing it appeareth that the stomach can not beare very much

Victus ratio.

Balneum.

Vene sectio.

Cure if it come of melancholy bloud.

Purgatio.

Decoctum praparans.

much vsing of distilled waters, it is better to vse decoctions of the aforesaid herbes, commixed with sirupes after this sort. ℞. Sirupe of Borage ℥.j. sirupe of *Epithimum*. ℥.ß. decoction of harts tongue, fumitory, & endiue. ℥.iij. commixe them all and make a potion. After this purge the body with *confectio hamech & diasene, pilulæ indæ, pilulæ è lapide armenio*, and such like. Also it is good to vse this purging decoction. ℞. floures of Borage, violets, roses. ana. *M*. j. Raisons the stones picked out, *Tamarindus*. ana. ℥.j. *Mirabolanes citrine, nidos, emblicos, belliricos, gans Melan.* ana. ℥.ß. leaues of sene, polipodie, ana. ℥.vj. prunes damascene. *numero*. x. seeth them in iust quantitie of water vnto the third part: then straine it & make the iuice of that decoction sweete with sugar, thé minister ℥.iiij. therof in the morning. If this do not sufficiently purge, you may dissolue therein. ℥ ij. of *diasene*. Also the infusion of *Epithimum* is maruellously good, being made thus. ℞. *Epithimum*. ℥.ß. infuse it 24. houres in ℥.iij. of whay made of goates milke, then straine it & wring it hard, & minister it in the morning. Also the infusion of the leaues of sene is good, which may be thus made. ℞. leaues of sene. ℥.ij. prunes damascene *in numero*. xij. bray them and infuse them in whay of goates milk 24. houres, then straine it & presse it, and let it be drunke in the morning. Also it is lawfull to vse this pouder. ℞. *Epithimum*. ℥.ß. *lapis armenius*, agaricke. ana. ℥.ij. soa-mony preparate. ℥.j. cloues *in numero*. 20. beate them al into pouder, & minister euery weeke, ℥.j. or ℥.j.ß. Also it is good to mollifie the belly with whay, but let it not be that which is strained out of cheese: for that is better which is separate from the milke by some decoction, and let them vse it, vntill the belly begin to be soluble, you may commixe it with honie. Also it is good a few dayes after the purgation to vse clisters, and let them be such as this is. ℞. fumitory, hoppes, time. ana. *M*. j. *Epithimum*. *M*.ß. sene, polipody. ana. ℥. vj. cartami. ℥.ß. seeds of annise, fennell, ammeos, comyn ana. ℥.jj. seeth all in water vntill the third part. Take of the iuice of that decoction ℔ j. *Cassia fistularis* newly drawne ℥.j. *diasene*. ℥.ß. oiles of violets and cammomill. ana. ℥.j ß. common salt ℥.j.ß. commixe them all & make a clister. Moreouer if the disease be caused through the stopping of *Emeroides* or menstruis, then we must minister medicines which wil driue away the heauines of the minde, restore strength, and engender gladnesse, as is conserues of Borage, endiue, violets, roses, anthos, *letificans Galeni Diarthon*, and such like. Also by no meanes you may forget the vsing of Bathes of sweete water. Also you must apply strong *Embroche* to moisten the head, as this, ℞. mallowes, *althæ*, violets. ana. *M*.j.ß. cammomill, *stæchados*. ana. *M*.j. floures of water lillyes. *M*.ß. seedes of lettuce. ℥ j. seedes of scarioll. ℥.j. ß. boile them all in iust quantitie of water, and sprinckle the head being shauen with the iuice of that decoction. After that sort it is good to vse vnctions of oiles, of violets, water lilles, and such like. Last of all the sicke must labour that the false and wicked imaginations, and great sadnesse may be driuen away by all meanes that can be inuented. But if the griefe be caused through disease in the sides, they must continually vse to drinke decoction of penyroiall, not onely before purgations, but also after them, and likewise decoction of centory. Afterward also minister continually decoction of wormwood, for it is profitable to the stomake, & it letteth ingendring of wind in the belly, nor it doth not aswage the belly extremly, but prouoketh yrine, & causeth good

Hotio.

Decoctum purgans Melancholiam.

Dilutum Epithimi.

Puluis purgatorius.

Clister.

Embroche.

Cure if it come of disease in the sides.

Absinthij decoctum.

digestion, so that many be healed by this onely remedie. Also you must minister these things that prouoke vrine, as anyse, *daucus*, *asarum*, *smirinum*, the seed and roote of wild fennell, and germaunder, let the water of the decoction of these be ministred, and minister the powder of them strewed in drinke. Also it is good that the Phisition look to the cure of the sides. Therfore nourish them with decoction of rew, dill, wormewood, penyroiall, seed of *Agnus castus*, laurell berries, sauerie, mugwort and such like. These do ease paine and driue away inflamation, especially if they be sodden in oile and applied to the griefe like a plaister. Against windines in the stomake with pricking, nourish the stomake with comyn, peniroiall and vineger sodden togither, and make emplaisters of annise seeds, *apium*, comin, *smirinum*, and such like, sodden in oile, and suffer the plaister to lie still a good while, as well before meat as after it. And when the plaister is taken away, couer the sides largely with wooll, or with a light lambs skin, the place being first annointed with *oleum nardinum*. Also you must applie cupping glasses lightly without scarification. To those with whom this disease hath taried long, purging by vomits is a present remedie. But you may not vse strong vomits, for they be malicious to the stomake, and cause griefe in the belly. Therefore prouoke vomit with hot water, commixed with *eximell*. But if the sicke cannot vomit by this meanes, then prouoke it by putting a fether or their finger into the mouth. Also the onely vomit made with *Eleborus albus* is good for them being made after this sort. ℞. *Eleborus albus*. ℥. j. cut in smal peeces, and put them in a great radish roote, and after three daies take out the *Eleborus*, and then stampe and wring out the iuice of the radish, take of that iuice ℥. vj. hot water. ℥. iiij. eximell. ℥. j. commixe them and minister it all at once to the sicke warme. This hath bene proued to be very good. ℞. *stibium*, x. or xij. graines made in fine powder, and put the pouder into foure sponeful of muscadell, or malmesey, and let it stand two daies, and let it be shaked three times on the day, and when you will minister it, poure it out softly, leauing the powder still in the bottome of the glasse, and giue but the very wine: which is an excellent thing for this griefe: there be diuers other which I wil omit till time more meete and conuenient.

Diartica.

Fomenta.

Cataplasmata.

Concurbitulæ.

Vomitus.

purgation of stibium.

CHAP. XXIX.

Of trembling and shaking.

De Tremore.

Tremor in Latin, in English trembling or shaking, it is a disease which is accomplished with two sundrie mouings. One is while the member is constrained through heauines and griefe to creepe downward. The other, is while the member is caried vpward from his naturall course and facultie. This euill is caused altogither through weaknes of the sinowes, which doth plainely declare old age: but priuatly it commeth of other causes, (that is) of very cold temperature of nature, cold drinke taken out of time or season, specially in feuers. Moreouer the aboundance of a cold grosse & clammie humour, & much vsing of wine that is vnmixt and cleere, olde age and feare are causes thereof. There neede no signes to know neither the euill nor the causes of it, because it may be knowne partly by sight, and partly by the pacients words, and the state

Causæ.

Signa.

of

of the body. Let the dyet be so ordained that it may be cleane contrarie to the causes of the disease, and let his meate be such as will easily be distributed, first brothes, then birds that flie, and tender fishes. Against aboundance of grosse and clammy humours, it is good to vse those things which haue power to deuide, extenuate, and cut, but he must wholly e schew all things, which do hurt the sinewes, and chiefly the drinking of wine that is vnmixt. He must drinke wine alaied with water, or *hidromell*, or ale. For the cure they which do trẽble or shake through some manifest error, they must altogither abstaine from things that be hurtfull. They therefore that tremble through drinking of wine, vntill they be cleane deliuered of the disease, let them drinke in the meane while *hidromell* with the decoction of sage, and Betony. If the shaking come of cold and grosse humours, then minister the cure which is ascribed for the palsie, & the crampe comming of fulnes: (letting of blood onely excepted). You must annoint the outward parts of the body with oiles that will heate, & couer it with soft wool. Then fasten cupping glasses without scarification from the first shutting of the iointes, which may be drawne to the outward part of the skin, and so thereby humours may the easier be discussed and driuen away. Also it is good for the sicke to drinke daily fiue graines of pepper with. ℥.j.ß. of *Mulsa*. There be moreouer certaine other simple medicines, which being taken doth helpe trembling, (that is) *Castoreum*, roote of *Althea*, decoction of Egrimony, & the braine of an Hare. But what need many words, for the medicines and specially the ointments which are prescribed in the cure of the palsy are to be vsed as remedies against this disease.

Victus ratio.

Curatio.

Concurbitulæ.

Simplices medicinæ.

CHAP. XXX.

I thought it good in respect of the worthines of the member, and the manifold diseases to the which it is subiect, to subnect the discourses of the eye, with the remedies of the infirmities, which by experience I haue found incident vnto it: And the multiplicitie of it is so great, that the treatise thereof stretcheth beyond the bounds of other ordinarie Chapters. But (as I hope) the Reader will not account it as tedious, because of the pleasantnes and necessitie of the discourse, though it be somewhat long: for God *hath as it were packed and bestowed an infinite varietie of maruels in one little round subiect, which if it be consumed & distributed into his parts, & according to the dignitie of euerie one sufficiently treated of. (I suppose) it would fill a great volume, & require both an exquisite Philosopher to conceiue a right of it, and an excellent Orator might seeme also necessarie to lay abroad at length such secreat and wonderfull notions. But the eye which is wont with curious inspection to prie into all other thinges, and to finde out the nature and order of them, hath bene vnable to vnfold his own wonderfull constitution, and hath bene alway blind in iudging of it selfe, and in foreseeing the discommodities which attend vpon it, or in curing them when*

they haue layde hold of it. For mine owne part I will not promise anie absolute worke, but as learned Phisitians haue thought of it, and (as I my selfe haue by experience learned) so I will frame and fashion my Treatise. An eye therefore is a member, round, *whole & hard, as the Ball of a foote, or as the scoured new Bason, full of cleare water, set in the well of the head to minister light to the bodie by the influence of the visible Spirits, sent from the phantasticall Cell by a sinew, that is called* Neruus opticus, *with the help of a greater light minstred from without, and very fitly is the place where the eye is set, called the* Well of the head, *for the aboundance of watery humours and teares, which often do issue out therof, sometime of sorrow and heauines of the heart, sometime of ioy and gladnes, and sometime of the aboundance of watrie humors caused of frigiditie and coldnes, and thus haue the Phisitians described the eye: It shall not be vnnecessarie also to distribute it into his parts, and therfore (as* Iohannicus *saith) the eye hath seuen coates, which they they call* Tunicæ, *foure colours, & three humours. But his opinion concerning the tunicles by sundry Anathomists haue bene cuited, making but only six: yea & some there be, that (swarming from the most receaued opinion) haue made roome for a coniecture of their owne as they thinke by reason, excluding all those ouercurious diuisions (namly,* Iris, Cornea, Aranea, *and* Vuea, *and the residue) and imagine but only two coates, the one whereof they tearme* Saluatrix, *becauſe it saueth and keepeth the humours, and the second they tearme* discoloratа *(that is, hauing no colour) and they maintaine, that in the eye it selfe there is no colour, but that which is caused of the Christalline humor, which if it be planted very neere to the tunicles, then the eye seemeth of no colour, if it lye deepe within, it deferreth three visible colours vnto the beholder, and (as they say) the diuerse placing of this Christalline humour begetteth the variety of colours in sundry eyes, which gaue our Anathomists matter to deuise their distributions, while they referred the colour to the nature of the tunicle, which (in deede) is to be imputed to the humours. For mine owne iudgement if it be lawfull to iudge in so intricate a cause, (I thinke) I could very well maintaine, that the humours be the causers of the diuersity of the colours, though our blind Anathomistes do impugne in their common bookes. But I haue taken vpon me, rather to cure the malady of the eye, then to define the nature of it, although this little* Præludium *will not seeme altogether vnnecessary.*

CHAP.

CHAP. XXXI.

Of a Cataract.

A Cataract is a corrupt water, congeled like a corde, ingendred of the humours of the eye, distempered betwixt the tunicles, & set before the sight of the eye and the Christalline humour. Of these manner of Cataractes be seuen diuers spices or kinds, whereof foure be curable, and three be vncurable. *Foure kindes of Cataractes curable.* The first kind of the curable cataract, is light, right, bright, like white chalk, or as Alabaster wel polished, & it is caused by a stroke in the eye, either with a sticke or a stone, or any other outward violence. 1 The second kind is somwhat white, and much like to a Cælestiall colour, and this proceedeth from the stomake, and is commonly caused of vnholsome meats, and vnkind nourishment, wherof a grosse fumositie resolueth, & ascendeth vp into the braine, & from thence falleth downe into the eies. 2 The third kind is also whitish, but it turneth into the colour of ashes, and is commonly engendred of paine in the head, as of the Migrime, or such like diseases, and it is caused sometime of great sorrow and great heauines, whereof commeth immoderate weeping, and somtime of much cold and much watching, & such other like. 3 The fourth spice is of a Cytrine colour, and is commonly engendred of excessiue meate and drinke indigest, and also of great labour, and sometime of the humour melancholike. 4 These are the foure curable kinds, but they be neuer healed til they be growne and confirmed, & the signe or token of their ful perfection is, when the patient seeth right nought, vnlesse it be the brightnes of the Sun by day light, or the light of the Moone by night. Many ignorãt persons, neither knowing the cause, nor the properties of these manner of cataractes, haue assaied to cure them with purgations, powders, and plaisters, but they haue bene deceiued: for neither inward medicines, nor outward remedies can any whit preuaile, vnlesse you ioine to them *Artem acuariam*, the Art of the Nedle: which, because it is vnknowne to many of our practitioners, I will insert a discourse of it in this treatise. Neuertheless, before you vse the nedle, it is requisite that the brain should be purged with *pilule Ieroſolymitane*, which you shall make thus. ℞. Turbith ℥.j. aloes, hepaticke. ℥.ß. maces, quibibes, mastick, & saffron. ana. ℥.j. & beate them to pouder altogither, and confect them with the iuice of Roses, and make pilles therof: and this purgation must be ministred the day before you trie with the needle. And on the next day, while the diseased partie is fasting, about nine of the clocke, cause him to sit ouerthwart a stoole in riding fashion, & plant your selfe likewise on the same stoole face to face against him, and bidde him hold his sound eye close shut. Encourage him also, and exhort him to be patient, for the tractabilitie of him maketh much to the conuenient dispatch of your labour. Then with your left hand lift vp the ouer eyelidde, and with your other hand put in the needle made therefore, on the side furthest from the nose: and subtillie thirle the tunicle saluatrice, writhing alwayes your fingers too and fro, til you touch the corrupt water (which is the cataract) with the point of the needle; and then begin by litle and litle to remoue that water from before the sight to the corner of the eye, and there keep it with the point of your needle, the space of three minutes of an houre, and then remoue your needle

easily from it. And if it happen that it riseth vp againe, bring it back the second time. But this caution you must be sure to haue, that when the needle hath touched the cataract, you doe not writh it about with your fingers too and fro, till it be set in his place before named, but that you gently draw it thither: and when you haue brought it thither, thirle the needle about, till it hath gathered the water about it, and then pull it out. (this done) Cause him to shut his eye, and apply thereto a plaister of flaxe and the white of an egge, & cause him to lye in his bedde nine dayes togither, remouing the plaister three times on the day, and three times on the night without any other stirring of it. Prouided, that he lye in a verie darke place, and let his dyet be thinne, as rere egges and white bread: And if he be young and lustie, let his drinke be water, but if his bodie be weake, let him drinke wine well lymphate. For truely much nourishment would preiudice our cure by ingendring much blood in the eye, which is verie hurtfull now in the beginning of the healing it. (The ninth day being passed) let him rise and wash his eye well with faire cold water, & he shal inioy his sight by the help of God, euē as he did before, although some one of the cataractes be fairer healed then the other, as namely the second kind and the fourth kinde: but that which is caused by a stripe, (though the water be with more ease extracted) yet the eye neuer recouereth his clearnes of sight againe, because it is greatly brused and troubled by the force of the stroke. And the third kinde also, though it be soone restored to his old perfection, yet it abideth not long therein, vnlesse it be continued as well by good dyet, as also by this electuarie, which is called *Diaolibanum sclarinitanum*, which is thus confected. ℞. of cloues. ℥.ij. nutmegs of India, and saffron. ana. ℥.j.ß. & of good *Castoreum*. ℥.j. Let al these be beaten into pouder and searced, and confect that pouder with clarified hony, and let the patient receiue of this electuarie in the morning fasting, the quantitie of a chestnut, or walnut, and at euening to bedward as much. And let him vse digestiue nourishing meates, which ingender good blood, but let him beware of beife and goates flesh, and eeles, and rawe onyons, for they are oftentimes vsed to ripen the cataract, which must be done before you striue with it. In winter, let the patient drinke hot wines, in the which let him infuse Sage and Rew. Let him also abstaine from the companie of women, neither let him frequent common bathes, for euery strong fume hurteth him greatly. The aforesaid electuarie of *Diaolibanum* is good to drie teares. It auaileth also against all manner of paine of the migrime which proceedeth of fleume. After this sort are all the curable cataractes healed, (I meane) by the needle, which must be made of golde, siluer, or of cleane Spanish Latine: for Iron, or Steele are britle and frangible. And if the cataract should proue hard in drawing downe, the point might easily break, which, if it should abide in the eye, it would in time consume the eye through aboundance of teares and greatnes of paine.

CHAP. XXXII.

Of the three kinds of Cataractes vncurable.

THE first kind of Cataracts vncurable, the Phisitians cal *Gutta Serena*, & the signe of the knowing therof is this, when the pupill of the eye is black and cleare,

cleere, as though it had no spot, and the eies are alwayes mouing, and the eyelids do tremble as they were full of quicksiluer. This kind of cataract is caused of a corruption in the mothers wombe, and therefore they that haue them, are for the most part borne blind, and therefore they bestow their labor in vaine, that assay to cure them, for the Nerues opticke be oppilate and mortified, so that no medicines can preuaile, although many that haue this kind, do see the light of the Sunne, and the stature of a man euen to their liues end: we call it *Gutta serena*, because it is engendred of a water that falleth from the braine, of the which truely one little droppe corrupteth and dissolueth al the humors of the eyes, and stoppeth the hollow nerues and sinewes, so that the visible spirites may no more passe through them. The second cataract incurable is that which appeareth in the eye of a greene colour, like water standing in waterie places, not much moued nor remoued: this is the most dangerous kind of all, if there be any degrees in them, and it is procured by the ouermuch coldnes of the braine, and with great buffeting and beating about the head, with great fasting, and such other like. The third vncurable Cataract is, when the pupill of the eye is dilated and spread so farre, that no circles may be seene within the tunicles of the eyes, and the eye seemeth all blacke, or else all white And thus are the three kinds of Cataractes vncurable distinguished and knowne: which will forbid the practicioners to deale with them.

CHAP. XXXIII.

Of diseases which chance to the eyes, by blood, choler, fleume, or melancholy, and of their cures.

NOw after the descriptions of Cataracts, and the number of them which be curable, and which be not, and the curing, and knowledge of the curable and the causes of the vncurable, I wil speake of other maladies of the eies caused and occasioned of the foure humours, as blood, fleume, choler, and melancholy. But first I will treate of blood, through the aboundance whereof oftentimes there groweth a rednes in the eye, with great burning, and afterward it turneth to great itche: & this disease maketh the haire of the eyelids to fall away, and of many it leaueth not one haire, & if this malady be not cured within one yeare, it wil make the eyelids to turne vp, & make the patient bleare-eyed. But before it commeth to that extremity, it may be cured by this colliry, which they call *Collirium Ierosolymitanum*, which is made in this wise. ℞. Tuttie of *Alexander*. ℥. j. and beate it into small pouder, and temper it well with two pounds of white wine, (that is) a quart, and put thereto. ℥. j. of dry roses, and boile it with a soking fire, til the wine be halfe wasted, & then clense it through a linnen cloth, and keepe it in a viall glasse, and morning and euening put some of it into the eye, and if it be taken betimes, the patient shalbe cured within a weeke or two at the most. Neuertheless before you apply this colliry, it shalbe good, if the patient be yong, to let him blood on the vain, that is on the middest of the forehead, or, if he be aged, to purge his braine with these pilles. ℞. of the best aloes, red Sanders, *Esula*, and rewbarbe ana. ℥. ß. Turbith, *Cataputia minor* and agarick ana. ℥. ij. confect them with the iuice of mugworte, and minister to the patient according to his strength. And truely these pilles are not onely good for the

itch of the eyes, but also for all manner of itch or scabbe, of what humour so euer it be caused. There be other diseases also of the eye engendred of blood, as the ophthalmy and pannicles; And these kindes of infirmities are tyed to the season of the yeare, for they commonly happen about the end of August, and so forth to the end of September, and the rather then, because they proceed of the eating of the varietie of fruits. The Ophthalmy is thus described: An Ophthalmy is a corrupt blood ingendred of hot humours, and commonly it standeth and appeareth in the white of the eyes, and round about the tunicles and blacknes of the eye, and it proceedeth of immoderate sorrow and burning, and of aboundance of teares, which causeth the eyes to swell & make them so bolne, that from that time forth, the patient may take no rest nor sleepe, for euer it seemeth to him, that his eyes are full of grauel, or of thornes, or of smoke. In this kind of infirmitie it is good to vse this powder, which many, (in respect of the notable vertue thereof) do call *Puluis benedictus*, which is thus made. ℞. white sarcocall, and beate it to verie fine pouder, and fill the patients eie with it, and let him lie with it wide open til the pouder be consumed, and in the meane time make a plaister of flexenherdes, and wash it well in cold water, which (when you haue dreined out in your hand) lay it on the patient his eye, which he shall still keepe open, and it will procure him to take his rest verie well. Many ignorant practicioners, while they haue endeuoured to cure this infirmity with many impertinēt medicines, haue added sorrow to sorrow, and haue brought the eye without his liddes, and so made it vncurable, which by the aforesaid pouder might easily haue bene healed. And note that there be some which by the occasion of the Ophthalmy are greatly troubled in their eies, and haue them fumous & mistie, which proceedeth of euil keeping, or because they eate contrarie meates. Now if such happen, the braine must be purged with these pilles. ℞. polipody, *Esulæ*, *Mirabolani citrini*, & rewbarbe. ana. ℥ j. masticke, Quybibes, Saffron, Spiknard, *nux Indie*, Cynamon. ana. ℥ j. confect them with milke or iuice of Quinces, and minister to the sicke according to his strength, and after this purgation giue him morning and euening of the Electuarie of *Diacolibanum solarimitanum* as before. And moreouer put into his eye a pouder called *Puluis Nabetis*, the making wherof we will shew in the cure of the third Pannicle; But this must be done onely in the morning and euening, put in his eye the pouder called *Puluis Alexandrius* as before, and this do til the patient hath recouered his health, keeping him in the meane time from hurtfull meates.

CHAP. XXXIIII.

Of Pannicles.

Cause.

THE pannicles haue the same cause that the Ophthalmy hath, (that is to say) superfluitie of bloud. Sometime they are engendred of euill keeping, and somtime by great paines in the head, as the Migrim, where the extremitie of paine ascending into the temples and so into the browes, maket hthe vaines to beat, by which painefull beating the eyes are troubled. There are foure kind of pannicles: the first is, when vpon the tunicle saluatrice there groweth a litle pearle, like the seede or graine of a corne called in Latine *millum*. The second is when it appeareth in the aforesaid tunicle in the likenesse of a spot or freckle

There be foure kinds of pannicles.

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of the face, or like the scale of a fish. The third appeareth on the one side of the eye, like as it were a flake of snow when it snoweth. The fourth is, when all the eye appeareth white, & then no blacknes, neither of the tunicle, neither of the light appereth. The first pannicle is neither cured with laxatiues, nor pouders, nor colliries, nor electuaries, nor yet with cauteries, for any of these (if they be ministred) do annoy rather then helpe: But you shall make this precious ointment for the cure of it, which of many practitioners is proued to be of great credit. ℞ fortie tender crops of the bramble, and stampe them small, & a good handfull of Rew, pouder of Alabaster. ℔ß. pouder of fennell seed. ℥ß. oile of Roses. ℔j. all these incoporate well togither, put into a new earthen pot with a quart of new white wine, and to all these put. ℥iiij. of drie floures of cammomill, and of waxe. ℥j. and then set the pot on the fire, and let it boile with an easie fire, till the wine be consumed, so far forth that it seemeth to frie in, & then put thereto the whites of sixe egges, and alwaies stirre it well, till it be incorporated togither, and then straine it through a faire linnen cloth: with this ointment thus made, annoint the temples of the patient, & the forehead downe to the browes, and it will cure this kind of pannicle. This ointment is not onely tied to this cure, but it hath many vertues: some of the which, I will expresse, though it be impertinēt to this discourse. It is very good against a greene woūd for it both purgeth and clenseth it. It is good against the tooth ach or paine in the gums, if the cheeke be annointed therewith. It is good against the paine in the matrice, if it be eaten like an electuarie. It is good for them also who are molested in excesse, if their stomake be annointed, & their feete togither with their hands. It auaileth against the migrime, & generally for euery paine of the eyes, if the patient be annointed therewith vpon the temples as before. The second pānicle must be cured at the very beginning, for if it be incarnate & hardned vpō the tunicle, it may not by any subtility be remoued (the tunicle saued) & therefore it is not safe to aduenture to cure it, whē by continuance of time, it hath vnited it self with the saluatrice. But at the first you shall cure it thus: first make a cautery in the temples with a round cautery, (as shalbe shewed afterward whē I speak of cauteries). For fire dissolueth & consumeth the pannicle, & so keepeth it from vniting & incarnating with the tunicle, & maketh the eye fit to be clarified with this medicine following. Whē the eye is cauterized, put into the eye some of the pouder called *Puluis Nabetus* (which I will teach afterward) & while he lieth with this pouder in his eye, take foure crabs, & roast them vnder the embres very well, & then take them, and being pilled and cored, incorporate them with the white of an egge in manner of an ointment, & lay it vpon a cleane flexin herde, and bind it to the eye with a linnen band, and so renew this plaister morning and euining till you haue absolued your cure. Like as blood begetteth many infirmities of the eye, as namely Ophthalmies and Pannicles: so likewise many maladies are ingendred of fleume, but the most notable are foure: the first is procured by ouer aboundance of teares, wherby the ouer eyelids are so softened and mollified, that within there grow haires, which prick the ball of the eye continually, as though there were hogs bristles: which haires though many bold Chirurgions haue plucked out, and so for a time eased them, yet afterward (the haires being hardned with plucking out)

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Maladies comming of fleume
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do gall them farre worse then before, and so in the end the patient being destitute of any other aid, leeseth his sight, (the haires fretting and consuming the substance of his eye). But in deed the best way, which as yet experience hath found out to cure that maladie is this: Take two needles of the length of the little finger, and put a threed through the eyes of both of them, and binde them well togither at both the ends, thē with your fingers lift vp the ouer eyelidde, and with these needles take off the lether where these haires grow, that the patient may shut and open his eye, and let the needles hang till they fall away, togither with the lether which was betweene them: which done, you shall put no medicine in the wound, for it will heale of it selfe: But if any pannicle be ingendred in the eye by reason of the vehemency of the paine, it shalbe cured by *Puluis Nabetus* put into the eye twise a day, till such time, as they be clarified and healed. And this pouder is made of sugar Candy of *Alexandria*,
2 which pouder is very auailable against many sicknesses of the eye. The second infirmity which happēeth to the eye by fleume, is when the eyes appeare troubled and full of vaines, so closed with a pannicle that the patient cannot well see, nor descerne any thing, and this sicknes is called *pannicum vitreum*, which is thus cured: first cause his head to be shauen, & thē cauterise him with a round cautery in the soft of the head, and with a long cautery in his temples, (which so done,) put into his eyes the pouder of Cādy once in the day, til that he hath receiued againe his full sight, and twise in the moneth purge him with the pils called *Pillulæ Ieroſolomitanæ*, and at his going to bed, let him receiue of the cle-
3 ctuarie called *Diaolibanum ſolarimitanum* till he be whole. The third infirmitie caused by fleume is, when the eye appeareth carnous or fleshie, the which carnosity (if it be waxed hard by the space of a yere or two) giueth place to no medicine. But in the beginning cauteries (in that manner that I prescribed them before) will heale it, so that after cauterizing you very warily cut away all the carnositie with a sharp rasour, without offending the tunicle Saluatrice, which whē you haue done, fill the eye full of pouder of Candy, & then cause the patient to shut his eye, and then lay to it a plaister of flaxe of the white of an egge, & change the plaister twise on the day xv. daies, & after xv. daies, make this plaister. ℞. a handful of *Cardus benedictus*, & stampe it well, & mingle it with half the white of an egge, & so make a plaister with flexen herds, & lay it vpon the eye, remouing it twise on the day, and after three daies leaue all plaisters, & let the patient lie with his eye open, & euery day in the morning put into his eye the pouder called *Puluis benedictus*, & at euening the pouder of Candy til he be perfectly whole: in the meane time let him abstaine from eeles, onions, biefe, and
4 al such meats. The fourth maladie caused of fleume is, when the eye appeareth all bolne, and alwayes sheadeth teares, so that the patient may not open his eyes by reason of the heauines of the eye lids, for there is a fatnes on the ouer eyelidde, which troubleth the eye very much, & this disease is called the scab of the eye, & it proceedeth from superaboundance of salt fleume, the cure of it is this: you shall first purge the stomake and braine of the patient with this receipt. ℞. Turbith of the best Aloes and rewbarbe. ana ℥. j. then take of the iuice of the roote of walwort. ℔ j. and the aforesaid things being beaten and resolued in the said iuice, let it stand all night, and in the morning clense it, & let the patient

patient take therof a good quantity, and the next day subtilly with your Rasour pare away the aforsaid fatnes, euen from the one lachrimall to the other, (which done) lay on a plaister of herdes and the white of an egge 9. dayes after (euery day chaunging the plaister twise,) and then let the patient lie with his eye open, & put into it of the Collirie called *Collirium Alexandrinum*, which is taught before in the cure of the third pannicle, and that will heale it very well. I haue heard that women did rubbe away that fatnes with sugar, but it returned againe afterward, though for a time they were eased. There is an Electuarie, very auailable against these teares: which is thus made. ℞. *Olibanum castoreum*, nutmegges, *Nux Indiæ*, cloues, quibibes. ana. ℥.j. leaues of laurell, spicknard, Saffron, and *Cardamomum*. ana. ℥.ij. seedes of dill, smalladge, basilicon, Alisander, anise, fenell, foure seedes of henbane, white poppy, muske, and champher. ana. ℥.j. all these must be beaten togither to pouder sauing the *Olibanum*, which must be boiled with clarified hony till it be molten, & then poure it into a faire large wodden platter togither with the pouder before made, and incorporate them togither by often stirring, & let it abide in the platter still, & when you will minister it, giue as much as a Chestnut at the patients going to bed. It destroieth the teares, togither with the fleume, it warmeth the braine, it driueth away the paine of the migrime, it openeth the eyes, releueth the eyeliddes, and clarifieth the sight. It is good for them that haue the goute and the palsey, and for them that haue an impediment in their speach.

CHAP. XXXV.

Of the maladies in the eye proceeding of choler.

TWo kind of griefs are incident to the eyes by choler: the first whereof is that which is caused by abundãce of choler in the stomacke, from whence ariseth a corrupt fumosity into the braine, which annoyeth the braine, and troubleth the visible spirits, so that the party thus affected, shall imagine an obiect planted betweene him and the light in manner of a darke shadowe. We can not outwardly iudge of this malady, for it hath no euident marke either in the eye, or without the eye, but the cause of it abideth in the stomacke, which must be taken away by an electuary mitigatiue, and apparatiue which will asswage the paine, and open the oppilate nerues and sinewes, wherby the visible spirits may haue free passage: you shall make it thus ℞. rewbarbe, *Esule minoris*, redde saunders, *mirabolani citrini*. ana. ℥.iiij. the rootes fenell, spinach, bansci, percely, *Apij Sicacellæ*, simory, & maiden haire. ana. *M*.j. polipody of the Oke. ℥.ij. boile all these rootes in faire water till halfe the water be wasted, and then clense it, & take the aforesaid spices well beaten, and put them into the aforesaid licour with two pounds of good sugar, & make therof a sirupe laxatiue. But you shall boile it but litle the second time, for the spices will soone loose their vertue, and then clense it againe the second time, and let the patient take of this twise in the week. The second infirmity arising of choler is, when there appeareth before the tunicle as it were a thinne cloude in a cleare ayer, & this is brought by an euill diet, but it happeneth but to those that be cholerick. For the cure you shall take a saphire, and breake it in a morter, and keepe the pouder in a vessell of gold, and once in the day put this pouder in the patients eie,

and he shalbe whole in short time. The same effect hath the gall of a hare dried and beaten into powder, and so put into the eye.

CHAP. XXXVI.

Of the infirmities of the eye caused of melancholie.

OF the humour of Melancholie be ingendred in sundry folks many and diuerse sickneſſes by reason of the oppilation of the spirits visible, which cõmeth by the distẽperature of the braine, which is disquieted by the abundance of melancholy. In these diseases therefore it seemeth to the patient, that there are flies flying in the ayer, and that there are three or fower moones, and three or fower faces, when he beholdeth but one: but these infirmities happen most commonly to aged persons, which are melancholie, superfluitie of melancholie dimming their eye sight. There must not therfore anie medicine be put into the eye of the patient, but make this electuarie mitigatiue and apparatiue which wil open the opilations of the nerues, which did before forclose the way to the visible spirits. The electuarie is thus confected. ℞. the iuice of liquorace, eyebright, *fileris montani*, ana ℔ß. the seeds of rew basilicon, nettles that commeth frõ beyond the sea, or Cecilia, of fenel, of alisander, of *apium*, & of caraway seed. ana ℥ ij. masticke, cloues, nutmegges, cinamon, Quibibes, *gummi*, almonds, *Cerache pomi gummorum Aragunton*, and saffron. ana ℥ß. kernels of quince apples ℥j. all these must be beaten together into small powder well searced, and then you must confect them with good sugar, & make an electuarie of it, and of this let him receaue morning and euening, till he be healed. It auaileth also against that dimneſſe of the eyes which cõmeth by thought & of much heauineſſe, and maketh them to see more cleerely, and of that effect it hath his name (that is) *clarificatum oculorum*. There is also another infirmitie which cõmeth of melancholie, and that is, when the paine suddenly ascendeth into the eyes, and grieueth so extremely, that it seemeth to the patient that his eyes would start out: they appeare also most commonly verie bolne. Many which are troubled with this kind of maladie, do looſe their sight altogether, and many (though there be some which do see) notwithstanding but very feebly. But the seasonable applying of remedies preuenteth either discommoditie. After this sort then, you shall encounter with this euil. You shall first purge the stomake and the braine with these pilles. ℞. Aloes *mirabolani citrini*, turbith, saunders citrine, and rew barbe ana ℥ß. scammony, mirrhe, saffron, balsamum, masticke, *lignum aloes*, *olibanum*, white agaricke, *nuxe Indie*, iuyce of liquorace, seed of Apium, lettuce, succorie, basilicon. ana. ℥j. Beate all these to powder, and confect them with the iuyce of roses, and make pilles of them, and giue the patient after his power. The stomake & the braine thus purged, lay vpon the eye this plaister. ℞. soure apples or crabbes, and roast them vnder the embers till they be soft, then core them and pare them, and bruse them well in a morter, and to foure of them put halfe the white of an egge, and so bray them together till they be well incorporate, and so lay them vpon flaxen herds, and morning and euening apply it to the eye, and you shall find that it will do much good: for it both asswageth the swelling, lesseneth the paine, refresheth the sight, and with all these fixeth also the eye in his place. There is another infirmitie also which proceedeth by

by the abundance of melancholy, and that the call *Vngula*: for it is much like the naile of a finger, sometime it breedeth in the corner of the eye to the eare ward, & so spreadeth ouer the eye if it be not hindred & resisted betimes: sometime also it happeneth that an other vngle ariseth in the other corner, and if they meete, it maketh the cure more vncertaine, yet by heedfull skill and discretion it may be healed by the hand. Take therfore a twich of siluer, & therwith lift vp subtilly the vngle frō the tunicle, proceeding to the lachrimal wher it grew, & there cut it away, and then lay the white of an egge and flexe vpon it ten dayes togither, remouing it twise on the day, and at the end of ten dayes wash his eye with hot water, & put into it *Pulus Nabetus* before named, till the eye be sufficiently cleared. Let him abstaine from such meates as doe feed melancholy. It happeneth also sometime, that the superfluous abundance of melancholy, seated in the braine, begetteth a drines in the eye lids, which afterward turneth to ytching & burning. But this disease is cured by letting the patient bloud vpō the middle vaine in the forhead, & after with vsing this colliry. ℞. forty tender croppes of the bramble, & stampe them small, then put them in a new earthen vessell togither with a quart of good white wine, and so boile them till the halfe be consumed, & then clense it, & preserue it in a glasse to your vse, and twise in the day, put some of it into your patients eye, till it be whole. Of the like superfluitie of melancholie groweth sometime a corrupt humour without the eye vpon the lidde, which embolneth all the one side of the face with extreme paine, but with no offence to the sight of the eye. The signes of this disease are these: it maketh the eye liddes hard and red, and keepeth the eye so shut, that the patient may not open it. For the cure of it, you shal take fine flower, of old wheat, & yolkes of egs ana. ℥.j. of saffrō. ℥.j. & stamp them well togither with womans milke, till it be as an ointment, then make a plaister of it, & apply it, so that none enter into the eye. You may also vse this. ℞. a lillie roote & crabbes, & rost them in the embers, till they be soft, then taking away the core & the pilles of the crabbes, stampe them both of like quātity with the whites of egges, and so vse it: On the steppe of the wound, where the sore was, lay this oyntment that it may drawe the flesh together, so that no scarre may appeare. ℞. *Aloes*, hennes grease, oyle of bitter almonds, & white waxe, and incorporat them togither into an ointment and apply it. It is verie good in all the diseases of the eyes, to annoint the temples of the patient, and the forehead with *vnguentum Alabastrum* before named, for it asswageth the paine and helpeth the other medicines in their operation. It happeneth manie times in this infirmitie that the patient his eye liddes, for want of prouident skill doe reuerse, which is a great blemish. In this case you must subtillie with the Rasour deuide the eye lid from the wound, and part them with a litle roule made of fine linnen cloth dipped in the white of an egge, which you shall lay betwixt the lid & the sore. xv. dayes togither, changing it daily, & then make the ointment of hennes grease & white waxe, and lay of it vpon the roule, & it will consume the wound, so that there shall appeare no Cicatrice. The like cure you shall vse, when the reuersment of the eye liddes is caused of superfluitie of bloud. Of the melancholike humour there is also ingendred in many men a sicknes, which groweth betwene the nose & the eye, and it ap-

Signa. *Curatio.*

peareth like a peece of lung or light. It is grauelly, and auoideth out alwayes filth. This sore is called *vulgalpus*. For the cure of it, you shall only take a twich, and lift the sore vp subtilly, and with the point of a rasour cut vp the sore by the roote, and cauterize it with a hote iron, and vse the ointment before rehearsed, which they call *vnguentum subtile*, that is, hennes grease and white waxe, and annoint the place with it, till it be whole.

CHAP. XXXVII.

Of diseases happening to the eye by outward causes, as by blowes, with strikes, staues, or stones.

THe onely thing generally, that you shall vse when the eye is smitten, is the white of an egge and flaxen herds, to the which God hath giuen three especiall properties. The first is to asswage the paine. The second to purifie & cleere the sight. The third is to let and keepe away all superfluous humours which otherwise would fall into the eye. You shall remoue it foure times in the day, and twise in the night, by the space of xv. dayes togither, annointing in the meane time the temples of the patient with ointment of Alablaster, which as I told you before, was an adiuuant and aid to all medicins. Now after the xv. dayes be expired, if you shall perceiue the tunicle saluatrice to be hurt & broken, you shall then take xij. streines of the new laid egges of white hens, & put them in a morter, labouring them with the pestil, til they be vnited in maner of an ointment, and so reserue it in a glasse, & twise in the day & once in the night put a litle of it into the eye, & it will knit togither, & make so nude againe the tunicle if it be broken or hurt: after this manner I haue cured many wounds in the eye which haue seemed dangerous, and vncurable to the ignorant beholder. But sometime it will happen, that through the force of the blowe, there will growe a cataract, and then in the beginning the tunicle must be saued by this forenamed prescript, and the cataract must growe without let to his full perfection, and so be healed by the needle. Some vnskilfull practitioners vse to lay a plaister made of waxe and commin to the eye, if it be smitten, and other some vse *Olibanum* and wormewood, but both those and all such like hote ointments are passing euill, because they consume & waste the substance of the eye. It followeth now that I speake of watery eyes and of corrupt humours like teares, which the Phisitions call *fistoles*, to discerne betweene the *fistula* and the watery profluence of teares. You shall therefore vse this skill: lay your forefinger betweene the nose and the corner of the eye, and straining the place a litle, if it be a *fistula*, you shall see the matter of it runne out at the points of the eye lidde; but if none appeare, then iudge it to be a waterie humour. Many boisterous fellowes, (seing the place of the issue of the *fistula*) haue vsed to cauterize it with a hot iron, thinking by that meanes to haue dried vp the matter, which indeed they haue done, but they haue destroied the sight, and deformed also the place. This therfore is the sureste way or course that you can take, to cure the *fistula*. First purge the patient his stomacke with Pilles of Ierusalem, and then with the point of a rasour you shall make a litle incision betwixt the nether eye lidde and the nose so directly that the lidde be not touched: and this incision shall be throughout the skinne in long wise, & into the same

same put in the graine of a fich binding it on with a litle pillow of linnen, and so let it lye till the next day: then remouing the fiche, you shall in the hole where it lay, put in a litle of some pouder Corrasiue. After the pouder is put in, lay a plaister of flexen herdes, and the white of an egge (the patient alwayes shutting his eye for feare of the pouder.) In the morning after, you shall apply nothing but cleane swines grease, till the mortified flesh be raised, and when it is raised and remoued, put in a peece of a spunge as much as the fiche, in the hole which the pouder made, and it will purge the drines of the wound and when you shall perceiue it throughly dried, leaue the spunge, and bind nothing to it else but faire drie lint of linnen till the patient be whole. Now concerning the teares, they issue out of the eye lidds both the vpper and the nether: but there is difference betweene the causes of their issuing from both places: for they which proceed from the nether eye lidde, come from the hart, by reason of sorrow, dread, or smart, or they be caused by some manner of violence: but the teares which flowe out of the hole of the ouer eyelidde, proceed from the braine by reason of corruption and abundance of humours, and their course ceaseth not, vnlesse the matter be purged with electuaries and cauteries, as I haue shewed before.

CHAP. XXXVIII.

Of diseases which come by skipping in of stones or chippes by chaunce into the eyes.

THese diseases happen especially vnto Masons, Millers, Carpeters, Wrights and Smithes: for if any chiue, chippe or dust skippe into the eye, & through negligence be left behind, it will incarnate vpon the tunicle saluatrice, & then can you not cure the eye, but by remouing and drawing the said chiue, which you shall do with your needle, deuiding it cunningly from the tunicle. And if it happeneth that there be any pit in the place, where it lay, by reason that it abode long time therin: then put into the eyes the streins of egges, ordered, as I declared before, twise in the day and once in the night, and vpon the eie lay a plaister of flexe, and the white of an egge, and within thre dayes it will heale the party diseased. And after this sort you shall also remoue the hawe in the eye. But you shall in drawing out the hawe, bind two needles fast togither at the toppe, and so take the hawe betweene the two pointes, & so easily rowling the needles, bring it away. Sometime it happeneth that the eye is stung with a Bee or waspe, or some other venemous thing, or blasted with an infected aire: and if any of these happen, the eye is much disquieted & grieued, so that the patient may take no rest, and it bolneth vp that he may not see. The only cure for such and the like accidentes is this, as I haue by experience often tried. Take a handfull of *Cardus benedictus*, and stampe it small, and temper it well with halfe the white of an egge, and therwith make a plaister laying it on flexē herdes, binding it hard to the eye, where it shall lye till it be dried, and then apply another: and so consequently vse it till your patient be throughly whole. These qualities this herbe hath: it asswageth swelling, and easeth the paine, destroieth the venime, & putteth away bloud from the eyes. This is also a present remedy for the eyes that are bloudshed, when they burne as though there

were grauellin them. And thus much for the especiall discourses of sundry diseases, which doe most commonly bend to that litle member, the eye, togither with their particular cures.

CHAP. XXXIX.

Of paine in the eares.

De Avrivm Dolore.

Cause.

PAine in the eares is caused to some through cold take in iourneying by cold wyndes. Also sometime it is caused of cold bathes and medicinable waters. Also it chanceth to many through hot distempure. Sometime of inflammation. And like as inflammation by stretching out the partes that be inflamed, engendreth paine, euen so a windie vapour, or a humour grosse and clammie, for lacke of passage causeth paine. Also humours that be biting, and like whay and matter, doe cause paine in the eares. Paine in the eares caused of cold, is

Signa.

soone knowen by the patients words, & because that there is continually great paine without heauines, or distension, or burning. The paine which is caused of hot distempure is knowen, in that there is felt paine & heat without heauines of bolning. But if heauines, distention, and beating heat and paine be felt in the head then the paine in the eare is caused of inflammation. Only distension without heauines declareth a windy vapour, which cannot find passage out. If there be heauines in the head & the hearing: the paine is caused of grosse &

Cure of cold.

clammy humours. If the paine be caused only of cold, it will soone be cured by hot remedies, that is, with oile of rew, laurell, nard, dill, lillies, of *Euphorbium*, & spike. Also if you seeth rew, & comon oile, or pepper, or *Castoreum*, it is a good remedy. Also oile in which garlicke is sodden; or an onyon, dropped into the eares is meruellouslie good. There be some that doe cut out the core of a great oynion, then they fill it with oyle, and they heat it meanly in hote embres, and

Of water.

poure it into the eares, when it is strongly strained. Also a verie litle *Euphorbium* commixed with much old oyle, is much commended of Galen. Whatsoeuer you doe minister, let it be ministred hote. But when some medicinable water is continued in the passage of hearing, you must continually poure in oyle that is very thinne that it may be washed: thē wipe it with soft woll, and againe poure in more. The white of an egge mitigateth the paine very much. Also womans milke. Also goose grease profiteth much: likewise foxes grease. But to drawe out plenty of water, nothing is better then to sucke and drawe

Of heat.

it out with a quill or hollowe pipe holden in the mouth. When paine is caused of hot distempure, then oyle of roses is maruellously good for the head, if it be dropped into the eare, and vineger and oyle of roses is good, or the white of an egge, or womans milke, or iuice of nightshade, or this. ℞. oyle of Roses. ℥. j. Iuyce of nightshade. ℥. ij. vineger of Roses. ℥. j. ß. commix them. If the paine be caused of inflammation, or grosse & viscous humours, you must vse medicins which doe deuide and take away obstructions and stoppings: as be all bitter things which purge and clense without Erosion, as is *yrisillirica*, all kindes of *Aristolochia*, bitter almonds, the roote of *nitisalba*, centory the lesse, *polium* & cinamon. Also oyle of almondes and other which doe purge, clense, wype, and vnstoppe the passages without griefe. Therfore of those you may make medicins,

and

and droppe therof into the eares. Among other also the iuice of leekes dropped into the eare warme is good, or iuice of leekes mixed with hony. If that the paine be caused of inflammation, you must by and by let bloud on the *Cephalica* vaine that is on the same side: and with clisters you must pull backe the humours that doe flowe. Afterward you must droppe in *oxyrhodinum* warme, or goose grease, or hennes grease, with oile of roses. But if the inflammation be vehement: then to cease paine droppe warme into the eare the white of an egge with womans milke. Also this medicine is good. ℞. Iuyce of sene greene. ℥.ij. oyle of roses. ℥.ß. vineger. ℥.j.ß. commixe them all and droppe it into the sore eare. Applie those thinges outwardly which ease paine, and doe digest the matter heaped together. If the inflammation be verie vehement, it is necessarie to vse those things which doe astony the sense easily, and it is no small danger, lest that the sinewe by which the vertue of hearing, is dispersed in the braine, be hurt thereby. But commixe a verie litle *Opium* with womans milke and the white of an egge. Also temper opium with *Castoreum*: there must be of ech a like quantity, or double as much *Castoreum*. The licour in which the aforesaid medicines ought to be tempered, being first finely beaten, must be *Sapa*: for it doth cease the paine much more then sweet wine. *Sapa* is newe wine sodden till it come to the third part. There be some that commixe *Opium* with oile of roses, or violets after this sort. ℞. *Opij*.ʒ.j. oile of roses and violets. ana. ℥.j.ß. Also the Antidote *Philonimum* dissolued in womans milke, and dropped in, is good. Without you must nourish the eare continually with common oile or with a hote foment, and you must dippe woll in it, & put it into the eare: but in such wise that it may not touch the places that be troubled with inflammation. But when the paine waxeth old, and tourneth to suppuration, and impostumation, you shall droppe into the eare a medicin of the iuice of lineseed only with oile of roses or cammomill mixed with it.

Vena sectio.

Sapa.

CHAP. XL.

Of sound or noise in the eares.

De Sonitv Avrivm.

NOise and tinckling in the eare, for the most part is ingendred of a windy vapour, or of grosse & clāmy humors. Also many times it is caused through an exquisite tardinesse of the sense of hearing. It is also caused through weaknes of the members: when it chaunceth in the recouering of a disease, some humour is taken into the sinewes of the eares: also it is caused of outward things, as of cold, heat, or a blowe on the head. If the euill chaunce through outward causes, it is soone knowen by the patientes wordes: nowe because the noise commeth by litle and litle, or at one time, or suddainly on a heape, that is also conuenient to knowe the disease by. For if the sounding doe come, and then rest for a certaine space, it is euident that a windy vapour is shut in, and can not get out, and so causeth sounding, and specially when the sick hath eaten windy meats. But if such sound in the eares do not come so dainly but by litle and litle, and there is felt with all a heauinesse a waight: then it declareth the euill to be caused of grosse and viscous humours. For the cure if the sound in the eares be caused of grosse and viscous humours, or of vapours: in

Causa.

Signa.

Of windy vapours.

Of grosse humours.

Cure if it come of grosse humors or vapors.

the begining purge the head with *Pilulæ Cochiæ* & such like. But first minister before the potions & medicins which haue vertue to extenuat & deuide. The you must vse masticatories & sternutamets. Moreouer you must drop into the eares oyle of bitter almonds, or oile in which *Castoreum* is braied. Also let the eare be inclined to the vapour of the water, in the which *Stechas*, wormwood, marioram, mintes, and origan hath bene sodden. Iuice of rewe, sodden in the rinde of a pomegarnet is maruellous good. Also *Sacculi* made of betony, *stæchados*, cammomill, marioram, and other things a litle before rehearsed are very good, if they be applied to the eare warme. If the sound in the eare be caused through sharpnesse of the sense of hearing, which is knowen, if when the patient is hungrie it encreaseth, and when he is full the noise is lesse. Then you must vse those things which doe astony the senses, but you must take good heed therof, and therfore begin with the easiest, & if need be, proceede afterward to stronger. Oile of roses is onely commended with a graine or two of *Opium* put to it. Galen in this case praiseth iuice of *Mandragora* and poppie. But if noise in the eares chance in feuers, there neede no remedie for it, for commonly it goeth away straight. But if it remaine after a disease or a paine in the head, then you must nourish the eares with decoction of wormewood, powring in vineger and oyle of roses, or iuice of raddish with oyle of roses, or the best aloes tempered with *mulsa*. And if this helpe it not, vse blacke hellebore brayed with vineger.

Sacculi.

If it come of sharpnesse of hearing.

CHAP. XL.

Of deafnesse and slow hearing.

SVRDITAS, ET GRAVIS AVDITVS.

THE eare is so afflicted, that it causeth not onely dulnesse of hearing: but also deafnesse, that one can heare nothing at all. Sometime deafnesse beginneth at ones birth, and somtime it chanceth after we be borne, which doth chance, either through cholericke humours flying vpward, or through crude and grosse humours stopping the hearing. If deafnesse come of cholericke humours specially after feuers, then is it wont with sodaine incursions to run to the braine. Also the face and all the state of the body will shewe a cholericke temperature. But if it come of grosse humours, there is heauinesse of the head, and other tokens be present which shew flegmaticke humors. They which remaine deafe from their birth, or also soone after they be borne, being perfectly deafe of a long time, are vncurable, neither doth any of the euer speake. They that be not altogither deafe, yet, if it hath long cotinued, it is very hard to cure. Deafnesse which is caused through cholericke humors flying vpward, is soone driuen away by medicines purging choler. If the deafenesse be engendred of crude and grosse humours, this dull hearing is cured by bloud letting, or onely by purgation of *Hiera* and *Pilulæ cochiæ* and other such like. But minister before *Oximel*, and other medicins that haue power to deuide grosse and clammy humours. The whole bodie being purged, you must draw fleume out of the head by Masticatories, sternutaments, and *Errhinis*. Furthermore they must be dried and by all meanes strengthened. Also he must vse a bath that floweth of it self, or salt water. You must put into the eare medicines that deuide and cut grosse and viscous humours, whereof there be many declared in the chapter against sound

Cause.

Signa.

If of cholericke humours.

If of grosse humours.

ſound of the eares. But priuately iuice of rewe with hony, or *Caſtoreum* with oile of dill is good. Alſo you muſt vſe foments, and leane your eare vpon a quill or reede, hauing one end made fit for the eare, and the other for the hole in the couer of the pot being euery where faſt ſtopped. Let there be in the pot, wormwood, mints, marioram, origan, ſtæchas, or ſuch like ſodden in water, that the vapour that commeth from thence, may paſſe into the courſe of hearing. Alſo this medicine dropped into the eare is good. ℞. oile of Caſtor. ℥ ß. comin ſeed ʒ ij. powder of *Caſtoreum*, ʒ. j. a great onion the core taken out, put in the powders of comin and caſtor, and put in the oyle, and wind it vp in wet papers, and put it vnder the hot embers, and when it is rofted, ſtraine it hard, and let it be dropped into the eare. Moreouer the vapour of vineger taken with a reede, as is taught before is maruellouſly good. Let their diet be altogether thinne, and meats of light digeſtion. *Victus ratio.*

CHAP. XLII.

Of Impoſtumes breeding in the eares.

De Parotidibvs.

Parotides in Greeke be inflammations which are wont to iſſue out in the kernels, which be by the eares. It is cauſed of abundant hot bloud which is either mixed with choler, or fleume, or melancholie. And ſometime it is cauſed of humours compact in the head, and ſometime of the reſt of the bodie by ſickneſſe, and ſpecially by feuers. *Parotides* which are cauſed through fulneſſe and plenty of hote bloud, they do ingender moſt vehement paine. They which are cauſed of cholericke bloud, they ſeeme much like *Eriſipela*, and they vexe the place that is diſeaſed with no griefe. That which is cauſed of melancholy bloud they be not redde, nor they doe not vexe with vehement paine, but they be hard. They which be ingendred of flegmaticke bloud, in the ſwelling they be raiſed ſharp vpward. Let their diet be ſuch in a maner, as is appointed in other inflammations. The cure, if age and other things will ſuffer, it muſt be begun by letting of bloud: you muſt cut the *Cæphalica* vaine on the ſame ſide. Furthermore we vſe not in παροτίδης, as we do in other inflammations, to apply in the beginning things that repreſſe, but contrariwiſe things that do drawe. And if they be not in effect, faſten cupping glaſſes, or apply continually foments. To mitigate the paine you muſt chuſe thoſe things which haue heate with moderate moiſtneſſe, mitigating and ceaſing paine, meete to ripe and digeſt, as is, decoctions made of wheate or barley, or the meale of linſeed with *mulſa*, or fenugreke, or althæa, or cammomil: for the ſame purpoſe annoint the place continually with butter, putting to it the white of egges. Alſo ſwines greaſe with butter melted, with a litle waxe put to it, that it may be a ſoft Cerat, may be wel applied. But in them that be meek, (that is) in gentle Parotides, in which there flow not ſuch plentie of humours that they cauſe vehement paine, nor there is no heate of the humour, ſuch are eaſily cured with foments of brine, and plaiſters and medicines altogether diſcuſſiue, as is *Diachrilon*. If the Parotides can not be diſſolued, you muſt vſe medicines to ripe, and bring the impoſtume to matter, as is, wheat meale with the decoction of figs and oile. Alſo the medicin that is made of meale and flower & leuen. When the Parotides be riped, either *Cauſæ.* *Signa.* *Victus ratio.* *Curatio.* *Cure of them that be meeke.*

cut the skinne with a knife, that the matter may be let out, or the botch may be broken with a sharpe medicine, as that which is broken with garlicke, and such like, or to proue howe to dissolue it by medicines which haue vertue to drawe and extenuat, remouing it twise daily, and nourishing it vntill the paine be somewhat released, and the more part of the matter dissolued. And if there be hardnesse, that also must be mollified. Therfore you must make medicines that be of mixt qualities, so that you must commixe drawing things with mollifiers, as is calues suet, goats suet, the marrow of a hart, *bdellium storax, ammoniacum*, and such other like.

CHAP. XLIII.

Of vlcers in the nose.

DE OZAENIS.

Cause. OZAENAE in greek be vlcers in the nose that be deepe & rotten, out of the which is brethed an vnkind and stincking sauour. Through sharp & rotten humours which floweth to the nosethrils, filthines is ingendred, which if they be only sharp, they ingéder vlcers hard to be cured, but yet they stink not much

Curatio. Therfore the cure of these vlcers consist chiefly in this, that in the beginning the head be dried and strengthned. Because vlcers come through the flowing of corrupt hmours, which flow out of the head to the nosthrils: the whole head must be strengthened and dried that no superfluities doe flow from the nosthrils. You shall adde strength to the head after this sort, first you must clip the head, then straight you must lay on it things that doe restraine & bind, as is oile of roses, alom, vnripe galls, willow leaues, vineger & such like: this must be continually laid and annointed on the head ix. daies. When with those things the head is made strong, then go about to cure the nosthrils, that you may drie vp the matter with medicins that be repulsiue and discussiue. Therfore those things that repell and driue backe be things sharpe, and sower, which also are reckned with restrictiue things: discussiue things must be hote and drie of vertue. Therfore to our *Ozene* you must droppe in the iuyce of calamint, or blow in the pouder therof being dried with a quill, or drop in hony into the nosthrils. A while after minister sternutamẽts to bring out the scurfes, which will fall of in three or foure dayes. When they are fallen of, cure it with goose grease and butter, and oile of roses. The vlcers in the nosthrils may be annointed with iuice of a pomgarnet boiled in a brasen vessell vnto the half or a whole pomegarnet sodden in sweete wine braied and dropped in. Also this is good. ℞. dry alome. ℥.j.ß. mirrhe. ℥.j. the rind of a pomegarnet, sumache salt gemme, safron, frankensence. ana. ℥.ß. beat them an dblow into the nose of the pouder. If that after the vlcers there remaine paine, vse this ointment. ℞. oile of roses, mirtelles. ana. ℥.j. burnt lead, litarge. ana. ℈. ij. Ceruse, bole-armeny, balaustium. ana. ℈.j. white waxe as much as is sufficient, and make an ointment and annoint the place.

Sternutamentum.

Vnguentum

CHAP. XLIIII.

Of bleeding at the nose.

DE SANGVINIS EX NARIBVS PROFLVVIO.

Cause. FLVXE of bloud at the nose. The causes be partly outward, & partly inward

Externe. Outward causes be falling from a high place, a stripe, vehemẽt exercise and tarying

tarying in the sunne. Inward causes is plentie of bloud or thinnes of the same. *Interne.*
You may know if it come through plenty of bloud by heauy paine in the head *Signa.*
much bloud in the face, and rednes of the eyes. Let the diet be such that it *Victus ratio.*
may coole and make thicke the bloud, and the diet must be thinne. Therfore
let the aire be cold, and the meate of good iuyce, & easy to digest. If the bloud *Potus.*
be very hot, let the sicke eat lettuse, endiue, peares, quinces, chickens rosted or
boiled with veriuice. Let him drinke thicke redde wine mixt with water, or wa-
ter cold, or decoction of cinamon, by which throughout my booke, I meane
water, in which a litle cinamon is sodden, lest water through his coldnes might
hurt a weake stomacke. Let the patient speake litle, and let him eschue mo-
uing, trouble of mind, and chiefly anger. Also it is good to haue the lower
parts of the head, highest. For the cure you must take heed, that in bleeding
at the nose, the lower parts lie highest and the head downward. The cure must
be begunne with those remedies which turne the bloud to other parts of the *Curatio.*
body. First therfore if the body be full, and age will suffer it, and if the sicke be
not resolued, you must cut the vaine in the arme right against the flowing of
bloud at the nose. When you haue drawen out a litle, then let it alone an hour, *Vene sectio.*
then drawe out some againe, & afterward againe and againe, as the patients
strength will suffer it. Moreouer friction & rubbing of the inferiour parts as the
armes, hands, thighes, share, and feete. It is maruellously good to put the
feet into warme water euer rubbing them vp and downe. Also strong bindings
of the extremities is to be accounted among the remedies that pull backe. Also
great cupping glasses fastened to the sides doe retaine bloud breaking out at
the nose. if the bloud flowe from the right nosthrill, fasten the cupping glasse *Cucurbitule.*
vpon the liuer: if at the left nosthrill, vpon the splene. If the bloud come fro.n
both the nosethrils, fasten cupping glasses to both places. Also fasten them
to the shoulders with scarification. Those being done, minister both within the
bodie and without, things which coole and restraine. Outwardlie applie to the *Epithema.*
forehead an *Epithema* of Iuice of plantaine, lettuce, sorrell, shepherdes purse,
knotte grasse, or make it with the waters of them distilled. A linnen cloth
wett in cold vineger is maruellous good being applyed to the forehead and
necke againe and againe. Also nourish the forehead with spunges of cold wa- *Aliud Epithe-*
ter. Also it is good to vse this *Epithema* applied to the forehead and the liuer. ℞. *ma.*
water of roses, nightshade, sorrell. ana. ℥.iij. pouders of *Diabriou fautalen, diar-*
rhodon abbatis. ana. ℥.j. *bolearmenie*, yuory burnt, *lapis hematites.* ana. ℥.ß. com-
mixe them all and make an *Epithema.* Also you must put into the nose, medicins *An excellent*
to stop bloud, for the which this is very good. ℞. frankensence. ℥.ij. aloes ℥.j. *medicine to*
pouder them & mixe therwith the white of an egge vntill it be as thicke as ho- *stop bloud.*
ny, then commixe the soft haires of an hare with it, and apply it to the nose.
Also you may writh a linnen cloth dipped, in the nosethrils. Also mintes
braied, and put into the nosethrils is thought to be verie good. Also a
spunge wette in strong and sharpe vineger, may be put into the nose that blee-
deth. Also this medicine is good. ℞. egge shells. ℥.ij. vnripe galls. ℥.j. be-
ing braied put them into a writhed linnen cloth wette in water or vineger, and
put it into the nosethrils. Also it is good to stoppe the eares strongly with lin-
nen and waxe, & to hold in the mouth cold raine water. Also iuice of the leaues

of nettle, hauing linnen dipt into it, and put into the nose, stoppeth bleeding at the nose, also iuyce of horse taile, or the leaues braied and applyed are good. The flesh of snails braied with vineger, or with their shells burnt and braied are good being applyed to the forehead, and nose with vineger. But aboue all, the bloud which commeth out at the patientes nose is good, if it be burned in an earthen potte and then beaten, take of it. ℥.iij. bole armoniacke. ℥.j. champhore. ℈.j. with the white of an egge and a litle vineger, make it thicke like hony, and lay it to the forehead, and put it into the nose. Necessity requiring it is lawfull to put to. ij. graines or iij. of *opium*. Asses doung dried & made in pouder is wonderfully good, & also hoggs doung hath the like property. Within the body minister those things which doe coole and restraine, as be sirupes of roses, sorrell & *nymphææ*, trochiskes of *terra lemnia*, *de succino* and such like medicins. Moreouer if in the meane season any bloud flowe into the bellie or other places of the bodie, if it be much and plenteous, you must auoid it by medicins which will dissolue and bring forth the cloddie matter.

Optima medicina.

CHAP. XLV.

Of distillation, reume, and hoarsenesse.

De Distillatione, Gravedine, Et Raucitate.

Distillatio. *Gravedo.* *Raucedo.* *Causæ.* *Cold.* *Heat.* *Repletion of the head.* *Signa.* *Calor.* *Viktus ratio*

Catarros in Greeke is called *Distillatio* in Latin, and in English Reume. It is wheras an humour falleth downe to the mouth and the iawes. *Gravedo* is when the humour falleth into the nose, and causeth the pose. *Raucedo* is when the humour chanceth to distill to the sharpe arterie. The cause of flowing of the humour is the brayne, the which through cold, is brought to a cold tempure, which chanceth specially to them, which goe suddainly about in the cold bare headed. But through heat the braine is warmed and stuffed, the couldnes of humours which be in the braine, wringing hard like as a spunge dipped in water is wrong with ones hand. It causeth the flowing of humours to the lower parts. So often times heat going about in the head dissoluing the humours in the braine, ingendreth distillation. Moreouer all things that replete the head without measure, doe cause flowing of humours into the inferiour parts. Also wine immoderatelie dronke, and hote bathes, rawe meate remaining in the stomacke, and vaporous things in the head. The signes of the fluxe of humours come of heat, then the head is hote, and a sharp and thinne humour distilleth aswell by the nose, as by the mouth, also the face and the nose is redd, and for the most part there followeth a feauer. Contrarywise they that haue the fluxe caused of cold, their head and their forehead is streatched forth euery where, the passages which be in the bones called *Ethmoidea*, are shut vp, so that the voice cannot passe downward by the nosethrils. Also a flegmaticke and thicke humour distilleth out of the nose. Let them eschue ayre that is verie hote or very cold, especially from a bathe, and from South, and North windes, and all things that can bind or dissolue humours in the braine. Let him vse meates of good iuice, easie to be digested. Let him eschue those things that send plenty of vapoures to the braine, as be oynions, garlicke, mustard seed, radish and very hot odoraments. Moreouer they

which

which haue the distillation must eat lesse at supper then at dinner: let their drinke be *aqua mulsa*, or decoction of Cinamon or barley: let them eschue sleeping in the day, and lying vpright in the night. For the cure when the head is vexed with a hote distempure, you must vse those remedies, which are good for paine in the head ingendred of such a cause. The most present remedie of the head is to sprinckle and poure vpon the head plentie of hote water: this is able to driue out the hote vapours ingendred in the head. Moreouer such must take comfort of warme bathes of sweet water. They which haue their head vehemently hote and burning, and for that are troubled with continuall distillation, it is best for them, in sommer to be annointed with oyle of roses. If a cold distempure vexe the head, it must be annointed with hote and thinne oyles, as oyles of Ireos, rewe, and such like. Oile of Ireos is not only vsed, as an ointment, but dropped into the nose. Also other things may be applyed, which are spoken of in the chapter against paine of the head caused of cold. If a hote humour distill from the head togither with a feuer, and if there be fulnes of the body, you must let bloud out of the *Cæphalica* vaine. But if any iust cause be against it, wash the belly with a clister, that it may drawe the humours that doe abound in the head, downward: or minister a medicin purging choler, as is *pilulæ aureæ alephangine, azairet* and such like. Also you must turn the humours from the head, by frictions, ligatures, and fastening of cupping glasses to the shoulders. Minister within the body things that haue vertue to alter and quench the burning heat of choler, as is sirupe of violets *nymphææ*. of *popye* and there conserues. Also *Embroche* and odoraments rehearsed before in the chap. of headach may be applied. Also a plaister of *terra lemnia* or bole armoniacke, and iuyce of plantaine, made and layde vpon the head being shauen. If it be a cold humour which distilleth, you shal empty with those things which purge fleume. For which purpose a strong clister is good, which being done, you must draw and turne away the humour from the head. Then when the humours be digested, purge the head with *Masticatories*, gargarismes, and such like. Moreouer apply to the head *Sacculi* made thus. ℞. flowres of cãmomill, melilote, betony, origan. ana. *M*. ß. cinnamon, cloues. ana. ℥. j. maces. ℥ j. ß. nutmegges. ℥. ij. *gallæ moschatæ*. ℥. j. pouder them all and put them in silke, and make a Sacculus, and lay it to the crowne of the head. It is very good also to annoint the head with hote oyles, as is the oyles of Ireos, dill, and rewe. All things doe stoppe distillation, which haue vertue to drie, especiallie *nigella* parched, and comin burnt or parched, put into a linnen cloth and knit is a present remedie if the patient doe smell to it. For the same purpose it is good to minister suffumentes, as is this. ℞. frankensence, masticke. ana. ℥. j. wood of Aloes. ℈. j. ß. Cinamon, cloues. ana. ℈. ij. *Gallæ moschatæ*, ℥. j. ß. laurell leaues, yellowe saunders. ana. ℥. j. muske, amber. ana. gr. j. being braied commixe them with *storax liquida*, as much as suffiseth and make trochiskes. Whereof put one vpon coles. ℞. sage, marioram, rosemary. ana. ℥. j. maces, cloues, cinamon. ana. ℈. ij. woode of aloes. ℈. j. frankensence, ℥. j. ß. beat them all and commixe them, and make a grosse pouder to strewe vpon the coles. As for hoarsenesse, it is cured almost with the same medicins, that the cough is.

Curatio.

Vene sectio.

Humor fugiendus.

Sacculi.

To stop distillation.

Troliskes of persume.

CHAP. XLVI.

Of paine in the teeth.

De Dentium Dolore.

TOOTHACH (as Galen saith) amongst other paines that are not mortall, is the most cruell and grieuous of them all. It is caused sometime of hot or cold distemper. Also many times through flowing of humours out of the head vnto the roots of the teeth, which with their sharpnesse either do gnaw about them, or else with their abundance, they ingender like griefe in the teeth, as inflammation is about fleshie parts, paine in the teeth without inflammation of the gummes, somtime in the sinew wherin the roots be planted. If the paine come through distemper of the bare qualitie, it will not be grieuous. Hote distemper is knowen by the temper of the whole body, because that likewise is hote. Also the face is red, and the diet vsed before was hote. Cold is knowen by the contrary iudgements. If the paine be caused of flowing of some humour abundantly, then grieuous paine is not onely felt in the teeth, but also in other parts which it passeth by. A hot humour engendreth vehement paine: a cold humour more meeker. Let the diet be such as may defend that the paine come not, and let it be such as is not very hot nor cold. Also eschue all sharpe, sower and viscous things. Also often vsing of milke doth marueilously hurt the teeth: labor diligently to purifie the teeth. The meats must be of good iuice, and easie to digest. For the cure, if it come of cold, it is good to wash the teeth with warm wine. Let the cheeks be annointed outward with warme oyles of cammomill, rewe, ireos, and such like. Also to wash the mouth, seeth in vineger, origan, calamint, hyssop, penitroyall, sauory, the root of veruaine and such like. If the teeth do ake through heat, you must seeth in vineger, purslaine, paretarie, singreene the lesse, and lycorice. But if the heat be intollerable, you must vse the seeds of lettuce, endiue, and poppie sodden in vineger. Without you must annoint against the griefe with cold oyles, of roses, water lillies and such like. Moreouer if the paine be caused through flowing of humors, if age, time of the yeare, and other things will suffer it, and if the bodie be also full of bloud, it is good to cut the *Cephalica* vaine or *mediæ* on the same side that the grief is. That done cut the vaine vnder the tong, or fasten cupping glasses to the shoulders. If one onely corrupt humour doth abound, then vse conuenient medicins to purge that humour. For the same purpose clisters are very good. The whole bodie being emptied, you must minister those medicines that do represse and stop, as iuice of plantaine, roses, purslaine, both the endiues, either take the decoction of the aforesaid things, or their waters distilled and mixed with a litle vineger. It is onely good to wash the aking with hot sharp vineger, with vnripe gals. or this R. the root of henbane. ℥.j. pellitory. ℥ ß. staue sacre. ℥.ij. galingale. ℥.ß. Camphore. ℈ ij. alome. ℥.j. hony. ℥ ij. let all be bruised, and boile all in vineger. ℔.j. rose water. ℥.vj. wash the teeth with this eech morning, and it will preserue the teeth, and keepe them from paine. But if it come of extreme cold, then vse specially this medicine. R. pepper, pellitorie, melilot. ana. ℥.j. staue sacre. ℥.ß. bruse them, and put the powder into a linnen cloth, and lay it on the aking teeth, and keepe it there a quarter of an houre, and it will cease the paine. Also (as is sayd before) to wash the teeth with warme wine, is verie good.

Cause

Signa.

Victus ratio.

Curatio.

If it come of heat.

If of flowing of humours.

If it come of cold.

CHAP.

CHAP. XLVII.

Of teeth that be blacke and loose.

De Dentibvs Denigratis, Liventibvsqve Et Mollibvs.

SOMETIME the teeth be swart and black throughout their substance not vnlike a certaine inflammation of the patientes. Through flowing of vicious humours the teeth be loose, sometime through a stripe or fall, sometime through flowing of moistnes, which looseth the sinewes and ligaments, and maketh the teeth loose, or else gnawing, and weaknes of the gummes in the which the teeth are set, causeth them to be loose. The cure of vicious humors must be begunne by purging. Afterward if the teeth be swart or rusty, you must deuide the corrupt humours, which flowe to the teeth with drying medicins, as is *licium*, frankensence, mintes, galls, mastick, mirrhe, *nigella*, and such like. Among many other this is very good. ℞. *nigella*, mirrhe, frankensence. ana. ℥.j. mastick, white pepper. ana. ℈. ij. *pistolochiæ*. ℈. j. roch alome. ℥.j. beat thē into pouder, and rub the teeth therwith: or commixe them with venice Terebenthin and annoint them therwith. The corrupt humours being consumed, vse dentrifices which haue vertue to scoure and drie, as this is. ℞. *nitrum*, roch alome, harts horne burnt. ana. ℥.j. mirrhe. ℈.j. the roote of Ireos *illiricæ*, frankensence, dry mintes. ana. ℥.j.ß. common salt burnt, *pistolochiæ*. ana. ℥.j pumish, *testarum sepiæ*. ana. ℥.j.ß. pepper, pellitory, dry peniroiall. ana. ℥ ß. beat them and searce them all, and with this pouder rub the teeth daily. For teeth that be loose, you may apply such medicins, as restraine and strengthen loose gummes, and fasten them. Therfore collusions of the mouth decoctions of restrictiue things doe perfit, as is this. ℞. redde roses, mintes, plantaine. ana. *M.*ß. the barkes of Cipresse nuttes. ℥.j. seede of mirtells, sumache. ana. ℥.ß. pomegarnet rindes, galls ana. ℥.ij. *accacia*. ℈.ij. seeth them all in red restrictiue wine, and with that often wash the mouth. The mouth being washed it is lawfull to vse this *dentrificium*. ℞. Galles, the rindes of sweet pomgarnets. ana. ℥.j. *balaustium*, sumache, mirrhe. ana. ℈.j. redd roses, *sanguis draconis*, *calycutorum glandium*. ana. ℥.j. frankensence, harts horne burnt. ana. ℥.j.ß. pouder all. and searce them and rubbe the teeth therwith: or this is maruellous good. ℞. *Balaustium*, nutmegges. ana. ℥ iij. roch alome. ℥.j.ß. pouder them and mixe them with hony. ℥.ij.ß. and incorporate them well togither: and with this annoint the teeth twise or thrise in the day.

Causæ.

Curatio.

Dentrificium optimum.

Looseteeth.

Collutio oris

Dentrificium.

CHAP. XLVIII.

Of vlcers in the mouth.

De Aphthis.

THE vlcers which are bredde in the ouermost part of the mouth, and haue a certaine burning heat, in Greeke they called *Aphthæ*, and of the barbarous sort *alcola*: some be whitish and some reddish, and some blackish, and these be most perillous of all other. They ingender for the most part in infants & sucking children, when either the nurses milke is naught, or the child cānot well digest it. Also they chance sometime to them that be of perfect age,

Aphth.

aſwell through great fluxe of vicious and corrupt humours to the mouth, as alſo through ſharpneſſe of thoſe things that are eaten and drunke. The tokens are eaſie, be cauſe they be knowen by ſight and feeling: if you touch it, the places wil ſeeme hoter then they ought to be, and there is ſwelling. They which be redde, do ſhew bloud to haue the maiſterie. Yealowneſſe ſignifieth bitter choler: whiteneſſe, fleume: blackneſſe, melancholy. They which chance to children may eaſily be cured by thoſe things that do meanely reſtraine. And you muſt giue them chiefly in their meats, ſome quinces, and other ſharpe things, pears, and meſpilers. vidz. medlers or open arſes. Sometime alſo you muſt commixe with their meate ſome lettuce, endiue and purſlaine. If there be inflammation of the vlcers, then take the iuice of purſlaine, lettuce and nightſhade, the powder of alome, and waſh the mouth with a fine cloth, or with a ſering, and if the child can take no meate, then the nurſe muſt vſe the ſame kind of diet. Alſo the decoction of galles *balauſtium*, ſanders, ſumach, *acacia*, and ſuch like, commixed with *Roberibes* or *Diamoron* applied as before is taught. In them that be of perfect age onely the nature of the bodie is to be conſidered, whether it be ſoft or moiſt, or hard, or drie. For in hard and ſtrong bodies you muſt miniſter ſtrong medicines. In weake and ſoft bodies, gentle medicines. For the diet therfore in ſuch ages, they muſt eſchue all things that be ſharpe and ſalt, and that ingender corrupt iuice. For the cure in fulnes of the body, if nothing do let it, firſt cut the *Cephalica* vaine, and then thoſe vaines vnder the tong. If the bodie be full of ill iuice, you muſt miniſter a purgatiõ againſt the corrupt humours. The bodie being purged, apply medicines which haue vertue to reſtraine and ſtop. Moderat remedies againſt vlcers be theſe, as *ſumach*, roſes, *Balauſtium* diſſolued in wine or *mulſa*. But if the exulcerations begin to putrifie, this decoction is very profitable. ℞. fellerd leaues of ſage, hyſope, rewe, peniroyall, cammomil, woodbind, knotgraſſe, *burſa paſtris*, brier leaues, aña. *M.* ß. waſh them cleane, and boile them all in ij. ℔. ß. of good ale or beere, and put therein three or fower ſpoonefull of hony, alome. ℥. ij. let it ſeeth to the conſumption of halfe, then ſtraine it, and waſh the mouth therewith fower or fiue times in a day. But if the vlcers be more running and gnawing, annoint the place with *vnguentum Ægyptiacum*, mixt with *mel roſarum* or ſuch like.

Signa.

Curatio infantium.

Cure of them that be of perfect age.

Victus ratio.

Curatio.

CHAP. XLIX.

Of a ſtinking mouth.

De Fœtore Oris.

Cauſe.

THere is grieuous and ſtinking ſauour of the mouth cauſed for the moſt part through putrefaction of the gummes or teeth, or through meate ſticking ſtill in the teeth. Many times it commeth through hote diſtempure of the ſkinne of the mouth: ſometime alſo through corrupt and rotten humors ſticking in the mouth of the ſtomake. It chanceth alſo many times that exulceration of the mouth or lungs, doth hurt the breath of the mouth or lungs. If ſtinking of the mouth chaunce through putrefaction either of the gummes, or teeth, or of meate ſticking in the teeth: it is ſoone knowen either by ſight, or by the patients tale. If it be cauſed of a hote diſtempure of the mouth, then heat is

Signa.

folc

felt in the mouth, and thirſt troubleth him. If through vice of the ſtomake, thé the breath of the mouth is more grieuous and ſtinking before meate then after meat. Vlcerations of the lungs are knowne by extenuation of the body, and by coughing. In the diet the patient muſt auoid al things that do readily ingender corruption in the mouth or ſtomake, as is, milke, fiſh, almoſt all fruits, marrow, fat, naughty water, and ſuch like. Let the meates therefore which they vſe be of good iuice, and eaſie to digeſt: but they muſt vſe meates rather roſt then ſodden: In the ende of dinner and ſupper they may eate peares, quinces, and ſuch like, eſpecially, if the ſtincking ſauour come from the mouth of the ſtomake. Let them eſchew ſleeping by and by after meat. If ſtincke of the mouth come through corruption of the gums or teeth, if there be fulnes of the bodie, firſt draw blood out of the *Cephalica* vaine, and then faſten cupping glaſſes to the necke, but if the bodie be full of enill iuice, purge the humour that doth abound with a conuenient medicine. The body being purged, vſe outward medicines, ſpecially collutions and waſhings, which in this caſe ſeeme to be maruellous good, as this is. ℞. redde roſes, plantin, knotgraſſe. ana. *M.* j. ß. gals pomegarnet floures, cipreſſe nuttes. ana. ℥. ij. rinds of pomegarnets. ℥. ß. roch alome ℥. j. ſeeth theſe in iuſt quantitie of water vnto the third part, and in the iuice of the decoction being ſtrained, commixe *mel roſarum, diacarion*, ana. ℥. ß. *diamoron*. ℥. iij. commixe them al and make a collution, with the which waſh the gums & the teeth euery morning, & euening. Alſo often waſhing with water mixed with vineger in the morning and by and by after meate, is good. If the ſtincke in the mouth be without exulceration, miniſter the roote of ireos ſteeped in old odoriferous wine, and waſh the teeth often withall. Alſo it is good to hold it in the mouth. Alſo mirrhe ſteeped in pure wine miniſter to waſh the teeth. Alſo it is very good to chew pellitorie, *Tamariſcus* and rew. Likewiſe collution of vineger ſquilliticke, or decoction of ſage, or only wine. Alſo decoction of mintes in vineger and water helpeth, if the mouth be often waſhed with it. This cauſeth ſweete breath, and maketh the teeth white. ℞. white ſalt, pumiſes, origan. ana. ℥ ij. root of *Ireos*. ℥. j. floures of ſquinnance. ℥. ß. beate them all and commixe them, and rub the teeth therewith. If ſtinke of the mouth come of a hot diſtempure cure it with contrarie medicines. But if it come of a corrupt humor in the mouth of the ſtomake, it is healed by thoſe things which do purge that humour. Thoſe things which be contained in the mouth of the ſtomake may well be brought out by a vomit. How you ſhall prouoke vomit, it is declared in many places before. After this miniſter medicines which do ſtrengthen the ſtomake, as is, *Aromaticum roſaceum, Diamber, Hydromalum*, & ſuch like medicines, which be good in all cauſes, as be cloues, Maſticke, Mace, wood of *Aloes*, Cinamon, roſes, all the Sanders, Nutmegges, Quibibes, *Yreos*, & other of that like ſort.

Victus ratio.

Curatio.

Collutio oris.

For ſweete breath.

Vomitus.

These ſuffice. And how manie euils ſo euer there be of the hend, whoſe cure is not expreſly named by me in this booke, yet you may find out medicines to cure them by that which is declared in this Booke.

The second Booke.

CHAP. I.

Against the inflammation of the Columella.

DE COLVMELLAE INFLAMMATIONE.

THere chaunceth in the throate many dangerous inflammations (as *Hippocrates* writeth in his *Prognostick*) and first of this *Columella* appeareth a certaine fleshie peece, hanging in the vpper part of the mouth. If one do gape wide, and hold down his tongue, it may be seene. In old time it was called *Gurgulio*, now it is called Columella. It is often vexed with inflammations, which is causèd through blood, and other humours which descend out of the head: the disease may be knowen by sight. Also there chaunceth in it difficultie in swallowing, paine, swelling, rednes of the *Columella*, & a feauer. The diet, in a manner, must be such as is ordeyned in other inflammations, and specially, quietnes, rest, silence, and hunger, are good, and to eate little, or nothing at supper. For the cure, if there be fulnes of the bodie, you must beginne with bloodletting, and first you must cutte the *Cephalica* vaine in the arme, and afterward the vaine vnder the tongue. Also, the bellie must be purged by clisters, so that by that meanes, not onely the belly may be soluble, but also that the flowing of humors to the griefe, may be taken away. Also for the same purpose you may fasten cupping glasses to the shoulders, neither must we let passe the remedies which are good to represse and stop flux of humors. For as they do in all other diseases causèd of the fluxe of humors, so in this behalf, for their first remedie, they stoppe the fluxe of humors. Therefore such remedies must be of a restrictiue nature and facultie. If that the fluxe of humours be moderate, minister things which restraine moderately, as these be which be called soure. But if it be more vehement, adde to it sharpe things, for both be restrictiue, but soure be weake, and sharpe things strong, as *Galen* doth say in his fourth book of the vertues of simple medicines. cap. 6. and 7. Therfore vse collutions made of those things, as if they should be moderate, seeth dates sometime in water alone, and sometime with a little hony put to them. Likewise make decoctions of roses, vine buddes, brambles, cypresse, the first buddes of pomgarnet floures, *siliqua*, rootes of Mulberie, seure apples, and *sorbus*. Those be stronger then these which be made of the decoction of mirtles, and their berries. Also of sharpe quinces, and young buddes of oake, or the maste of oake, also of medlers, and a fruite called *Cornus*. The best collutions are made of Galles, *Sumach*, *acatia*, and the floures of both the Pomgarnettes, and their shelles. Among compound medicines this dooth helpe wonderfullie. ℞. the

Gurgulio.
Signa.
Victus ratio.
Curatio.
Venæ sectio.
Cucurbitulæ.

distilled

distilled waters of roses, plantaine, sorrell, *prunella*, *solani*, ana ℥ ij. *Diamoron* *Gargarisma.*
succi medicati eribes, ana ℥. ß. *succi medicati ex exiochanta*, ℥. ij. ß. vineger, wherein
sumach is steeped. ℥ j. iuice of Pomgarnets ℥. ß. commixe them togither, & with
it wash the mouth. Another of the same vertue. ℞. red roses, brambles. ana. *M.* j. *Alia.*
pomegarnet floures and the shelles, galles, maste of oke, ana. ℥. iij. *sumach*
hipocistidis, *acatia*, ana ℥. ij. seedes of sorrell, and quinces, ana ℥. j. seeth them in
℔ j. of well water, vntill halfe remaine, the decoction being strained, put to it
of *diamoron*, ℥. j. *succi medicati eribes*, *diacarion*, ana. ℥. ij. ß. vineger. ℥. vj. commixe
them all, and make a gargarisme. You must vse these medicines in the begin-
ning of the disease, and especially when the griefe hath not the greatest
cause: nor when the bodie of the sicke is much stopped with humors, nor when
the aggrieued place is weake through the nature of the impostume. But if it
chaunce so (as it dooth often in the beginning, and often somewhat after) that
is, the third day: you must commixe some of the discussiue medicines, as is
line-seedes, fenugreeke, mallowes, roote of *Ireos*, and honie. Moreouer, of
what sort so euer the medicines be, minister them warme: for those that la-
bour of inflammation, may suffer no colde. After the vigor of it, you may
safely minister discussiues, vnlesse the *Columella* begin to waxe hard: for them
you must minister mollifying medicines: that is, line-seede, fenugreeke, mal-
lowes, *Althea*e *tragacanthum*, and such like: of the which you may make gargar-
ismes. After that vse discussiues (as is) hisope, figs, licorice, decoct together. If
it draw toward rotting, which may be perceiued by his colour, and dooth not
breake alone by collusions of *Mulsa*, and *Oximel scilliticum*, then open it with
some instrument. After the breaking and bursting out of the matter, let him
vse medicines clensing, absterssiue, and glutinatiue, especially the iuice of enpa-
torie, and such like.

CHAP. II.

Of a loose Columella.

DE LAXATA COLVMELLA.

OFtentimes it chaunceth that a loose *Columella* dooth hang vpon the roote
of the tongue and iawes. Of some it is called the *Vuula*. VVherfore in the
beginning you must vse such kinde of cure, as the inflammation therof requi-
reth. In the beginning the body and the head must be purged by medicins spo-
ken of in the former Chapter. VVhich being done, you must make collutions
and gargarismes of such things as do restraine and drie: after this sort, ℞. red
roses, sorrell, enpatorie, ana. *M.* j. *gallarum*, ℥ ij. Alome. ℥. j. mirrhe, frankensense
ana. ℥. ß. flaxe-seed, ℥. j. ß. seeth them in water to the third part, & adde to the
iuice of that decoction strained of good ℥. ß. and make a gargarisme. Also *Gargarisma.*
pouders do profit, being blowen in with an instrumẽt for the purpose: as this is.
℞. drie roses, galles, roch allum, ana. ℥. j. ß. pepper, ginger, ana. ℥ ß. mirrhe. ℥. j.
bray it, & searce it, & put it vp as before. Also, take green nuts, & drie them, and
date stones burned sufficiently: take of ech of them equal portions, pouder thẽ,
and vse them as the other. Also vnripe galles *soliarmoniacke*, ana. ℥. j. do likewise.
If the *Columella* must needs be cut, it is good to empty the belly first, lest the sick
be strangled. VVhen the *Columella* is cut out, bow his head downwarde, lest
the bloud runne inward. And afterward wash his mouth with the decoction

of sumach *acutis* galles, putting to it rosewater and vineger. Afterward minister things to heale it vp.

CHAP. III.

Of inflammation of the tonsilles.

De Tonsillarvm Inflammatione.

Causæ.

Signa.

Victus ratio.

Curatio.

Venæ sectio.

Signes of suppuration.

Tonsillæ be inflammations of those things which lye betweene the mouth and the throte, some do call them *Amigdalæ*, (that is) Almondes. Those tonsils oftentimes be inflamed: for their places be hot and moist. They are most vexed with this euill, which haue aboundance of blood: and children and infants which do sucke, through drawing of the milke. Also it chanceth often to men and women through drinking of strong wines, and through much greedie deuouring of meate, specially if they be eager and sharpe. They that be so afflicted haue difficultie in swallowing, and paine, and also sometime a feuer. Therefore the inflammation beginning, you must take away meate, and minister to him water to drinke, or water wherein a little Cinamon hath bene sodden, specially if there be a feuer. Let the whole diet be so ordered, as it is in other inflammations. Let his meate be soupings, for otherwise he cannot swallow it. For the cure, if the inflammation be light, you must vse gargarismes, restrictiues, such as be taken in the beginning of an inflamed *Columella*. But you must beware in the beginning, that you put no hony to the gargarismes, for it hath a sharpenes in it. If that the inflammation be vehement, so that he be in perill of choking, you must cut the *Cephalica* vaine in the arme on the same side. And if the belly be not soluble enough, cast in a clister. You must prouoke childrens bellies by putting in a suppositary, and by annointing the tuell. After purging you must vse restrictiue medicines, vntill the vigour of the disease be ceased something. All these things (as we admonished before) must be ministred warme. Outwardly it is best to nourish it with sponges, laid gently to it. Also lay to it plaisters made of barly meale, seeds of flaxe, fenugreke, and such like. The inflammation declining and waxing lesse: it is good to put hony into your gargarismes, which in the beginning and increasing you may not do, lest the sharpnes which is in it do increase fluxe. Also at this time hotter gargarismes do profite. Outwardly you must put about the necke, soft woolle dipped in oile, and if that by vsing of sharpe collutions, or gargarismes, the inflammations be increased, and byting and gnawing come thereby: you must vse gentler, as is iuice of ptisan: Also gargarise warme milke. When the inflammation and paine ceaseth, annoint with the aforesaid remedies of the mouth, putting it in with your finger: so that by gentle annointing, the partes of the tonsilles which are swelled, may be thrusted, wherby they may put out the matter contained in them. But yet you may not thrust hard, as many vse to do, whereby they cause the inflammation to be augmented. And therfore if by that means any hurt do chance, we must be content with ministring gentle gargarismes without any annointing. If that by ministring the remedies aforesaid, the grief be not eased, then looke for rotting of it, which you may know by increasing of the inflammation, and by sharpe exulcerations, exacerbations, and gnawings in the euening when you look for suppuration and rotting, you must helpe that

helpe that it may quickly come to paſſe: therefore then you muſt miniſter hotter gargariſmes, as is *aqua mulſa*, and decoction of figges, hyſope, & ſeed of *Althea*. Outwardly lay plaiſters of barly meale & fenugreeke, with decoction of figges, *Althea*, and hony. When it is perfitly rotten, the paine will diminiſh, and the ſwelling and inflammation will be made ſofter, ſo that it will giue place to the finger. Then you muſt miniſter ſharpe collutions, that they may breake the botch. In meates he muſt take great gobbets of bread ſteeped in water, and likewiſe his meate muſt be eaten in lumps: for vehement rouling of it vp and downe about the tonſils will breake the botches, as well as if they were cut. But if the patient will not do it, then open it with ſome fine inſtrument for the purpoſe. And after it is broken, let the ſicke bow his head downeward, that the matter may the better runne out. And let him gargariſe *aqua mulſa* alone, and afterward commixe with it decoction of lintils and roſes. And with theſe you muſt tarrie, vntill it be healed.

CHAP. IIII.

Of malignant vlcers of the tonſilles.

De Serpentibvs Et Malignis Tonsillarvm Vlceribvs.

THere begin malignant vlcers of the tonſils, ſometime with a fluxe of them going before: ſometime they are cauſed of an accuſtomed inflamation being augmented. They chance often to children, and alſo to them of perfite age, eſpecially, to thoſe which abound with vicious humours. They chance to children after the *Apthis* in the mouth. In colour they be like to skurfes, which are burnt with iron. Alſo there chanceth to the ſicke drines in ſwallowing, and often choking, eſpecially when rednes is vnder the chinne. If gnawing and ſharpnes of humours hath gone before, there followeth putrefaction. You muſt proceed in the cure ſpeedily, and if he be of perfite age, and no other thing forbidding it, it is good to cut the *Cephalica* vaine in the arme, or if that appeare not, the middle vaine. If they be maides, whom, at perfite age, for lacke of purgation of menſtruis, this diſeaſe doth often infect: then in them you muſt cut the *Saphena* vaine, letting blood but once onely, and yet at that time, not till the heart faile, leſt after it, vertue be deſtroied by ouermuch fluxe of menſtruis. Furthermore the belly muſt be emptied by cliſters, ſuppoſitaries, and by annointing of the tuell. And you muſt labour by all meanes to turn the humour from the aggrieued place: for the which purpoſe faſten cupping glaſſes nigh to the loynes, and vſe to bind the extremities as the handes and feete. Afterward it is good to vſe gargariſmes, declared before in the chapter of *Columella*, and in the chapter following. After the beginning of the ſicknes, miniſter *Diamoron*, or a collution mixed with *Mulſa*, then alſo decoction of Ireos, and other things rehearſed in the abouеſaid places. We muſt take heed that we touch not the vlcerate tonſils with our finger, not ſo much as to touch it ſoftly. For the vnskilfull, to whom with great error men do ſeeke in doubtfull matters: they do annoy it vehemently, alſo they do thruſt the aggrieued place, and pull away the ſcab or roue, which they ought not to do, before they ſee the roue lifted vp, and ſcarce cleauing to the ſore. For if we intend to pull

Cauſe.

Signa.

Curatio.

away the scabbe, whiles it sticketh fast, the vlceration will pearce more deepe, and inflammation will follow, and the paine will increase, and they will come to venemous vlcers. Therefore it is good to blow in drie remedies, and to annoint liquid things with a feather. Dogs doung mixed with hony & annointed, taketh away the rooues maruellously, which will be the better, if the dogge be fedde onely with bones two dayes before. It helpeth greatly, neither hath it any vnsauorinesse being ministred in meats. Also the ashes of swallowes burnt, & the ashes of Centorie *minor* burnt, with hony mixed is good. After the irritations and chasings made by medicines, you must appease it with decoction of lycorice, and with a gargarisme, which is made of masticke, mirrhe, *Tracaganthum amylum* and saffron, ministring also while the vlcer feedeth, milke mixed with *terra lemnia* to gargarise. What need many words? You must be diligent and carefull, specially in clensing and purging the vlcers. Many infantes do suffer the crampe in purging of the vlcers. Some be strangled because the way of swallowing is dried vp. It is good to apply outwardly fomentes, and emplaisters, with taking heed lest we do coole it. For the cure will prosper, if the matter, that is holden within, can be drawne outward. Therefore alwayes after the taking of the plaisters away, couer the parts that be about the chinne, by laying vpon it soft woolle, sprinckled with *oleum nardinum*. To conclude, when the skurfes are loosened, and the vlcers purged, vse this remedie following. ℞. floures of red roses. ℥.iij. saffro. ℥.j.ß. *Balaustiæ*. ℥.ß mirrhe. ℈.j. pine nuts made cleane. ℥.ij. *Amyli*. ℥.j. Sumach, roch alome, ana. ℥.j.ß. beate them, commixe them with hony, and vse to annoint it three times on the day.

Gargarisme.

CHAP. V.

Of the Squinnancie.

De Angina.

Gen.4.

Angina in latin, squinancie in english, But in greeke *Sinanchi*. It is properly an inflammation which is in the throate, or in the iawes. There be foure kinds of squinances, one is, when the iawes be inflamed: (by the iawes, I mean, the place where the ends of the weasand, & the *trachæa arteria* do agree). Another is, when neither the iawes nor other parts of the mouth, nor yet the outward parts do seeme to be inflamed: yet the sicke feeleth perill of choking in the throate. The third is, when the parts about the throat be inflamed both outwardly and inwardly. The fourth is, when the iointes betweene the bones of the head, and the necke be losened to the former part of the necke: wherby the place appeareth hollow, and the sicke feeleth paine when it is touched without. The Squinnancie is caused through aboundance of hot blood, flowing vnnaturally to the places afore rehersed. It is knowne by these signes, the breath is drawne very hardly, and not without the necke be holden right, and there is difficultie in swallowing. Also in some, a feauer, rednes of the face and necke. There chanceth also in many, swelling: the sicke yaueth with open mouth, & draweth breath. Therefore in the beginning euery squinance requireth a hastie and speedie remedie. Wherefore you must by and by cut the outward vaine on the same side of the shoulders, except some greater perill do let it: but you must take away the blood by little and little, at many times, and

1
2
3
4

Causæ.
Signa.

Curatio.
Venæ humerorum sectio.

not

not all at once, for the bloud being taken away altogether on heapes, the hart soone faileth, and so the perill of choking commeth vpon him. And moreouer also, by the refrigeration & fainting of the heart, the matter is quickly caried from the iawes to the lunges, and so bring ineuitable perill. Take heede also, that there be little deduction of the vaine, for thereof commeth much fayling of the mind, and yet it is not good to make a narrow incision of the vaine, leist the bloud be, as it were, strained, and the grosser part remayneth within still, which is the cause of this disease. It is profitable to them to haue the bloud drawen out again the next day, vnlesse the swelling of the disease let it, or faintnes of the heart. If the sicke be a woman, cut the vaine on the anckles, specially if the menstruis be stopped, and the bloud must be drawen out moderatly. If by these he be but little eased, then is it good to cut those vaines which be vnder the tougue, and that by and by, at the first or the second day. And if there be any thing that forbiddeth bloudletting, the bellie must be emptied with a sharp clister, such as is described in the chap. of *apoplexia*. After vniuersall euacuatiõs, you must fasten on cupping glasses: and if there be swelling about the cheekes, or vnder the chinne, it is good to fasten cupping glasses to the swelling, & with scarification to draw out much bloud. Also to strew salt vpon the scarrifying, and to rub it. And if there appeare no swelling outward, you must fasten a cupping glasse behind in the neck, neere to the shutting of the first ioynt, and you must vse it with constant attraction, pulling away the glasse often. Also the humors must be turned away, leist they flow to the place which is aggrieued & inflamed. For the which purpose you must bathe the feet with hote water. Also, binde and rub the hands and feet strongly. The necke must be couered with wooll that is moyst, or that is dipped in warme oyle, also by and by (at the beginning) you must vse gargarizes, which do neither vehemently driue backe, nor yet onely discusse: For those which do altogether repell, and driue backe, they bring perill of choking by thrusting humors to the lungs. Those which be onely discussiue, they draw more then is meet, by reason of their heate. Therefore, when the beginning is with much inflammation, you must minister those things which do restraine gently, as is decoction of roses, lintels, and dates, or els restrictiue gargarismes, declared before in the chap. *de Columellæ inflãmatione*, commixing some discussiue medicins with it. Of that sort are roses, or sumach sodden with *aqua mulsa*, and decoction of Sebesten. When the disease is at his strength, and standeth: you must vse those things which haue discussiue vertue only in thẽ, as is decoction of fenugreek, figs, raisons, licorice, or strõger things, as the root of ireos, hisope, *nigella*, sothernwood, with *oximel*. Therfore it shall be lawfull at this time to vse a gargarisme made thus. ℞. of licorice scraped, ℥.i. raisons ℥ ß. drie figs, in nũber 6. fenugreek. ℥ ij. hisope, sothernwood. ana. *M*. ß. seeth them in one pound of well water, till halfe be consumed: thẽ put into the licour of that decoction being strained, of *mel rosarum*. ℥. j. ß. *oximel simplex* ℥. j. commixe them all, and make a gargarisme. Also dogs doong, such as is founde amongst herbes, and is very white in colour, being beaten and finely searced and mixed with honie, is a most excellent medicine, being ministred like a *lohoch*, that they may swallowe it very softly. Likewise the ashes of swalowes burnt, is very effectuall, being so mixed with hony. Moreouer to the necke

Venarum lingua sectio.

Clyster.

Concurbitulæ.

Auersio humorum.

Gargarismus.

without, you must apply those plaisters in them which be vexed with inflam-
Cataplasmata. mation which can concoct & discusse, as this is. ℞. the meale of lineseed, fenugreeke, and barly. ana. ℥.j. seedes of *althæa*, ℥.iij. mallowes, floures of cammomil and melilote. ana. *M.* j. seeth them in water vntill they waxe soft, then stampe them in a morter, and make a soft plaister, or put to it oiles of cammomill, and lillies. ana. ℥.j.ß. and being boiled againe, make an emplaister. Neither shall it be vnprofitable, if the necke be annointed with oiles of cammomill, dill, and lillies, or fomented with decoction of fenugreeke, melilote, and cammomill. They which are vexed with the squinancie, let them vse three dayes *aqua mulsa* for their drinke. Afterward iuice of ptisan by it selfe or with some sweete po-
Totus. tion, for that iuice hath vertue to extenuate, discusse, nourish, and to coole. When the inflammation is somewhat slaked, and the sicke beginneth to swallow better: giue to him the yolkes of rere egges, and soupings made of *Alica*.
Cibus. To conclude the eating of the sicke, and his meates must be according to his strength: therefore he must eschew ouermuch feeding. Sleepe must especially be eschewed, as well in the spuinancy as in all other inflammations. For in sleepe (as Hippocrates saith) the blood creepeth within, and the flowing of humours to the greeued place, doth encrease more.

CHAP. VI.

Of the cough.

De Tvssi.

THERE be diuerse causes of the cough. For as Galen saith. 1. lib. 2. *de simpto. causis.* Cold distemper of the instruments of breathing causeth the cough.
Cause. Also a humour distilling from the head to the *Trachea arteriæ*, and sharpnesse
1 only of the vpper skinne of *trachea arteria* going about within, doth prouoke
2 the cough. Also wormes troubling the stomake, & raising vp some qualitie, sen-
3 ding it to the iawes, doth cause the cough. Moreouer a humour contained in
4 the lunges & the breast, is the cause of inflammatiō in the lunges, disease in the
5 sides, consumption and the cough. Those which be outward signes, and may
6 cause the cough, be smoke, dust, and whatsoeuer doth exasperat the *trachea arteria*.
Signa. The signes of coughing caused onely through cold distemper of the instruments of respiration & breathing are, that those which be so afflicted, they spit out nothing while they cough, nor the cough is not violent nor constraining: but it is so smal, that not only it may be suppressed by holding the breath, but also vnlesse it be verie great, it may be healed, because through stopping of the breath, the parts vexed with cold, do waxe hot. Moreouer they which are vexed with this kind of cough, they are more prouoked to it by often fetching of their breath, because the cold thereby is encreased, & made more stronger. Therefore if they breath and fetch their wind easily, and be also in a warme house, they cough little or nothing at all. They be pale of face, and not thirsty, they are grieued with cold things, and are best with hot things. The coughes which chance with tickling of the parts on either side of the palate, they do openly shew a flowing humour, comming from the head to *trachea arteria*: and to the lungs which you may well know by difficultie of breathing that followeth. And if that they which be thus afflicted do spit out nothing, it declareth it

to

to be a thinne reume, which being cut of by expulsion of breath, it is carried no further by reason of his thinnes, but the flowing of it returneth again. The diet is diuerse, according to the diuersitie of causes: for if the cough be caused of cold distempure, occupying the instruments of breathing: you must eschew, aier, wind, and also cold meat and drinke: but if the cough be caused through humours distilling from the head, let the diet be such as is described before in the chap. of distillation. But vniuersally they which haue the cough, must eschew salt things sharpe things, and whatsoeuer would exasperate the *trachea arteria*. The cough that is caused through cold of the instruments of breathing, shalbe cured by remedies that can make them hot. Therefore let the necke be wrapped about with warme wooll, and let him breath seeldome, because that stopping of the breath (as is said before) doth not only let the cough but also oftentimes it healeth it. Therefore it is good to haue the sicke conuersant in a hot house, and let him breath very softly. Also let the breast be fomēted with hot ointments, as is oiles of *ireos*, lillies and dill. If a humor that is thin and sharpe, flowing out of the head to the *trachea arteria*, and the breast, do cause a cough: then it shalbe healed specially by meates of good iuice, and by medicines which do coole, thicken, temper, and stop sharpnes and mordacitie. For which purpose it is good to minister sirupes of violets of *Nimphæa*, of poppie, the antidote *Diatragacantha, diapenidion sine speciebus, pilulæ bechicæ*, and such like. Among all other this loch is excellent good. ℞. *Diatragacantha, diapenidion sine speciebus*. ana. ℥. vj. iuice of licorice. ℥. ij. *pilulæ bechicæ*. ℥. j. *storax* calamint. ℥ ß. mirrhe, drie roses. ana. ℥. j. *tragacanthæ*, pine nuts. ana. ℥ ß. sirupe of violets, as much as shall suffice to commix them and make an *Ecligma*. Also for that purpose it is good to minister those medicins which are spokē of before in the cap. of distillations. But if a greeuous and viscous humor be cause of the cough, we shall cure it by those things which do deuide & extenuate. Therefore then we must minister to the sicke sirupes of lycorice, hisope, horehound, calamint and such like, or else this decoction. ℞. rootes, *ireos*, percely, licorice. ana. ℥. j. rootes of *Ella campana*. ℥. ß. drie figgs in number vij. of raisons the stones picked out. ℥ j. seedes of nettell, annise and fennell. ana. ℥. ij. hisope, maidenhaire, scabias and horehound. ana. *M* j. ß. the best agarick. ℥ iij. Seeth them all in well water of iust quantitie, till the third part be consumed, then straine it, and to the iuice of that decoction put sirupe of hisope and horehound. ana. ℥. ij ß. and make a potion. Afterward if it seeme conuenient by the state of the patient, you must emptie the bodie with those medicines which do purge grosse and clammie humors. And among other spokē of in the first booke, the infusion of agarick is verie good: which is made after this sort. ℞. of elect agarick. ℥. ij. ginger. ℈. j. salt gemme. ℥. iij. beate them, and infuse them one night in ℥. ij. of odoriferous white wine, water of wormewood and fennell. ana. ℥. j. In the morning straine it and wring it, & put to it *Electuarium indi maioris*. ℥. ij. ß. *Oximel squillitium*. ℥. ß. & make a potion. The bodie being purged, let him baue a loch sometime commixed with other antidotes, after this sort. ℞. *Loch, è pino, loch sani & experti, Loch è scilla*. ana. ℥ iij. *Diacyreos Salomonis*. ℥. j. pouder of *Diapenidion cum speciebus*. ℥. j. pouder of the rootes of *Enula* and *ireos* ana. ℥. ij. ß. iuice of licorice. ℥. j. ß. sirupe of horehound, as much as shall suffice to commixe them. Moreouer the breast

Victus ratio.

Cure of the cough caused of cold distempure.

Cure of the cough caused of thin and sharp humors.

Ecligma.

Cure of the cough caused of grosse and viscous humours.

Decoctio

Purgatio.

Infusio agarici.

Ecligma.

must be annointed outwardly with hot oiles of lillies, *Irees* & sweete Almonds, putting to them greace and other things after this sort. ℞. oiles of lillies and sweete Almonds. ana. ℥.iij. of hennes greace. ℥.j. ß. fresh butter. ℥.ij. the mucelage of fenugreeke and rootes of *Althea*. ana. ℥ j. ß. *storax*. ℥.ß. pouder of the rootes of *Enula* and *Irees*. ana. ℥. j. safron ℈.j. white waxe as much as is sufficient, make an ointment. The residue that is requisite for the cure of the cough, are to be sought in the chapter of distillation.

Vnguentum.

CHAP. VII.

Of the Asthma.

DE ASTHMATE.

Cause. THE *Asthma* is caused when as grosse and clammy humors be gotten in aboundantly into the gristles or lappets of the lungs, or that there be some swelling in it, like vnto a botch. Also they do breath difficultlie, whereby the *Trachea arteria* is repleat and filled with distillations. These euils are easie to be knowne a sunder. For distillation doth also chance in hailo folke by and by through as manifest a cause in a manner altogither without a feauer, hauing the tokens of a distillation following it. If there be swelling of the lungs like a botch, there must needs follow a feauer, and so within few daies after, the inflammation being rotted, the matter of it is cast out with the cough. If there be a crude & raw tubercle & botch ingendred, such do not feele any great griefe, neither are they much troubled with difficultie of breathing: but they are much troubled when they eate or drink, because they cannot swallow but with much griefe. Those which be properly asthmatickes, or orthopnickes, they haue no feauer at al, and there chaunceth to them heauines of sense, and they do not spit out matter with their spittle. Let their diet be altogither hot and drie, therefore he must eschew aire cold and moist. He must eate the flesh of partriches, birdes of the mountaines, hennes, capons, and such like. He must eschew fishes, fruite, pulse, and all other things that can ingender grosse and clammy humours. Let him vse often hysope, percely, and fennell. Vniuersally let him drinke a small quantitie at once which hath a botch risen, but much drinke must be vsed of those, whose gristles and flappes of the lungs are stopped with grosse and clammy humours, which are not easie to be cast out with the spittle because of their thicknes, & therefore they haue need of much moistning, that it may come out the easilier. He must vse exercise before meat, but not sodainly by and by, because many by these meanes are dead. Frictions and rubbings of the breast do profite. Perturbations of the minde, especially wrath and lamentation are to be eschewed. But for the cure of the aforesaid euils generally, you must labour that the aboundance of that humour, which engendreth these euils, may be abolished and consumed. But before the cure of the euils particularly, if the euill be engendred of grosse and clammy humours, you must cure it by extenuating and clensing medicines. If it come of swelling like a botch, you must cure it by extenuating and drying medicines. Against grosse and viscous humours, those medicines be good, which do extenuate and scoure without heat vehement, for grosse and viscous humours do waxe more tough & clammy as wel with vehement heat as they do with cold,

Signa.

Victus ratio.

Curatio.

Note.

so

so that afterward they can scarce be deuided and pluckt away. Therfore *Oximell squilliticum* or *squilla* rosted and braied with hony is especially to be ministred vnto them. Also sirupes of lycorace, horehound, and hysope; Also the decoction rehersed in the last chapter before is good for purging. If necessitie require, before all things cut the middle vaine in the arme, or the inner vaine & draw out so much blood as strength will suffer. But if the body be not full, (the humour being prepárate to purging by the premises) you must minister often stronger medicines, which may driue out the grosse & clammy humors. Therfore pilles of Agaricke, and *pilulæ cochiæ*, also Diaturbith with Rewbarbe, *antidotum indi*, and *diaphœnicon* are good for this purpose. Also minister the infusion of Agaricke described before in the last chapter. Also the belly must be washed with strong clisters. Also he must vomite now and then, by taking of radish and other things which prouoke vomit, of the which we haue spoken in the first booke of melancholiousnes. But in the meane season while purgations be ministred, you must minister medicines which can dissolue and extenuate humours contained in the breast by little & little, and he must take *Aristolochia rotunda*, the rootes of *Enula* and Ireos, nettleseed, hysope, *nigella*, calamint & such like, wherewith you may make decoctions or loches. For which purpose also those *Ecligmata*, which are rehersed in the chapter of the cough, are good. Also *Trochischi Beccij albi* be most excellēt. Outwardly you must lay to the brest, plaisters made of figges, barly meale, or rather meale of fitches, hauing rosen, hony, and waxe commixed with it. Also apply to the breast of Ireos, dill, rew, and such like, as is this. ℞. oiles of dill and rew. ana. ℥.ß. the greace of hennes and duckes. ana. ℥.ij. the rootes of Ireos, *Enula*, and *Draconty maioris*. ana. ℥.j. seede of flaxe. ℈.ij. Storax. ℥.iij. waxe as much as is sufficient, make an ointment. But the breast must first of all be rubbed with a rough linnen cloth, that (the pores being opened and vnlocked) the strength of the medicine may more redily pearce to the bottome. Also you must vse those medicines which can exulcerate the skinne, and can draw out matter and watrie humours: as those be which are named *rubefacientia*. For this purpose the breast must be rubbed with nettles, braied or beaten. The places that are blistered are to be cured with warme oile. But in an inueterate euil, and where all medicines are ministred in vaine, we must flie to burning, as *Ætius* teacheth *in lib. 8. cap. 57.* how it should be done. For the cure of that which is like a botch, which hath need of medicines to attenuate and dric, (as is said before), you must note that it is cured with Aromaticke things, becausse they do extenuate, dry and heat. Therfore then you must giue vnto the Asthmaticks specially Antidotes, compounded of these things, as is *Theriaca, Mithridatum, Antidotū ē moscho dulce, Diambar Aromaticum rosaceum, Diamargariton callidum*, and many such other like.

Clyster.

Vnguentum.

Rubefacientia.

Cure of Abscessus.

CHAP. VIII.

Of the Pluriſie.

DE PLEVRITIDE.

PLuriſie, to speake exquisitely and properly, as an inward inflammation of the vpper skinne girding the ribbes and the sides. In Latine it is called *lateralis dolor*. Neither is it rashly added to speake equisitely and properly.

For through many torments and through meates grosse and flegmatike there do engender humours that be cold, crude, grosse and viscous in the bodie, which oftentimes do place themselues by & by in the void place of the breast, or in the loungs it selfe, and by reason of their multitude, they stretch out the vpper skinne, girding the sides within, and cause paine. But of this we wil speak nothing, because the cure of it doth differ little from the cure of *asthma*, rehersed in the last chap. The pluriſie which is an inflammaion of the vpper skin, which girdeth the sides within, is caused of aboundance of hot bloud, flowing vnnaturally to the aforesaid vpper skinne within. The signes hereof are difficultie of breathing, the cough, a continuall feuer, vehement pricking paine, a hard pulse, and sharpe like a saw. And if his spittle be redde and bloodie, it signifieth blood to haue dominion: if it be yellow and subpale, choler hath the masterie, if it be white and frouthy, fleume ruleth: if it be blackish, it betokeneth blacke choler to haue the masterie or melancholie. The first two daies the sicke must be content with the iuice of ptisan for his meate. Afterward make him almond milke with the decoction of ptisan, or the crummes of fine breade mixed with the broth of a chicken or cocke, specially if the patient be weake. He must vniuersally eschew all things that be sharpe and restrictiue. Let his drink be water wherein cinamon is sodden, and let the patient eschew cold water as a pernicious thing, because it maketh the spittle grosse & thicke. Also let him eschew wine altogither. Let him lie vpon the side that is grieued. Let him auoide wrath, sorrow, and other perturbations of the minde. In the beginning of the cure, the Phisitian must diligently consider, whether the bodie of the sicke be greeued with aboundance of humours or no: so that he must know at the first, whether the paine doth mittigate and dissolue with heating medicines, and when it doth not. For if the bodie be not full of humours, then in the beginning of the pluriſie and inflammation the paine must be mittigated and discussed with fomentes and medicines that do heate. But if the bodie do abound with euill humours, or be full of blood, you may not beginne the cure with those things that do heat, for they moue fluxe of humours to the aggrieued place: for the place to the which thinges that do heate are laide, draweth more to it, then it sendeth out by vapours againe. Therefore then you must not vse hot fomentes which cannot dissolue the paine, but all the bodie must be emptied by blood letting, and you must cut the inner vaine of the arme, which they call the liuer vaine, or the splene vaine, on that arme which is right against the griefe on the same side. For blood letting on the same side, doth not onely draw blood away from the aggreeued part, but also it purgeth it quickely, which is greatly requisite in the pleurisie, and in other inward inflammations. After bloodletting, if the wombe do not cast out the excrementes of it selfe, as it ought to do, then cast into the belly this easie clister. ℞. mallowes, leaues of purple violets, mercurie, spinage, of both the garden endiues. ana. *M*. j. whole barley. ℥. j. seeth these in iust quantitie of water, vntill the third part be consumed: then take of the iuice of that decoction. ℔ j. of *casia fistula* newly drawne ℥. j. ß. of the oiles of cammomill and violets. ana. ℥. j. ß. fresh butter. ℥. ß. common salt ℥. j. and commixe them all, to make a clister. After the bodie is emptied you must

Cause.

Signa.

Vitiusratio.

Curatio.

Venesectio.

Clyster.

apply

apply outwardly foments that do heat and mittigate paine, such as *sacculi* be, which are made of the floures of Cammomil, dill, melilote, *tapsus barbatus*, seed of flaxe, fenugreeke, *milium*, and branne mixed togither, the decoctions of the herbes aforesaid being put into bladders, or some other deuises. Also you may well apply a great soft sponge, being dipt in the aforesaid decoctions, and applied to the griefe warme. You must couer the foments with clothes, lest their strength do vanish away quickly. Also take an apple, take out the core of it and fill the hole with *olibanum*, and rost it till it be soft, then take of the skinne of the apple, and mixe the soft of the apple, and the *Olibanum* togither, and let the patient make bols of it, and swallow it all at once, which doth remoue the pain very much. This plaister also is good for this purpose. ℞. floures of cammomil, *tapsus barbatus*, and dill ana. *M.* ß. line seed fenugreeke. ana. ℥. iij. annise seed. ℥. j barly meale. *M.* ß. bray them and put them in water, till they be as thick as hony, after put to oiles of Dill and cammomill. ana. ℥. j. ß. boile them againe and adde it to the yolkes of two egges, of saffron. ϑ. j. and make an emplaister. After the seuenth day if the paine do continue still after one sort: fasten a cupping glasse to the side, and scarifie the skinne, for a manifest commodity doth ensue to thé that haue the Plurisie, by applying of cupping glasses. The cuttes of the scarified places must be strewed with salt if the patient can abide it, if not, lay vpon it a linnen cloth dipped in oile and sprinkled with salt. The next day after the scarifying is done, it is good to fasten on a cupping glasse againe, that the matterie blood may be drawn out of the little wounds. This second extraction is better then the first, for at the second time the blood is not drawne away, but the matter. Also the Phisition may not neglect to minister to the sicke such medicines as are good to make the fleume come vp easily (as is) *Diapenidion*, *Diatragacanthes*, conserues of violets, *Trochisci*, *pectorales*, putting to them other loches rehersed before in the chapter of the cough. Outwardly you must apply medicines that haue vertue to discusse (as is) fenugreeke, dill, melilote, hisope, and such like. And if there do appeare tokens that it wil rot, and turne into matter, you must further it with this or the like ointment. ℞. oiles of cammomill, of sweete almonds, and of lillies. ana. ℥. iij. butter without salt, hens grease. ana. ℥. ij. the musculage of fenugreke, line seed, and the rootes of *Althea*. ana. ℥. j. waxe as much as is sufficient, make an ointment. The botch being broke, you must minister those things that do clense and purifie matter and filth, (as is) *aqua mellis*, or decoction of barley, or suger roset. The filth being clensed, you may minister glutinatiue medicines, which shalbe sufficiently declared in the chapter of the Ptisicke afterward.

Sacculi.

Emplastrum.

Concurbitulæ.

Vnguentum.

CHAP. IX.

Of the inflammation of the Lungs.

DE PERIPNEVMONIA.

Peripneumonia is an inflammation of the longes with a sharpe feuer. This disease, for the most part is caused of strong distillations falling to the longes, or else of the squinancy, or the *Asthma*, or the pleurisie, or of other diseases. Also sometime onely inflammation is the cause of this disease. They which haue this euill, haue difficult breathing, the lunges lying vpon the

Causæ.

Signa.

heart doth bring choking, they haue a ſharpe and burning feauer, and alſo fulneſſe and ſtretching out of the breaſt without paine. But if the skinnes which be ioyned all the length of the breaſt within be inflammate, then they feele paine at the breaſt. All the face, and the aggreeued place looke red, the noſe is crooked in the toppe, the vaines of the temples do beate, the eyes do ſwell, the tongue is drie, the appetite is loſt, the breath is hot, they couet cold water, and rather cold aier, they haue a drie cough, it is froathy and colericke, or bloody and red, which be the worſt tokens. If the ſicke ſhall die, he ſhall watch much, and haue fearefull ſhort ſleepes, the handes and feete ſhalbe cold, the nailes ſhalbe crooked and ſwart, and he ſhal dye the fourth or ſeuenth day at the furtheſt. But if the ſicke ſhall recouer, there will follow bleeding aboundantly, or perturbation of the wombe, by paſſing forth of many colerike and froathy humours: and ſometime the inflammation is changed into matter, & the matter being filthy is driuen out either with egeſtion or with the vrine, and the ſick is deliuered from all the griefe by and by. And if it do flow into the lungs and that aboundantly, or do choke him, then it is changed into a Ptiſicke. For their dyet you muſt miniſter to them ſoupings made of the iuice of Ptiſan, mixed with hony, origan, or hyſope. They haue more neede of extenuatiue meates *Victus ratio.* then thoſe that haue the Pleuriſie. Alſo *Alica*, or *aqua mulſa* is good for them. Let them drinke little, for moiſtnes hurteth the lungs. You may miniſter for preſeruing of ſtrength (eſpecially if choking conſtaineth you) *Mulſa* alone, & with pine nuts, or *mulſa* wherein hyſope is ſodden, the pouder of drie Ireos to *aqua mulſa* is good. Generally the diet of thoſe that haue *Peripneumonia* muſt in a manner be the ſame, which the pleuriſie ſhould haue, ſpecially if they begin to recouer. For the cure you muſt eſchew letting of blood in ſuch as haue fal- *Curatio.* len to this euill out of other diſeaſes, eſpecially if they haue bene long in this caſe, or if they were let blood before. You muſt mollifie the belly with cliſters, if he be coſtiue, or apply cupping glaſſes to the breaſt and ſides, if nothing do let it, and that great boxings and many, the skinne being cut and ſcarified. But *Veneſectio.* if the *peripneumonia* began firſt without any other diſeaſe going before, then let him blood, if ſtrength and other things will ſuffer it, you muſt cut the inner vaine of the arme and if ſtrength will ſuffer it draw blood on both the armes, and firſt but a little, in no caſe, vntill his heart faile, ſo that ſome ſtrength may be kept for the blood letting of the next arme. But if any thing doth forbid blood letting, you may faſten cupping glaſſes to the whole breſt, and the ſides. And you muſt get out as much blood as ſtrength by them will ſuffer. Alſo it is good to mollifie the belly with ſharpe cliſters, made of the decoctions of hyſope, Ireos and rew, putting to it the pulpe of *Coloquintida*, *Sal gemme*, and other things neceſſarie for ſuch cliſters. After this you muſt labour and ſee, that the breaſt and the lungs be purged by much ſpitting, which muſt be made ſwift and eaſie. For the which purpoſe you muſt vſe thoſe Ecligmaes, ointmentes, and emplaiſters, which are declared before in the chapter againſt the pleuriſie, excepting that in this caſe, you muſt miniſter the moſt ſtrong things, and thoſe that haue much ſtrength and vertue in extenuating. Therefore you muſt miniſter *loch è ſcylla*, *loch è pulmone vulpis*, the decoction of the roote of Ireos and *Enula*. And you muſt make a terate of oile of rew and *nardinum*, putting to

it

it the marrow of a heart, of ireos, hyſope, and horehound beaten verie fine, and commixed with Venice turpentine, and lay it all ouer the breaſt, and the ſides.

CHAP. X.

Of ſpitting blood.

DE SANGVINIS REIECTATIONE.

SPitting of blood is cauſed many times of an outward manifeſt cauſe, as of falling from a high place, or a ſtroke giuen to one outwardly, or with vehement ſtriking, or leaping, or if anie heauie things haue fallen vpon the breaſt, either elſe with great crying, or immoderate cold: for cold as Hippocrates witneſſeth, breaketh vaines. Alſo ſpitting of blood may be cauſed throgh heat. Alſo ſometime ſpitting of blood is cauſed of inward and ſecret cauſes, as fulnes and aboundance of naughtie blood, gnawing a ſunder the vaines, and bruſting open the heads of them. The gnawing a ſunder of thoſe vaines is cauſed of ſharp humors either falling from the head to the lungs, or elſe engendred in the lungs it ſelfe. Moreouer the blood that is ſpit out, ſometime commeth from the breaſt and the lungs, or from the *Trachea arteria*, and ſometime from other places of the mouth or gummes, or the iawes, or from the ſtomake, vnto the which doth fall blood out of the vaines and members adioyning (that is to ſay) from the liuer and the ſplene. The outward cauſes are knowne thus: If the ſpitting of blood be cauſed of aboundance of blood, then the blood commeth out guſhing all at once, & after it is out, the ſicke is better and lighter. But if it be cauſed through burſting of the mouthes of the vaines, then hot perturbations haue gone before it, as though the patient had vſed many hot bathes, & had dwelt in a hot region, vſing hot diet in a hot ſeaſon. If ſpitting of blood be cauſed through gnawing and eating a ſunder the vaines, then the blood is not ſpitted forth all on a heape, but by little and little with the cough; & they are alwayes worſe. Alſo if the blood which is ſpitted, be froathy and paliſh, and commeth forth now and then with the cough without any paine, it is a ſure token, that the blood commeth out of the lungs. If flegmaticke blood be ſpitted out with eaſie coughings and reaching, then the blood commeth from the *Trachea arteria*. If blood be ſpitted forth being blacke and clodded togither, hauing alſo the cough and paine in the aggreeued place, then it is a token that it commeth from the breaſt. For the diet let him vſe meates which haue a moderate adſtriction, as be ryce, hulled wheat, called *Alica*, and ſuch other like, mixing with them the iuices of pomegranates or peares. For fleſh let him eate wilde doues, turtles, and partriches, if they be boiled with veriuice, or iuice of ſoure grapes, or with Sumach. Alſo he muſt vſe quinces, peares, reſtrictiue apples, medlers, and mulberies, and ſuch like reherſed before in the chapter againſt bleeding at the noſe. He muſt drinke thicke redde wine, or in ſteed of it, water wherein ſteele is quenched. He muſt eſchew great noiſes, often ſpeaking, all mouing of the body, and anger. As for the cure it differeth according to the diuerſity of cauſes: for if the blood come out of the head, it needeth but a ſimple & eaſie cure: for reſtrictiue things applied cold to the palat of the mouth by collutions and gargariſes do performe the cure. What things they be, you may ſeeke in the beginning of this 2. booke the firſt chap. But if there do flow much

Cauſa.

Externa.

Interne.

Signa.

Victus ratio.

Curatio.

Venesectio. blood from the head, then you must let him blood on some vaine. Those which spit blood through distillation, you must by and by in the beginning let him blood on some vaine, vnlesse a sharpe humour doth distill vehemently. Also afterward minister a sharpe clister, and emptie the wombe. Also rub the hands, the armes, and the legges very much with a medicine that will heat and extenuate, and bind the outward parts. After that, if the disease endure longer, shaue the head, and apply thereto a medicine which hath vertue to drie, and discusse (as is) that, which is made of the doung of wild doues, and after three houres space, bring him into a bath, so that the head be annointed with no fat thing. Afterward couer them meanely, and nourish them with soure soupings. When they go to sleepe, minister to them *Theriaca*. The next day all the whole bodie (the head being excepted onely) being rubbed; keepe him in quiet: and againe at night minister to him *Theriaca*. And if through these the distillation be not stopped, then the third day in the morning minister a litle hony sodden, and rubbe all the bodie, and suffer him to rest. The fourth day, after the taking of the *Theriaca*, minister againe much hony, and lay to the head a medicine of doues doung. And if the euill do endure longer, fasten a cupping glasse to the hinder part of the head. Last of all minister those things which are able to purge the humours that are flowen into the lunges. But if it be a very sharpe humour, which distilleth out of the head, you must beware of blood letting, & you must rather vse purgations, and you must vse the nourishments and remedies hereafter declared, and also before in the chapter against distillations. They which do spit blood comming from the lunges, by reason of breaking of some vaines in it, or by bursting open of their heads, those you must first of all charge, lest that they do breath much and make a noise, and that they speake but little, and in a manner not at all. Let them sit in open aire hauing a stedfast bed, and of a good height. For such you must by and by cut the inner vaine of the armes: and you must draw blood twise or thrise a litle at once, for such haue no need of much bloodletting. Also for the same purpose (that is to say) that the blood may be drawne another way, you must rubbe the extremities, and vse to binde them hard with broad linnen clothes. These so done, you must minister to him a drinke, made of vineger and water infused and warmed, and let him drinke it, so that if any clod of blood do cleaue on the flesh, it may (being thereby dissolued) be cast out, neither doth any thing let, but that you may minister this potion twise or thrise in three houres. After those you may minister both within the body and without medicines, which be restrictiue, and haue power to stoppe the poores. For things taken inwardly it profiteth to eat purcelaine, albeit that his iuice dronken is of more effect, the iuice of knotgrasse, sharpe grapes, decoction of sumach, gals, the shels of acornes, the roote of bremble, *balaustia*, seed of sorrell, the rootes of horsetaile and such like, which are declared in the chapter against bleeding at the nose. But these are better and of more effect, then the aforesaid things (that is to say) *terra lemnia* beaten into verie fine pouder, and ministred with the iuice of pomegarnets, or of knotgrasse, or *lapis hæmatitis* at once. ℈.j. in the like iuice. Among compoundes you must vse this *lohoch*. ℞. of old conserue of roses, of *roberibes*. ana. ℥.j. of *diatragacanthum frigidum*, and *diacotonem simplex*. ana. ℥.ß. of the powders of corall,

Concurbitula.

Cure of spitting of blood from the lunges.

Potio.

Emplastica.

Ecligma.

lapis

Lapis hæmatites and *terra lemnia*. ana. ℥ij. bole armoniack. ℥j. dragons bloud. ℥ß pomgarnet flours. ℥j. frankensence, the root of *consolida maior*. ana. ℥j. ß. sirupe of mirtels, as much as is sufficient to commixe them, and make an *Ecligma*. Afterward you must sprinkle the breast outwardly with restrictiue wine, and the oiles of roses, quinces, and myrtines. But if there be much eruption of bloud (especially being sommer) & the spitting out therof comming without a cough, and the sicke not being weake, but strong and fleshie; then you may take vineger for wine, and apply it to with sponges. It is good to put to the aforsaid oiles bolearmoniacke, *terra lemnia*, corall, and such like, and to make an ointment thereof with waxe. Also apply thereunto a soft plaister made of dates, *acatia*, the roote of *consolida maior*, the barkes of pomgarnets, and the meale of lintels. Also a cerate made of the meate of pomgarnets, frankensence, red corall, balaustia, bolearmony, *terra lemnia*, and such like is good of effect. But you must specially take heed, that by and by after the rupture of the vessels, it may grow together againe, before it take inflammation: for if there come inflammation before it be growen together; there is but litle hope of the conglutination of the wombe, for it keepeth it stretched out many dayes. For you must wash away aswell the matter, as the waterie bloud out of the vlcer, after that the inflammation is gone. But here the reader must be admonished, that he take heede that he do not apply outwardly against that place where the bloud runneth out, neither restrictiue things, nor cold things without restriction: vnlesse matter be first turned another way, & drawne from that place; for else it would driue the bloud inward, and stop the vaines full that be within. Therefore first alwayes you must draw the bloud to the contrarie part, and after that apply restrictiue things outwardly. Those which spit bloud through erosion and gnawing of sharpe humours, you must first of all minister those things vnto them which haue vertue to purge sharpe humours, distilling into the loungs, such as be spoken of before in the chapter of distillatiõ. After that minister those things which can alter and make thicke the thinne and sharpe humours: and so haue vertue to stop the distillation, as is, sirupe of violets, roses, mirtines, hidromalon *inmacotoneorum* and such like. For the same purpose sometime minister sirupes of poppie and other somnoriferous medicins. The distillation being ceased, you must restore the gnawen parts with meats of good iuyce, and with medicines that doe ingender flesh. Moreouer they which vomit bloud must vse the same diet and cure, which is before rehearsed (that is) if the bloud flowe from the liuer, cut the vaine on the arme. But if the bloud be caried from the splene, into the belly; cut the vaine on the left hand, which is betweene the litle finger, and the ring finger, and minister to them restrictiue meates and drinks, adding this to the cure, that they do not take meate and drinke often: for they may easily be cured, if the remedies which be receaued in, be applied to those parts that shead bloud. And for bloud congealed in the stomach like a hillocke, let him drinke creame, and especially of a hart, or let it be auoided with sauorie mixed with vineger or with *aloe*. Those which spitte bloud from the palate of their mouth, they must gargarise with restrictiue things, and apply to the forehead, and to the head, those things which are applied vnto the nose when it bleedeth. Furthermore to conclude, after that all things be done, and that the

Note.

Cure of spitting of bloud caused of sharpe humours.

Cure of vomiting bloud.

fluxe of bloud be ſtopped then the ſtrength muſt be cheriſhed and reſtored againe. And ſpecially he muſt beware of the often vſing of bathes, of drinking of wine, of wrath, of Venus.

CHAP. XI.

Of ſpitting of matter

De Empiemate.

Cauſe. Empiema in Greeke ſignifieth a mattery ſpitting. In latin it is called *Suppuratio*. It is cauſed when an impoſtume, or botch being in the vpper skinne of them which girdeth the ribbes inwardly, or elſe in ſome other vpper skin of the breaſt, broken all at once, & is ſhed & poured into the empty place of the breaſt, which is betwene the lungs & the vpper skinne that girdeth in the ribs. It is cauſed ſomtime through burſting out of bloud (an vlcer not being brought to his ſcarre, & perfect ſhutting vp). Alſo ſometime through fluxe of the head, and other vpper parts falling thither, which is wont often to change into the *Signa.* ſquinancie. The ſignes be theſe, heauineſſe is felt in the bottome of the breaſt, a ſtrong cough and a dry without paine. And alſo ſometime with moiſtneſſe, for the which they ſeeme to be eaſed. In the beginning there chaunceth to them feauers, faint, inordinate and hard to be iudged. When the impoſtume draweth neare to a rupture, then they haue a feauer more vehement with quaking, and they are troubled in their ſpeach. Being broken there appeareth ſomewhat to flowe into the breaſts bottome, according to the often changing of their lying, and ſpecially when they change lying from one ſide to another, then ſurely the multitude of matter is euident, and oftentimes a certaine noiſe of the flowing may perfectly be heard when they turne them. Alſo the matter that commeth out is ſometimes cleare, ſometime thicke and dreggie. Some impoſtumes do burſt out vpward, that is, vnto the voide place of the breaſt, and theſe be moſt perillous. Some impoſtumes doe flowe out downward vnto the paunche, & the bowels and alſo the bladder. They alwaies *Victus ratio.* labour of the feuer ethicke, vntill all things be brought out vpward. Thoſe that be vexed with this diſeaſe of ſpitting of matter, let them remaine in a dry aire, let them vſe meates of good iuice eaſie to digeſt, brothes of cockes, the fleſh of hennes, chickens, birdes of mountaines. Alſo vſe decoctions & brothes of cicers with herbes (as is) hiſope, & parcely: let his drinke be *aqua mulſa*, & thinne *Curatio.* white wine. For the cure in this diſeaſe, except diligent ſpeed be made by & by, the gathering togither of matter cauſeth the ptiſicke, the lungs drawing vlceration. Therfore firſt you muſt helpe the cõcoction of the impoſtume with foments by ſponges or bladders, with cataplaſmes or emplaiſters, made of the meales of barley, fenugreeke, and line ſeedes, of figges, doues doung, mallowes, *Althæa*, and a litle roſen. Alſo you muſt apply to it cerats, made of butter, ireos, laurell beries, rewe, and other things, which can ripe & diſſolue the impoſtume, wherof thou ſhalt find many in the chapter of *Aſthma* before: & if the euill be not diſſolued, you muſt applie to it, things that will breake the botch. The breaking of the botch is procured by lying on the whole ſide, eating of ſalt meates, and theſe pilles giuen vnto him when he entendeth to ſleepe. ℞. of the pouder of *Hierapicra Galeni*. ℥. j. of the pulpe of *Coloquintida*. ℈. j.

with

with the iuice of wormewood as much as is sufficient to commixe them, and make pilles, wherof let him hold one at once in his mouth. By this meanes it shall come to passe, that the sicke shall couet to spit often, and so by ouermuch spitting the impostume may breake. The rupture being made, you must take diligent heed, whither the matter runneth, for you must helpe his auoiding, for if it creepe into the belly, you must minister most of all mollifications. If it fall to the bladder, you must minister most those things which prouoke vrine. If the matter commeth out by a cough, then nothing is more meete to be ministred then ptisan, mixed with good hony. Also absterſiue and scouring things doe profit, which are partly declared in the chapter against the plurisie, & part of them shall be spoken of in the next chapter. But you may commodiously commixe with their meate, those things which prouoke vrine, howsoeuer the matter intendeth to flowe. As for the purging and driuing out of the matter, *aqua mulsa* decoct with ireos, and much licorice is maruellous profitable. Moreouer the decoction of hisope, ireos, horehound and such like is good, wherof you may seeke more in the chapter of *asthma*. The rest that seemeth to be necessary for the cure of this disease shall be spoken of in the next chapter.

CHAP. XII.

Of the Ptisicke.

De Tabe.

PTISIS in Greeke, *Tabes* in Latin, it is properly an exulceration of the loungs till there followeth spitting of bloud with all. It is caused for the most part through a sharpe and gnawing humour, flowing from the head into the loungs. Also it is caused through the bloud & matter that remaineth, after the bursting out of it in them that haue the plurisie, the *Peripneumonia*, or *Empiema*. They which labour of this disease, they are knowen by wasting the whole bodie and the flesh. Also their nosthrils be sharp, their temples be sliden down, their eyes be hollowe, and their shoulders sticke out like birdes wings. Moreouer they cough, and be vexed with the feauer Ethicke, they breath difficultly, their cheeke balls waxe swart, their nailes doe crooke and seeme pale. Also the euill ouercomming, the belly is troubled, and thirst doth vexe them more, their haire doth shedde, and that which they doe spitte out, is of a vehement stinking sauour. As for vlcers of the loungs, they are very hard to be cured, because they cannot be purged and clensed without the cough, and in them that cough, the vlcer is broken, & so the euill returneth as it were by a certaine circuit. Also the loungs among the other inward members, because of respiration and breathing, are alway in mouing, and also are rent with coughing. But the vlcers, which are to be healed, would require quiet and rest. Moreouer the strength of medicins cannot come to the vlcers, before it be altered in the stomake, in the body, and in the liuer. Neuertheleſſe although the causes before rehearsed, make the cure to seeme hard, yet we may go about to cure that vlceration. Therfore in the beginning you must ascribe to those that be prisick a conuenient diet after this sort. Let thē dwell in a dry ayer temperat between heat and coldnesse, let their meat be ptisan, almond milke, rere egges, flesh of the birdes of mountaines, of partrich, of phesants, of owsils, of blacke birdes,

Causæ.

Signa.

Looke Hippocrates in his aphorisme. 5. the 14. & the 13. & the 11.

The causes why the cure is hard.

Victus ratio.

of hennes, of capons, of calues, of sucking kiddes. Also scalie fishes in stonie waters, crabs of the fresh riuer. But among all meats, milke is best for them that be ptisicke, specially womās milke, after that asses milke, & goates milke, which would be sucked out of the dugges, if it might be, or let it be drunke by and by after the milking of it while it is hot. But you must beware, that they take no meate by and by after their milke, and specially no wine, for then it would be corrupted with it in the stomacke. But if they be very much feuerous, specially of a rotten feuer, then it is not good to take milke. Among fruites it is good to eate raisons, sweet almonds, pine nuttes, figges, dates, pistay. Let them eschue exercises & mouings that be vehemēt. It is not vnprofitable to walke easily before meate: and after meat, they must altogither rest: let them vse to sleepe on nights meanly. Let thé eschue wrath and sadnesse, vnmeasurable watchings, hunger, thirst, lecherie, hot houses, and whatsoeuer may empty the bodie. Let his drinke be but small & thinne, or if his feuer be vehement, let him drink water, wherin a litle Cinamon hath bene sodden, or the drinke that is called *Hippocras*, whose making is declared in the first booke, in the chapter against the palsey. If the euill be caused through the flowing of a sharp humour out of the head, you must begin the cure by remouing of the distillation, which we haue taught before in his proper chapter. Therfore now we will shew the exulceration of the loungs, how it is to be cured. And first for the cure thereof, we must minister those things which haue an absterstiue and scouring vertue, & that which will cause that the matter may easilie be brought vpward; for the which purpose *Hydromel* is specially good. And also decoction of barley with sugar and hony, also decoction of ireos, figges, maiden haire, hisope, horehound and licorace. If there come a feuer, you may cōmixe with the aforesaid things, the foure great cold seedes. Outwardly you must apply emplaisters, and Cataplasmes, made of line seed, fenugeeke & such like declared in the last chapter *de Empiemate*. Also for the same purpose you may seeke many remedies in the chapter against the *Asthma*. The lungs being clensed & purged from matter: you must minister those medicins which will glutinate and heale vp the vlcer. For this purpose conserue of roses is commended almost of all Phisitions, for this hath not only the vertue to glutinate, but also to clense & scoure, but the newer it is, the more it scoureth, and the older it is the more it glutinateth. Also these are maruelous good, bolearmony, dragons bloud, amber, corall, purcelaine seed, and such like which haue vertue to scoure and ioine togither. Also these things are good *loch de pulmone vulpis*, *loch è pino*, coserues of *cōsolida maior*, and maiden haire. Therfore of these you may make this compound medicine. ℞. conserues of *Consolida maior*, and of maiden haire. ana. ℥.ß conserues of roses. ℥.j. *loch è pulmone vulpis*. ℥.j.ß. *loch è pino*. ℥.ij. pouder of *Diatragacanthos frigidum*. ℥.iij. bolearmoniacke. ℥.j.ß. sirupe of popy as much as will suffice to commixe it, & make a loch. Also this pouder daily ministred causeth much ease. ℞. of the seeds of white poppy. ℥.ß. gumme arabick, *Amylum* and gumme tragacant. ana. ℥.j.ß. seedes of cucumbers, citrons, gourdes, melons, quinces. ana. ℥.iij. burnt Iuory, iuice of licorace. ana. ℥.j.ß. *penidies*, as much in waight as all the rest. Make a pouder of the which minister dayly euery morning. ℥.ij. with sirupe of poppy or roses. Moreuer at that time, that the wounds

Curatio.

Ecligma.

Pulus.

be

be, you must annoint the breast without, with oile of quinces, mirtelles or roses, adding therto sometime sumach, *Hipocisthidos*, pomegarnet rindes, *acatia*, galls and such like. In the end the bodie being extenuat and wasted, it is good to restore with a conuenient diet, vsing all those meates which be of good iuice easie to digest, & nourish much, at which time also you may minister this medicine. ℞. of the pulpe of a capon. ℥.j. cockes stone, pine nuttes, pistax, sweet almonds. ana. ℥ ß. of the pouder of the *Antidoti de gemmis*. ℥.ß. pouder of *Diarrodon abbatis, dianthon, & aromaticum rosarum*. ana. ℈ j. white saunders and cinamon. ana. ℥.ß. maces. ℈.j. white sugar of the finest. ℔.j. dissolue, the sugar in water of bugloss, and roses, and make lozenges, or an electuarie, of the which minister euery day. *Morsuli rectorij.*

CHAP. XIII.

Of panting of the hart.

De Cordis Palpitatione.

Palpitatio *& tremor cordis* in Latin, is in English panting and trembling of the hart, it is a corrupt motion of the hart, or a stretching out of it against nature. The new sort of Phisitions do wrongfully call it *Cardiaca*. It is caused of all such things as do trouble and affect the hart aboue nature (as is) euery distempure, or the multitude of an humour, contained in the outward skin that goeth about the hart, or else of swelling contrary to nature and such like. The disease is easily knowen by the wordes of the patient, who doth easily feele the beating & panting. And also you may know it by the pulse: for in a hot distempure there commeth a feuer, & the pulse is swift & great, in a cold distempure, the contrary. If plenty of an humor cõtained in the vpper skin of the heart do cause beating therof, then the pulse is soft and feeble. The diet must be ordained diuersly according to the diuersity of causes: for in a hot distempure of the heart, the aire ought to be meanly cold, but in a cold distempure it ought to be meanly warme. But vniuersally whatsoeuer the cause be, you must eschue any thing that doth trouble or resolue the vitall spirits, (as be) ouermuch heat anger, hunger, watching, letcherie, vnmeasurable cold, meat of euill iuyce. If abundance of any humour contained in the vpper skin, that goeth about the heart, do engender panting of the hart: let their whole diet be extenuatiue, let their drinke in a hote distempure be thinne and small, or a iulep of violets or roses, or decoction of bugloss. In a cold distempure they may drinke pure wine, or other strong drinke. Those that be vexed with beating of the hart caused of hote distẽpure, they must haue remedy by cold medicins, which can correct the hot distempure, and adde strength to the hart. (As these be among simples) roses, violets, floures of water lillies, saunders, corall, camphir, and such like. Among compounds be these, *Diamargariton frigidum, diarrodon abbatis*, conserues of roses, of violets, of Bugloss, and their plants, iuices and sirups. Therfore of the aforesaid things there may be made potions, electuaries, and lozenges as you thinke good. Outwardly appoint ointments and emplaisters, specially epithemes *sacculi*, and other like, whatsoeuer is able to alter the hot distempure of the liuer. And first among ointments this is good. ℞. the oyles of roses, violets, and *nimphea*. ana. ℥. ij. of redde corall, and redde saunders, and

Cause.

Signa.

Victus ratio

Cure of panting of the hart caused by hote distempure.

Vnguentum

red roſes, ana. ℈.j. cāphire, gr. ij. white waxe as much as is ſufficiēt, and make an ointment, wherwith annoint the region of the hart & the backe bone. Among epithemes, let this eſpecially be laid to the hart. ℞. the waters of roſes, ſorrel, & bugloſſe. ana. ℥.iij. water of balme. ℥.j. pouder of the cordiall medicine. ℥.j. red ſaunders, red corall. ana. ℥.ß. purcelaine. gr. iij. ſaffron, gr. iiij. commixe al together and make an epitheme. Alſo among the ſorts of dry bags this is beſt. ℞. floures of bugloſſe, violets, red roſes. ana. *M.*ß. all the ſaunders, of ech. ℥.j. rod corall and white, of ech. ℥.j.ß. of pearles. ℈.j. being firſt poudred, put them in ſilke and make a *Sacculus*. But thoſe that be aggrieued with a cold diſtempure of the hart, to ſuch among ſimple medicines, theſe be profitable (that is) amber, muske, ſaffron, wood of aloes, *ſtorax*, cloues, maces, zedoary, baulmes, and ſuch like, among compoundes theſe are good: the electuary, *plinifar*, *ootiecn*, *diamber*, *dianthos*, *aromaticum roſarum*, and ſuch like, of the which may be made kindes of medicines, like as we did againſt hote diſtempure of the hart. For ointments may be made after this ſort. ℞. the oiles of lillies, of ſpike, and of ſaffron. ana ℥.ij.ß. *gallia moſchata*, cloues. ana. ℈.j. wood of aloes. ℈.ß. maces. ℈.j. ſaffron. gr. iij. waxe as much as is ſufficient, make an ointment. Alſo you may make an epitheme thus ℞. waters of balme, marioram, bugloſſe. ana. ℥.iiij. pouders of the electuaries, *diamber* and *diamoſchæ*. ana. ℥.ß. maces, wood of aloes. ana. ℈.j. amber. gr. j. of the beſt wine. ℥.j. commixe them together, & make an epitheme. An example of *ſacculus* is thus. ℞. floures of balme, & bugloſſe. ana. *M.* j.ß. choſen cinamon, cloues, maces. ana. ℥.j. wood of aloes. ℈.j. barcke of the citron apple. ℥.j.ß. ſaffron. ℈.j. amber. gr. j. braie all together, and make a *ſacculus* of ſilke to lay to the hart. And if there be panting of the hart, engendred through ſome humour contained in the vpper skin that compaſſeth the hart: it muſt be cured (as Galen witneſſeth) with a diet which will extenuat, and by cutting of a vaine in the arme. Therfore you muſt cut the inner vaine of the arme, or the middle vaine. And afterward one muſt miniſter and apply as well inwardly as outwardly, medicins, that haue vertue to extenuat & ſtrengthen the hart by applying of ointments, & epithemes and *ſacculi*, & ſuch like. Of the which things to make priuat examples, we thinke it in vain, ſeeing it is eaſie to any man by examples now declared here, and in other places, to make medicins for his purpoſe of whatſoeuer ſort he will.

Epithema.

Sacculus.

Cure of diſtempure of the heart cauſed through cold making it to beat and pant.

Vnguentum.

Epithema.

Sacculus.

Cure of panting of the heart cauſed of an humour.

CHAP. XIIII.

Of ſounding.

De Sincope.

Cauſe.

Sincope is a ſwift falling of the ſtrēgth (as Galē ſaith) it is cauſed through much excretion and auoiding of bloud, or through vnmeaſurable emptying of the belly, or vehement mouing, or through great paine, or much and often waſhings. Alſo through abundant ſwets, and all other immoderate vacuations, alſo feare, dread, and all ſuch like perturbations of the mind. Moreouer through abounding of crude and raw humours, through great inflammation, or through vicious and thinne humours, or elſe by taking breath in a ſtincking ayer. The *ſincope* is knowen by theſe tokens, the pulſe is rare and obſcure, the extreme parts, as the hands and feet be cold, ſweat about the face, the taking away

Signa.

away of the brightneſſe of the skin that is in it, & as it were a palſy of the whole body. Moreouer to theſe there commeth deſperation, vexation of the mind, and ſhaking of the body. And moreouer there chanceth ſometime with the ſounding of the hart, a vice (that is) when the heart is vehemently diſtempured. Alſo ſometime it chanceth to the ſtomake (that is) when humours abounding, or heaped togither, or crude, either elſe ſharpe and gnawing be in it: that kind of *ſincope* is called *ſtomachica*. They which fallin a ſound through plenty of rawe humours contained in the mouth of the ſtomake, in ſuch the ſides are inflate & puffed vp, & the whole body ſeemeth to be of a greater bigneſſe then it ſhould naturally be: alſo their colour chaungeth whiter then it was wont to do: & to conclude their bodie is like to them that haue the dropſy; alſo to many their colour waxeth ſwarter and blacker like lead, but the pulſes of the ſinewes be leaſt of all other, moreouer they be obſcure and inequall. Thoſe which are vexed with ſounding through abundance of ſharpe humours, they feele continuall pulling, twitching and gnawing in the mouth of the ſtomake. They which through thin vices which doe ſwiftly exhalate & flie vp, doe ſuffer ſounding, in them their face appeareth by and by as though it were dead, their noſe is ſharpe, their eyes be hollowe, and ſuch like. The other cauſes of *Syncope* are knowen by the talke of them that ſtand by without any great buſineſſe. It is eaſie to know, that the cure muſt be diuerſe, according to the diuerſitie of the cauſes. If ſounding doth inuade one through excretion and auoiding of bloud, or through any other vnmeaſurable or ſuddaine emptying, you muſt ſprinckle their face with cold things or with roſe water, which hath a maruellous good effect in this caſe. The extreme parts of the body, muſt be bound vehemently with bands, and muſt be rubbed alitle with ſharpe linnen clothes. If the emptying be vpward, you muſt rubbe the legges: if it be downward, rubbe and bind the hands. Alſo cupping glaſſes are to be faſtened lightly, diuerſly, according to the places where the euacuations, or where the bloud burſteth out. Moreouer the mouth muſt be opened, by putting in your fingers or a wedge, or ſome other thing, but the paſſage of hearing, and of the noſthrils would be thruſt together, that the ayer that is breathed in, might ſtirre and comfort the ſpirits. Alſo it is good by and by for to comfort the ſpirits with ſundry odoraments. For as Hyppocrates ſaith in his booke *de alimentis*, there is nothing that calleth the ſtrength againe ſooner then odours. Therfore it is good to apply the noſe of the ſicke, chickens roſted, and parted a ſunder in the middeſt. Alſo roſes, violets, quinces, citrons and ſuch like be good. You muſt miniſter wine to him that is thinne, and alaied. Let the aire of the chambe cold, but let not the chamber be very full of light: let their counter pointes be taken away that lye vpon them, and let the couerings wherwith they be couered be ſoft, and ſtrewe the floores with leaues of mirtells, vines, okes, briers, and roſes them ſelues, and ſprinkle it with water. In vnmeaſurable ſwetes annoint the ſweting parts with oile of mirtells, roſes, & quinces: but ſpecially the necke, the breaſt, the places vnder the arme holes & the ſhare. For this purpoſe alſo, it is good to annoint with *amilum*, & pouders of frankenſence, mixed with the white of an egge, and other reſtrictiue medicines. Alſo you muſt hold to his noſe diuers odoraments, as roſes, ſaunders, quinces, floures of water lillies, &

Sincope cordis

Sincope ſtomachica.

Cure of ſounding through vnmeaſurable emptying.

Stoppers of great ſwetes.

Cure of sounding caused of paine.

cãpheir, but you may not then bind the extreme parts of the body. If sounding be caused through paine, you must diligently enquire the cause: for if it come of an outward cause, the ceasing of the paine cureth the sounding. But if the pain be caused of no outward cause, you must find out some inward cause which causeth paine. If fulnes with retching & stretching out doe cause the paine, by and by, if strength will suffer it, let him bloud on the vaine, that is nigheſt to the aggrieued part, but if strength be feeble, then you must only pull it backe, or you must driue it vpward or downeward, or both wayes, or vse frictions. But whereas the paine is caused of vicious humours, you must rather purge it. If both the aforesaid causes come togither, then you must vse euacuations both wayes: but bloudletting must first be vsed before any of them. Afterward if the corrupt humours be fastened, and do sticke fast in some onely place, you must beginne your cure with dissoluing and discussiue medicines. As for curing of other paines, they may be sought in their owne proper chapters, and especially in the chapter against the cholicke. Those which do sound through great sorrow, feare, & other perturbations of the mind, they are fully cured by vsing of their contraries. Neither let passe to minister vnto them that doe sound for great sorrow, odoriferous things, and other things which being taken inwardly may comfort the spirits. They which be troubled with sounding through plenty of crude humours, they may neither suffer letting of bloud nor purging. Therfore you must cure such by frictions. And you must by and by in the beginning of the euill begin, & you must rub the legges first from the vpper part, and so downward with linnen clothes not very soft, but somewhat sharp: afterward likewise the armes from the shoulders to the fingers. And when all the arteries and vaines be sufficiently heat, and that ye doubt that some wearinesse will come to the senses through ouermuch rubbing: you must vse oile solutiue and loosing, as is oyle of dill, and cammomill: and you must beware especially of restrictiue things. And when you haue annointed the parts of the body, and rubbed them well, then you must come to the bone, and that you must likewise first rub with a linnen cloth, and then with oile: from that you must go againe to the legs, and then to the armes, & so againe to the backe, and so you must do all, and that in a bright chamber without moisture, whose aire must be temperat. Moreouer *mulsa*, wherin hisope is sodden is most meet for them: and you must beware that you minister not to them, neither meate nor brothes, nor water, nor to suffer him to drinke liberally, but onely *mulsa* the three first dayes, and to rubbe him by course continually, graunting him only but time to sleepe, which must be in a meane. But if their pulse be very small & feeble, or also besides that wonderfull inequall, you may know that there is extreme perill: but yet you must doe as it is taught before, and go about none other thing. But if the pulse be indifferently strong and great, and be not cut of, nor thrust togither, thẽ you must cõsider the state of the belly, & if it do not auoid ordure sufficiently of it selfe, you may boldly poure in somewhat beneath. For it chanceth after the taking of *aqua mulsa*, that the superfluities which are wont to be gathered in the principall vaines (that is) they which be about the liuer, & the bowell which ioyneth with the midrife vnto the backe, by that thing they are well cast out. And if a heape of superfluities doe violently prouoke the belly aboue

Cure of sounding by affections of the mind.

Cure of sounding through abundance of crude humours.

boue reason, first you must seeth your *mulsa* more higher, for so it doth make the belly lesse soluble, and it nourisheth more. After this, if the superfluities do descēd more largely, the belly may not be stopped so, but you must minister for *aqua mulsa*, the iuice of ptisan. And if they continue still to flow, nourish him with soupings of *alica*, taking heed to the working of the pulses in the meane season: for sometime they are changed to imbicilitie, or vnequalnes or smallnes. At which time it is good to minister bread infused in wine, & that, if neither the belly nor the liuer be troubled with an impostume; for if they be vexed with it (the body being stuffed with crude and raw iuices) the sick is desperate of all health. Therfore in such a case of the sicke, thou shewest thy selfe without blame, if thou say before that he will die, and vse no better medicines. But if there be at any time found abundance of clammy humours, by and by minister *Oximel* in steed of *mulsa*. Therfore if it be sommer and the sicke vsed to cold potions, giue him the *Oximel* cold, but if it be winter, minister it hote. Also these things are very euill for them, aswell bathings, as also the open aier, as often as it is ouer hote or ouer cold. But if thou art called to them which be presently vexed with sounding, where the belly and the liuer be without impostumation, thou shalt minister a litle bread, and that with some wine, because it causeth swift distribution into the other parts of the body: and thou shalt come straight to frictions and rubbings, and thou shalt doe according to the order before prescribed. But if it be sommer, or the region naturally hot and burning, or the state of the heauen vehemently hote: thou shalt alay the wine with cold water, but if there be no such thing, with hote. But the drinke that shall be giuen the second and third time, thou shalt minister it altogither hote. For in the whole cure, where we vse frictions, heat is best, as a helper of the concoction of crude humours. But to those which haue sounding caused of choler, which troubled the mouth of the stomake, to them you must minister cold potions. But yet it is good to minister to all that haue the *syncope*, wine that is hote by nature, yelowish in colour, thinne in substance, cold, and that which prouoketh distribution in the body: for we would haue the food that is receiued, to be distributed about the body, & not to tary in the stomake. They that are vexed with souding through vice of thinne humours, those you must emptie by litle and litle, & continually, because that they cannot suffer much emptying at once: those also must we nourish by litle and litle, and often: the outward part of the skinne must be thickened: and you must make the aire of the chamber cold and restrictiue. Also you must annoint them with restrictiue medicines and ointments, and you must giue them meates that doe not readily disperse and flow: therfore giue neither *aqua mulsa*, nor *ptisan*, but bread and soupings of *alica*, & soure fruits, which will not easily be corrupted. You shall also giue sometime to them egges, specially their yolkes, for their whites be hard to digest. Moreouer the stones of cockes which be nourished with milke. Also swines braine, but let it either be diligently rosted, or well sodden in water with leekes, and dill. To conclude you must labour by all meanes, that you may make the substance of the iuices more thicke, and thicken the skin, & to stop the exhalations. Watery wine is necessary to them after meat in the beginning of sicknes. And if all follow your mind, you may also after other things giue

Phlegmon.

Cure of sounding now present.

Phlegmon.

Cure of sincope caused of thin humours.

him nouriſhment by fleſh ſpecially after the fourth day, (the iuices comming now to concoction.) If ſounding come through vehement inflammation, the members and parts of the body are to be rubbed and nouriſhed, and the hands and feet muſt be bound. You muſt command him to watch, becauſe the bloud in ſleepe creepeth to the inward members. You muſt driue them cleane from meat and drinke. Whoſoeuer haue the *ſyncope*, through vicious humours gnawing the mouth of the ſtomake, they muſt be cured by prouoking of vomit: or if that take no place to moue the belly, do other things which be expounded in the chapter of paine in the ſtomake. They that beginne to ſound in a bath, you muſt bring them quickely out, nor you muſt not moiſten them with much pouring in of water. They that be alredy in a ſound, they muſt be caried out very quickly, and the reſt of the body muſt be couered with a light couering. Let the face be weat with a ſpunge dipped in cold water, or ſprinckle it with roſe water. Alſo the face, the ſtomach, and feete muſt be rubbed. Alſo the mouth muſt be opened by putting in of quilles or ones finger. And you muſt go about by all meanes that the humours that cauſe the ſounding may be vomited out, by pouring in of warme water at the mouth. They that be of perfect age, pull of their haires, and the loud calling of one is profitable, but many at once is hurtfull

Cure of ſounding through inflammation.

Cure of ſounding through humours in the ſtomach.

CHAP. XV.

Of lacke of milke.

De Lactis Defectv.

Cauſe.

THE want of milke, doth chance through dry diſtempure of the pappes, or of the whole body. Alſo through ſmall quãtity of good bloud, or becauſe the child is ſo weake, that he cannot ſucke well of the pappes: for looke, the more that he draweth out by ſucking of thẽ, the more draweth to them againe.

Signa.

The tokens wherby the diuerſities of cauſes are knowen, are euidẽt enough by things before ſpokẽ, but yet I will rehearſe thẽ againe. A dry diſtẽpure is knowen by the diſpotion of the whole body, & by leaneſſe & drineſſe of the body, & pappes & ſuch like. Small quantity of good bloud is knowen by the ill ſtate of the body, & by the euill colour of it. Alſo vnmeaſurable euacuations comming out of the body before, (that is to ſay) by menſtruis, by fluxes, by extreme exerciſes, by hunger & ſuch like.

Cure of lacke of milke in a diſtempure.

For the cure of lacking of milke, which is cauſed of a dry diſtempure, we will teach nothing in this place, becauſe it may eaſily be cured by that which is declared before in other chapters, and ſhall alſo be declared afterward in the chap. againſt the feuer Ethicke. Therfore here we wil only treat of the cure of lacke of milke, cauſed of the litle quãtity of good bloud.

Litle bloud.

In this cure firſt you muſt behold the bloud, for either there is leſſe then there ought to be, or it is worſe then it ſhould be. Therfore when there is leſſe then there ſhould be, a diet muſt be aſſigned with moiſt and heat meanly: for whatſoeuer doth heate more then is conuenient, either elſe doe drie or coole thoſe partly by corrupting the bloud that remaineth, and partlie by diminiſhing of it, they do forbid the milke to come. Therefore it is good to giue them pure bread, milke, veale, chickens partriches, byrdes, rere egges, fiſhes ſcaly, & ſtony raiſons, ſweet almonds, lettuſe, bugloſſe, balme, gourdes, and ſuch

Victus ratio

like

like. They must drinke wine that is thinne and watery, they must eschue immoderate exercises, anger, sorrowe, and all things that may diminish the bloud. But if the bloud be worse, (as if it be cholerick) first purging of the cholericke humours is requisite, and then vse the diet before prescribed: but if it be flegmaticke bloud, it requireth medicines that do heat in the first or second degree, but they may not drie vp, for such by heating of the flegmaticke humours do turne them into bloud: but among such the strongest be, which are not onely medicines, but also nourishments, (as is) rockat, fennell, dill, parcely, and those things greene before they be dryed: for being dryed, they do heat and drie more then they ought to do. And those things which do drie, they make the humour which feedeth the bloud, the more grosse, and more small in quantity. The bloud ought to be meanly hot and not grosse, that the milke may be engendred therof. Moreouer those things that doe meanly heat, and haue no great drynes ioyned with it, they haue vertue to engẽder milke: among which beside those which are spoken of before, is *Sesamum* boiled in wine. Also fresh butter, the weight of one ounce dronke with wine. Also sweet almondes, *pistax*, pine nuttes beaten, and eaten with butter. Also this thing is speciallie praised. ℞. Rice, tenne times washed and dried againe, and beat it to pouder, then seeth it in good milke vpon burning coales: while it doth seeth, put to as much of white sugar as is sufficient, and make a potage. It is made the better, if you adde to it sweet almonds, *pistax*, pine nuttes, barley meale, cycers & such like: but you must labour also, that by gentle rubbing of the breast, and by hot medicines, which haue an attractiue vertue, the milke may be drawen, and enriched to the pappes. *Euill bloud.*

CHAP. XVI.

Of abundance of milke.

De Lactis Redvndantia.

IT chaunceth sometime that through abundance of milke, the pappes are so filled and swollen, and so stretched out with it, that they are scarce able to hold the abundance of it. It is caused through abundance of good bloud. The euill is knowen by sight and feeling. You must helpe this by and by, for else it is to be feared, lest the pappes be taken with inflammation. Therfore at the beginning cut the vaine of the arme, or the middle vaine which is in the arme. After that vse those things which do lightly represse and driue backe, lest that the bloud be thrust into the lungs by a certaine violence. For this purpose it is good to apply a soft spunge dipped in warme *Posca*, and to bind it with bands to the pappes, or apply dates braid with bread and *Posca*. Also it is good to apply an emplaister made of oile of roses, of saunders, corianders, *Psilium*, purcelaine, bean meale, lintels, iuice of plantaine, and of vineger after this sort. ℞. of bean meale and of lintels. ana. ℥.j. seed of purcelaine. ℥.j. seedes of flaxe and *Althea*. ana. ℥.ij.ß. of plantaine. *M*.j. seed of Coriander. ℥.ij. boile them altogither in water, vntill it come to the thicknes of hony, after that, put to it oile of roses. ℥.j.ß. boile them againe and adde therto the yolkes of two egges, and make an emplaister: or make a cerate after this sort. ℞. of the oile of roses and mirtells. ana. ℥.j.ß. the meales of beanes and lintels. ana. ℥.j.ß. *Causæ.* *Signa.* *Curatio.* *Posca is vineger and water mixed togither and wine and water.* *Emplastrum.* *Ceratum.*

of mintes and rewe. ana. ℥.ß. with waxe and Venice turpentine, as much as is sufficient, and make a cerate to apply to the pappes. Also wild rapes do profit maruellously being annointed with water and hony. Moreouer the leaues of *cherua* annoited the with iuice of greene parcely is very profitable. Morouer the stone *pyrites* poudred & applyed with oile of roses & vineger, doth shewe a maruellous effect against aboundance of milke. And let their whole diet be such, that therby but litle bloud may be engendred. Therfore hunger in this euill aboue other things is maruellous good.

CHAP. XVII.

Of milke that is curded.

De Lacte In Grvmos Converso.

Causæ.

Signa.

Victus ratio.

Curatio.

MAnie times the milke curdeth in the pappes, & turneth into the forme of cheese curdes. It is caused through abundance of milke (that is) when it is kept long time togither on heapes in the pappes, and is not sucked out. It is caused also of a hot distempure, when that through ouermuch heat, the thinne part of the milke is digested and dissolued, and the rest groweth togither, and turneth into curdes. Also the like may chance of cold, which may cause milke to curd and congeale as well as other licours. Also sometime milke of his owne nature is grosse and clammy inough, and for that cause doth easily turne to curdes. There need no tokens to knowe this euill: for it is knowen by and by, both by touching & by the patients words. The diet in this euill is diuerse according to the diuersitie of causes. For in a hote distempure of the pappes, let the diet decline to cold things, but in a cold distempure contrarywise to hote things. If this euill come through grossenes of the milke, she must vse altogither an extenuate diet. For the cure if there be abundance of milke, not being as yet curded in the pappes in them that be of lawfull age, and being skilfull women, let it be easily sucked out by litle and litle. Let the pappes be outwardly annointed with iuice of greene parcely, mintes, fenugreeke, & other things rehearsed before in the chapter of abundance of milke. Also the creame of a hare beaten with water, if it be annointed is good against all swelings of the pappes, especially caused of the corrupt abundance of milke. Also lintels sodden in brine is maruellous good, if the pappes be washed with the decoction, and annointed with the lintels being stamped. Also the decoction of fenugreeke and *althæa* doth great pleasure. But if ouermuch heat doth cause the milke to curd in the pappes: then annoint them with iuice of purcelaine, and garden nightshade. Also applie oyle of roses with vineger. Also mouseare annointed is of good effect. Also the earth called *cimolia* annointed with vineger or with water and oile of roses doth good. Moreouer lintels sodde in vineger & applied as is aforsaid, is good against cold distepure of the pappes. Vse decoctions of cammomill, fenell, dill, lineseed, and fenugreeke, & therwith foment the pappes. Also annoint them with oiles of cammomill, dill, lillies, & such like, but beware they touch not the nipple. Oxes gall annointed is good. Crummes of bread are good with vineger annointed, but you may put to it mintes or parcely, and make the medicine the stronger. This plaister is excellent good. ℞. of hony. ℥.ß. of *storax calamitæ*. ℥.iij. of oxes gall. ℥.ij. of oile of cammomill

chammomill. ℥.ij. mirrhe and frankenſence. ana. ℥.ij.ß. commixe them together, and make an emplaiſter to lay on the pappes.

CHAP. XVIII.

Of inflammation of the pappes.

DE INFLAMMATIONE MAMMARVM.

IT is cauſed ſometime, (as other inflammations be) of plenty of hote bloud flowing to the pappes. Alſo ſometime through milke (that is) when it turneth to ſuppuration and matter. The aforeſaid cauſes are eaſie to diſcerne a ſunder. For the firſt cauſe of inflammation chanceth to them that be not with child, nor brought in bed: the other cauſe chanceth onely to ſuch. For the cure in the firſt cauſe you muſt ſee bloud drawen from the inward vaine of the arme, or the middle vaine on the ſame ſide, vnleſſe the menſtruis be ſtopped: for then it were better to cut the vaine of the hamme or anckle. After this you muſt come to reſtrictiue medicines, which may not be ſtrong, leſt that the humours doe violently thruſt inwardly to the noble parts of the body: or elſe you may mixe with them ſome diſcuſſiue things. Therfore for that purpoſe it is very good to take oyle of roſes, with the iuice or water of nightſhade, vineger, & the decoction of cammomill. In this dippe & wet linnen clothes, and apply it to the pappes. Alſo an emplaiſter made of barley meale, lineſeed, ſaũders, bolearmoniake, greaſe and oile of roſes are good. And if the phiſition doth ſee that repercuſſiue medicins do not much good, he muſt ſtraight proceed to my booke of the cure of impoſtumes in the breaſtes. But if inflammation be cauſed of curded, milke in the beginning you muſt apply a ſoft ſpunge dipped in warme *poſca*, and bind it to it. Alſo apply dates braid with bread and *poſca*. Alſo applie crummes of bread with mirrhe, ſaffron, and mintes, and ſuch like. But if the inflãmation endure ſtill, proceed to the chapter of impoſtumes in the breaſtes, as hearafter ſhall proceed.

Cauſæ.

Curatio.

Veneſectio.

Emplaſtrum.

The third Booke.

CHAP. I.

Of weakeneſſe of the ſtomach.

DE IMBECILLITATE VENTRICVLI.

WEAKNES of the ſtomake is ſometime cauſed through diſtempure of the effectrix & working qualities without any flowing of humours. For as Galen ſaith *in lib. 3. de ſimp. cauſis cap. 10.* All vehemẽt diſtempure doth ouerthrow & caſt down the ſtrẽgth. Alſo ſomtime it is cauſed of an humor, being contained in the boſome, and large ſpace of the ſtomake, which hath power and

Signa.

Signa.

yertue either to heat, or cole, or to moiſten, or dry, or two of theſe qualities mixt togither: ſomtime it is cauſed of an humor ſtuffed and drowned in the filmes, & coates of the ſtomake. Vehemēt thirſt, abhorring of meat, & ſauoring belkings, do betoken diſtempure only of a hote quality. Contrary wiſe litle thirſt vnmeaſurable appetite, & ſoure belkings betoken diſtempure of a cold quality. And to be ſhort, if the ſtomake be grieued with hote or cold diſtempure, it chaungeth the meates that be eaten into the nature of the diſtempure: ſo that the meates may be perceiued to be chaunged into the ſauour of roſting or ſoureneſſe without the commixing of any humour. Moreouer if the diſtempure be hote, you ſhall ſee the patient by and by eaſed with taking of medicins, or meates, or drinkes that be cold. But if the diſtempure be cold, the patient feeleth eaſe in hote meates or medicines, but he feeleth hurt with cold things. In a moiſt diſtempure, the patient feeleth no thirſt, or verie litle, he hath abundance of ſpittle, and doth deſire moiſt meates. In a dry diſtempure there is drynes of the tongue, extenuation of the body, litle ſpittle, and vehement thirſt. Moreouer vomiting and deſire therto, heauines of the ſtomake, & belking ſpecially after meat, betokeneth abundance of naughty & corrupt humours. And if yellow choler doe abound, there followeth bitterneſſe of the mouth, vomiting vp of choler, thirſt, belkings with ſauour roſted, & gnawing of the ſtomake: but if fleume doe abound, it doth cauſe no gnawing in the ſtomake, vnleſſe it be ſalt fleume: there are preſent ſoure belkings, no thirſt and ſtretching out of the ſtomake. If melancholy abound, it cauſeth ſadnes & feare, ſtinking belkings, & ſpittings, & ſauour of fiſh, ſleepe with fits of ſtrang imaginations, contraction & paine of the hammes and calues of the legges. Euery diſtempure is corrected & amended by his contrary. Therfore you muſt coole a hot diſtempure, and heat a cold diſtempure: alſo moiſten a dry, and dry a moiſt diſtempure: likewiſe muſt you do in cumpound diſtempures, either heat and dry, or heat and moiſten, or elſe coole & moiſten, or coole and dry. Thoſe that be vexed with hot diſtempure of the ſtomake, are cured with a cooling diet, but ſpecially if they take cold things with vineger. Therfore let their bread be mixed or dipped in *poſca*. For fleſh let him vſe chickens, partriche, veale ſodden with vineger or veriuice. For potherbes, lettuce, and purcelaine are very good. Alſo apples and ſharpe peares. The ſicke muſt drinke ſmall ale or beere, if he hath bene vſed to it, but if not, let him drinke the decoction of cinamon, or wine that is thinne and watery. You muſt apply and lay vpon the ſtomake outwardly ſuch medicins as do meanly reſtraine & coole. They which be vexed with a cold diſtempure of the ſtomake, you muſt heale them with the contraries to the aforeſaid things, with the decoction of anniſe ſeede, rewe, and parcely ſeed. Let the meates which they eate be condit and dreſſed with cinnamon, *calamus aromaticus*, cloues, pepper, and ſuch like odoraments. Alſo giue vnto them *Diatrion pipereon*, *diacalaminthes*, and *theriaca*. Annoint the ſtomake outwardly with thoſe ointments which haue poure to heat, and let them vſe to drinke wine that is old, & ſomwhat aſtringent. A moiſt diſtempure is helped with meates that do drie without any ſtrong heat or coldnes. Moreouer vſing of leſſe drinke then he is acuſtumed to do. A drie diſtempure muſt be cured as the feauer Ethick is cured, of which we will treate in the fourth book. But

Curatio.

Cure of a hot diſtempure.

Poſca is a ſauce made with vineger and water.

Cold diſtempure.

Moiſt diſtempure.

Dry diſtempure.

if

if some humor hauing power to heat or coole, do cause weakenesse of the stomach, you must marke and consider diligently whether that humor do swimme in the bosome and largenesse of the stomach, or whether it be stuffed in the filmes and cotes of the stomach. If the humour be contained in the bosome of the stomach, and be a cholericke humour, it must be purged straight by vomit: warme water or thinne *mulsa* drunke doth cause an easie vomit. It will be better if you minister before it things that do moistē, as is the broth of ptisā, or else the yolke of an egge. But if the cholericke humour be stuffed in the filmes of the stomach, purge him with *Hierapicra*, for as Galen saith, there can no better medicine be found against vicious humours, being stuffed in the filmes of the stomach. The humour being purged, let them vse the same diet, that they do which are vexed with a hot distemper, as is taught before. Minister within the bodie conserues, which haue vertue to coole and moisten. Also minister electuaries hauing like vertues. Apply outwardly to the stomach things that do coole, and meanely restraine, as is oile of roses, oile of quinces, putting to saunders, balaustie, coral, and purslaine. But yet vse things that do coole in a meane according to the contrarietie of the distemper. For ouermuch vse of cold things doth not only not profit, but also oftentimes it causeth an incurable disease, because of the great heat that is requisite for concoction and digestion. If humors being flegmaticke, grosse and tough, do swim in the bredth of the stomach, he must vse *oximel*, wherin hath bene sodden medicines which haue vertue to extenuat and cut (as is) hyssop, the root of ireos, origan, sauory and horehound. But if the flegmaticke humors be drowned in the filmes and cotes of the stomach, then first you must minister those things which do cut and deuide clammy humors and grosse fleume, but afterward you must purge him. If you will knowe what medicines do purge tough fleume, looke before in the first booke, chap. 12. Also *Hierapicra* is not vnprofitable to purge grosse humors. Let him also vse a dyet which doth extenuate: and let him vse electuaries that do heate, as *diatrion pipereon*, *diagalanges*, *diacinnamomum*, *diambar*, ginger condite, *diacorus*, and such like. Apply outwardly to the stomach things as do heat, as is oile of *nardinum*, oile of mints, oile of wormwood, and oile of masticke, & other things hauing the like vertue. For this purpose also Cerates are commended, which the Phisitions cōmonly do call, *scutū stomachale*, such as this is, ℞. choſen cinamon, cloues, long pepper. ana. ℥ j. *galliæ moschatæ*, maces. ana. ℥. ß. *calamus aromaticus*, frankensence ana. ℥ j. ß. wood of aloes. ℈. j. sowen mints. ℥. ij. masticke, lapdanum. ana. ℥. ij. oiles of masticke and narde. ana. ℥. ß. with waxe and turpentine as much as will suffise, make a cerate to lay vpon the stomach, and couer it with purple silke. Or vse this medicine. ℞ masticke beaten to pouder. ℥. j. ß. then strew it vpon lether being cut like a buckler, and poure vpon it *oleum nardinum*, then hold it to the fire till it be molten together, and strew vpon it choſen cinnamon, nutmegges, and cloues. ana. ℥ j. beaten into powder, & apply it to the stomach. To be short these and other things which do strengthen and heate the stomach, are to be applied (as is) mints, wormewood, frankensense, masticke, cinnamon, galingale ginger, maces, wood of aloes, *calamus adoratus*, and such like rehearsed in our sixt booke of making medicines; of which one may make diuerse kinds of remedies as he seeth cause.

Cure of weaknes of the stomake caused of an humor.

Choler.

Victus ratio.

Fleume.

Diet.

Scutum stomachi.

Aliud.

Medicines which strengthen & heate the stomake.

CHAP. II.

Of yelking and vomiting.

De Nausea Et Vomitv.

Cauſe Nauſea.

Diſpoſition to vomit (called *Nauſea*) which is a naughtie and wicked motion of the expulſiue vertue of the ſtomach. It is cauſed of a vicious humour contained in the ſtomach, being either hot or cold, which humour either ſwimmeth in the concauitie and hollowneſſe of the ſtomach, or it is ſtuffed in the filmes of the ſtomach, cleauing like birdlime, and can ſcarce be drawn away: or the humour being more watery, it is drowned in the cotes of the ſtomach, like water in a ſponge. And ſuch humors are oftentimes engendred through diſtéper of the ſtomach aſwell hot as cold: ſometime ſuch hūmors do flow from the whole body, or from other parts (being firſt euil affected) into the ſtomach as it were the excremēts: as frō the liuer or the ſplene, or the head, or frō the whole bodie. If thoſe humours be engendred through the diſtemper, you may eaſily perceiue it by the ſignes declared in the laſt Chapter before this. But whether that humor ſwim in the hollowneſſe of the ſtomach, or be ſtuffed in his cotes, thus ſhalt thou know it. If the vicious humor do ſwim in the ſtomach, & cauſe

Signa.

nauſea (that is) diſpoſition to vomit, then for the moſt part vomiting followeth, & the ſtomach corrupting the meats, it doth manifeſtly infect it with that humor, and changeth it into his nature: but if a tough humour be drowned in the cotes of the ſtomach, it cauſeth diſpoſition to vomit, but yet ſuch a diſpoſition as bringeth forth nothing, although the patient do prouoke and ſtraine him ſelfe as though he could vomit: but if that humour be watery and wheyiſh, thē it cauſeth vomiting, not only before meat, but alſo after meat, and eſpecially if that humor ſwim in the breadth of the ſtomach: for if it be ſtuffed and cleaue to the top of the ſtomach, it doth moue vomiting without bringing any thing vp before meate: but when other parts (from which do flow excrements into the ſtomach) be euill affected, the ſicke him ſelfe doth firſt feele the griefe of the member that is diſeaſed: for either he feeleth heat, or cold, or heauineſſe nigh about the place that is diſeaſed, or alſo he cannot ſuffer to let the place be touched hard. But if the whole body be full of vicious humours, you may know that by the colour, and by breaking out of wheales & puſhes in the skin, and alſo by the vrine you may diſcerne it. For the cure, you muſt diligently conſider which griefe it is, whether it be a diſeaſe cauſed onely of the ſtomach, or of the whole body, or of ſome other member. For if humors do flow into the ſtomach from ſome other member, or from the whole body; you muſt firſt take care for the whole body, or for that member that is diſeaſed, but yet you may not neglect the ſtomach altogether. For vnleſſe the whole body be firſt purged of vicious humors, he laboureth in vaine that goeth about to reſiſt the flowing of humors into ſome one place. So alſo he that doth cure the member that is firſt diſeaſed, he cutteth of as it were the fountaine of all flowings into the ſtomach. If you will know how thoſe members are to be cured that do ſend excrements into the ſtomach, you muſt learne that in their proper chapters before or after. But if humours be ingendred in the ſtomach cauſing diſpoſition to vomit, you muſt marke whether thoſe humors be thinne, cholerick & wheyiſh, and being contained in the hollownes of the ſtomach, for then you muſt giue

Curatio Nauſea.

him

him verie thinne iuice of ptisan, or hot water, and the sicke must prouoke vomit with his finger, or with a feather being put downe into his throate. But if the humours be stuffed within vpon the top of the stomake, you must minister one dram of aloes to drinke being dissolued in water. For against hot humors which be in the stomake, Aloes is the best medicine; so that often it hath healed euill stomakes in one day. After the humours be purged, and other medicines ministred, which do stoppe or make temperate the sharpnes of choler, then you must cure the hot distempure of the stomake, as is taught in the last chapter before this. If they be flegmaticke, grosse and tough humours which do swimme in the breadth of the stomake, you must cure them after that sort that is taught of vs in the former chapter; and then you must get away the cold distempure of the stomake, as is afore taught. Now, for vomiting you must note *Of vomiting.* that in the beginning it ought not to be stopped, if the sicke be the better for it, according to Hippocrates saying. In vomiting which commeth by it selfe, *1. Apho. 2.* if such things be purged as ought to be, it is good and may be suffered, but if not, then contrariwise it is euill. Therefore you may not stoppe that vomit which is decretorie, or where humours do flow from the whole bodie into the stomake, or when humours be engendred in the stomake through distempure. But then you must rather helpe the motion of the expulsiue vertue in a hot cause, by ministring hot water with oile of violets to drinke: but in a cold cause minister oximell and other things before rehersed. But if the vomiting be immoderate, and do begin to weaken the strength of the sicke, then *Cure of immoderate vomiting.* you must go about to stoppe and restraine it. Therefore first let the sick lie vpward in a conuenient house, and contrarie to the disease (that is) let the house be cold, if the disease be hot: & contrariwise let it be hot, if the disease be cold: let the extrem parts of the body be rubbed, & let thē be felt with warme hands, & also bind them strongly with bands: also put the feete & hands in luke warme water. Also hold odoraments of good sauour to the nose for to smell, as roses, quinces, penitroyall, mintes, fennell, spickenarde. Annoint the stomake outwardly with oiles of wormewood and roses. Emplaisters made of Dates, quinces, and wormewood be good. Also Cerates made of them and such like, as mintes, darnell meale, frankensence, mastick be good being laid vpon the stomake. Also you must stamp wel dates that haue benē steeped in old wine, afterward you must put to it mastick & frankensence, ech of them finely poudred by it self afore, & then bray them togither. To this place also you must call the remedies, that are spoken of hereafter, partly in the chapter of *cholera*, and partly in the chapter of the fluxe *dysenteria*. Furthermore that euill continuing long, if the meate cannot tary in the stomake, you must fasten a cupping glasse to the mouth of the stomake with great flame, vntill the place waxe red: and you must giue the patient meat, while the glasse hangeth on still.

CHAP. III.

Of immoderate thirst.

De Siti Immensa.

THirst, as Galen witnesseth *in lib. 1. de simpli. med. facultate, cap* 30. is caused two manner of waies: partly through want of moisture, and partly through aboundance of heat. The stomake is heat many & sundrie wayes, that is either

through hot distemper of the bare qualitie simple or compound, or through hot and cholericke humours engengred in the stomake, or else flowing to it. Also through aboundant drinking of old wine. The stomake is dried either through the drie distempure that is in it, or through salt humours, or drineking of salt water. Also oftentimes it is dried through consent of the whole bodie, as it chanceth in burning feuers, and feuer Ethickes. The diuersitie of causes may easily be knowne by the patients words, and by those signes which we haue spoken of in the second chapter next before. Therfore the cause being known, you must remedie ech of them according to their causes diuersly. Therefore you must remedie thirst comming of heat, by ministring things that do coole. Therefore both the drawing in of cold aire, and water, or watrie wine being dronken are good. Also Cucumberseed chewed, or if it be hulled and beaten, and drunken with water, it helpeth greatly against thirst engendred through heat of the stomake. Likewise lettuce seed chewed and drunke profiteth. Also purcelaine seed likewise. The best thing to quench thirst is this. ℞. of the seeds of sowen Cucumbers husked. ℥.j. *tragacanthe*. ℥.ß. bray tragacantham and serce it, and beat the seeds, and put those pouders to the whites of egges being raw, and beating them altogither, make pilles and drie them in the shadow. Of these pils minister one at once to be holden vnder the tongue, that it may dissolue by little and little, and so be swallowed. They that haue had burning and heat in the stomake long time, the iuice of the sweete roote being drunk, doth helpe them, and also the roote it selfe with water and the iuice of purcelaine. But those which are vexed with thirst caused of heat and drinesse, as it chanceth in all burning and verie dry feuers, and to those which labor in sommer, or in great heat, such are best healed with *oxicratum* (that is) a drinke made with vineger and water sodden togither. For vineger doth coole mightely, and doth perce euery place quickly, & the water besides the coolenes that it hath, it is moistest of any thing: for nothing (as Galen saith in the place before rehersed) is moister then water. Also the thirst which engendreth in feuers, may be mittigated in sprinckling the head with the coldest oiles, as oile of roses being sprinckled aloft on the fore part of the head. Also the best remedie for drinesse is sleepe, where heat and moisture are commixt togither, as it chanceth in that kind of dropsie, in which plentie of salt humours be heaped in the stomake and belly, or in those which haue their stomake stuffed with salt fleume, then vineger is the best remedie. It is also good for them to soupe the iuice of quinces or peares, or veriuice with water. If humors cholerick or salt swimming in the stomake, or drowned & stuffed in it do prouoke thirst, thé you must minister medicines which cã purge out those humors. Afterward you must vse medicines which do restraine & comfort the stomake & strengthen it. Examples whereof you must seeke before. They which thirst through drincking of much old wine, are holpé with drinking of cold water & other things rehersed *in lib. 1. cap. 14.*

Signa.

Curatio.

Pilles to hold vnder the tongue.

Oxycratum seu posca.

CHAP. IIII.

Of paine in the stomake.

De Dolore Stomachi.

Cause. *Καταλλια.*

PAine of the stomake is caused when naughty, venemous, and gnawing humours be kept in the stomake, whereby it chanceth that through intollera-

ble

ble gnawing they cause sounding, which they call *stomachica*. This disease is knowne by the continuall pricking and gnawing of the mouth of the stomake. *Signa.*

In this euill you must giue him meates that do coole, and which may bring strength to the stomake (as is) lettuce and purcelaine taken with vineger. Also pomegranates, and orenges, peares, sharpe grapes, and such like. Also bread being steeped in verie cold water is good. Also let his other meates be such that will easily digest, and yet not easie to corrupt (as be) chickens, partrich, birds of mountaines, & such like sodden with veriuice. Also fishes bred among stones, sodden with vineger, limons, and the sharpe iuice of Cytrons. Likewise let the sicke drinke water wherein hath bene sodden a little cynamon, or giue him thin watrie wine. For the cure in the beginning you must prouoke vomit by the remedies afore said. Then after that also he must purge downeward, by taking Hierapicra. Which things being done, you must vse remedies to strengthen the stomake both inwardly and outwardly, as is taught in the second chapter, and in other places also. *Dyæ. Curatio.*

CHAP. V.

Of inflammation of the stomake.

DE INFLAMMATIONE VENTRICVLI.

INflammation of the stomake is caused no otherwise then the inflammation of other parts of the bodie (that is to say) through the flowing togither of aboundance of hot blood. Signes hereof, is exceeding great paine continually, which cannot be mittigated with any medicines that be applied to it. Moreouer there is swelling and burning which you may feele. Also a feuer, heauinesse, and appetite to meate. The diet (like as it is in other inflammations) must be thinne, small, and exquisite. Therefore he must vse iuice of ptisan: and he must abstaine from flesh and wine, and from other hot meates. Let the sick drinke water, wherein hath bene sodden a little cynnamon, or iuice of soure pomegarnats, or of some other fruit that is cold and restringent. Let him sleep little, and let him not talke much. Let him eschew as much as he can sadnes, and let him remaine in an aire meanely cold. You must beginne the cure with letting of blood, if there be fulnesse of the whole bodie, & strength of the sicke. You must cut the inward vaine of the arme, and you must draw blood according to the strength of the patient. After this you must apply outwardly those things that do represse & restraine, specially vpon the place where the paine and swelling do most appeare. For the stomake, specially the mouth of it hath euer neede of the commixing of those things that do restraine, but most of all when it hath an inflammation. Therefore those which do attempt the cure with loosening remedies onely, without the commixing of those things that do strengthen the stomake, they cause perill of death. Therefore alwaies whether it be an oile that the inflamed member be nourished withall, or a soft plaister laid vpon that member, you must commixe some restringent thing with them. Therfore for this purpose it is good to apply to it oile wherin wormwood or quinces hath bin sodden, commixed togither with masticke. Also the iuice of quinces, or peares, putting to it red roses, barley meale, sanders, bole armoniack, & such like. Also you may vse this cerate. ℞. barly meale. ℥. ß. white *Cause. Signa. Victus ratio. Curatio. Ceratum.*

sanders, and red roses ana. ℥.ij. bole armoniack ℥.j. ß. aloes, mastick ana. ℥.j. wormewood, nutmegges, *balaustiæ* ana. ℥.ß. oiles of mastick, and roses ana. ℥.j ß. with waxe and turpentine as much as is sufficient, make a cerate to lay vpon the stomake. But if there be need of great restriction (as it chanceth then, when the stomake is so weake that it cannot hold and retaine meate) you may commixe with the said things veriuice, or iuice of wormewood, or hipocischidos, and sumach, and such like. All these things, if the inflammation be vehement, must be applied to the grief cold. And if the belly doth send forth nothing, you must prouoke it with easie clisters. Nor he worketh not vnwisely, that doth minister ℥.ß. of *casia fistula* dissolued in endiue water, after that the burning heat is somewhat abated. Also at that time you may commixe with the restrictiue medicines, which you apply outwardly, many things that do discusse and dissolue (as is) fenugreeke meale, floures of cammomill, and Althæa, and lineseed; you must neuer (as we warned you before, no not at that time, when there floweth no more to the griefe, and that cannot be driuen backe, which is contained in the diseased member) you must not I say at that time, neither vse onely loosening medicines, or onely dissoluing medicines: but alwayes you must commixe with them restrictiue things which haue power to preserue and keepe the strength of the stomake. Therefore at that time you must vse this emplaister. ℞. the meale of lineseed and fenugreeke ana. ℥.ß. seed of dill ℥.ij. floures of cammomill and melilote ana. ℥.ß. wormewood, balaustie, red roses, ana. ℥.ij. hypocischidis. ℈.ij. oiles of cammomill, lillies, roses, mastick ana. ℥.ß. hennes grease, and goose grease ana. ℥.ij. commixe them all togither, & make an emplaister. But before it be applied, it is not in vaine to annoint the stomake with this ointment. ℞. oiles of cammomill, dill, and quinces ana. ℥.iij. pouder of the roote of *Althæa*, wormewood, lineseed ana. ℈.j. waxe sufficient, make an ointment.

Emplastrum.

Vnguentum.

CHAP. VI.

Of abhorring of meate.

De Cibi Fastidio.

Cause.

ABhorring of meat, or loosing of appetite doth chance either through loosing of the sense of sucking of the vaines, which is naturall hunger, as Galen witnesseth *libro primo, de sympt. caus. cap.* 7. or because there is no sucking out, or because the bodie is not emptied. Also sometime it chanceth through some hot distempure, specially of the stomake, which distempure doth dissolue the hard and sound members by loosing of them, and maketh them weaker in drawing: but the moist members, it stretcheth out vnmeasurably by shedding. Sometime it is caused through aboundance of vicious humours contained in the stomake: and through immoderate fluxe of the belly and bowels: also through ouermuch bloodletting. Also the sicke doth abhorre meate in continuall and vehement feuers, also in inflammations of the stomake, the liuer & the matrice, and for many other causes which need not to be rehersed here.

Signa.

The signes which betoken a hot distempure, are rehersed before in the first chapter. Those which abhorre meat, through the vice of cholericke humors, are troubled with gnawing of the stomake, and with appetite to vomit, & with thirst.

thirſt. Thoſe that haue humours that be rotten, they haue ſometime a feuer. But thoſe which haue loathing of meat through groſſe and clammy humours, they neither feele gnawing of the ſtomake nor thirſt. But commonly to all there commeth diſpoſition to vomit. If lothing of meat doth come about the beginning of the diſeaſe, or about the vigour and ſtrength of it, which the patients ſtrength may yet ſuffer, it cauſeth no perill, for the ſicke neede but little nouriſhment. But if loſſe of appetite do come in the declination of the whole diſeaſe, or in long weakenes, or in lacke of ſtrength, or of vnmeaſurable purging, it is not without perill and daunger. This euill is increaſed of age. For children are vnluckely troubled with this diſeaſe (that is to ſay) ſuch as are deuourers by nature, and haue need of continuall nouriſhment. Therefore if children haue this diſeaſe, great exceſſe aboue nature is ſignified by it. For cure of this diſeaſe, if the loſſe of appetite be cauſed through weakenes of the ſtomake, you muſt marke what diſtempure doth weaken the ſtrength, and you muſt cure it by contraries to that diſtempure, as is before taught. If the preſence of vicious humours do cauſe lothing of meat, if thoſe humours be thinne and gnawing: you muſt firſt beginne before any other thing be miniſtred, to purge the humours contained in the ſtomake by vomit. And if the pacient doth vomite vneaſily, miniſter vnto him ſoupings, and other nouriſhments which do moiſten, that they may driue thoſe humours downe into the belly, and driue them out beneath, or purge the womb with *hierapicra*. Then we muſt bring the bodie to a good temper, with ſuch things as be meete for that purpoſe. Thoſe that do abhorre meat through groſſe and clammie humours, you ſhall cure them by extenuating and cutting the humours as well with *Oximell*, as alſo with thoſe medicines, that are made of this and other ſawces, as with Capers, Oliues, muſterd ſeed, and ſuch like declared in the firſt chapter. If loathing of meat happen through inflammation, or ſtopping any other part of the bodie, then you muſt go about the curing of that member or part. And you muſt go about to prouoke appetite againe, onely by odoraments, either by odour and ſmelling of wine infuſed, or decoction of quinces, or peares. Alſo you ſhall go about the ſame thing with ſoft annointings with oiles, as oiles of roſes, maſticke, and ſuch like, and moderate frictions and rubbings of the bodie. Alſo inceſſions to be applied to the loines and ſhare. Alſo let meates be prepared of diuerſe and ſundrie kinds, and after the daintieſt faſhion, that beſides their ſweeteneſſe, they may entice and prouoke their appetite: firſt of the beſt kinde of corne, and ſuch as doth nouriſh much, as is *Alica* waſhed with the decoction of dates & damaſcene prunes, rere egges, birds of the mountaines that be leane and of no ſtrong ſauour: ſwines feete much conſumed in ſeething. For if he onely taſt ſuch meates, they nouriſh the bodie ſufficiently. Whatſoeuer you miniſter, ought to be of ſuch ſort, that it may eaſily be deuoured and ſwallowed. For thoſe things that require much chewing, do cauſe vnpleaſantneſſe, and put away appetite. Nor you may not neglect to apply outwardly vpon the ſtomake beſides the ointmentes, emplaiſters made of dates, quinces, wormewood, and ſuch like. Alſo Cerates made of the ſame things, examples whereof you muſt ſeeke before.

Curatio.

Alica is made of wheat ſteeped in water beaten & dried in the ſunne, & then broken groſſely.

CHAP. VII.

Of a doglike appetite.

De Appetentia Canina.

A Doglike appetite is contrarie to losse of appetite. For they that are thus diseased, they desire much meat: and when they cannot refraine their appetite, they deuoure in meate without measure: then they being heauie with the multitude of meate, and their stomake not being able to beare the meates that are in it without hurt, they turne to vomiting. Then afterward they fill themselues with meate, and againe they returne to vomiting like dogges. It is caused through cold distempure of the stomake, or through vicious & sharpe humours which do gnaw and pricke the mouth of the stomake. For cold vicious humours do cause a gnawing much like the proportion of sucking, and do raise appetite of meate. Also sometime it chanceth through vnmeasurable dissipation and spreading abroad of the whole bodie, which do follow either the violence of heat, or the weakenes of the vertue retentiue. Cold distempure of the stomake is knowne by euill digestion, windinesse, rombling, and many egestions or seiges, and by other tokens declared before in the first Chapter. Sharpe humours are knowne by soure belkings, and much egestion, and verie thinne. If it be caused of vnmeasurable dissipation and spreading abroad, and that through heate which consumeth the meate like fire, and rarefieth the skinne: then the egestions sent out by the belly, be lesse in quantitie then the meate that is eaten, and also the egestions be drier: But if that dissipation come through weakenesse of the retentiue vertue, which cannot master the meates: then there is much deiection and casting out of those things that are eaten. For the cure, cold distempure must be healed as is taught in the first chapter of this booke. If doglike and vnmeasurable appetite be caused of sharp humours stuffed in the mouth of the stomake, and as it were soked into a sponge, you must minister in the beginning, *Hierapicra Galeni*. For this doth not onely heat, but also it doth cut off and make cleane, and draw out from the depth of the mouth of the stomake, humours that be stuffed in it, and it causeth them to auoid downeward. And yet it addeth strength to the stomake, that afterward it will not easily receiue any hurtfull humour. Therefore that is the best remedie for vicious humours stuffed in the stomake, to bring them forth. It is ministred the weight of ℥. iiij. with wine infused with warme water. If a child doth labor of this disease, which cānot drink the medicine for bitternes, make ℥. j. or ij. of it in pilles, & annoint it outwardly with hony, & let them swallow them downe. Seing that for the most part, this euill chanceth of sharpe and soure fleume, you must vse such meates and medicines, as haue power to cut, deuide, scoure, and heate, as be, garlicke, leekes, time, sauorie, origan, peniroiall, and such like. Therefore the humours that be vicious being purged in the beginning, you must let thē vse this diet. Let not their bread be new, nor wel leauened, with the which also you must mixe things that prouoke vrine, as is, annise seed, caraway seed, cōmin, parsley, & such like. Let his meats be fat & oilie. Also soupings are good, that do destroy appetite, as be pottage made with much hony, and much oile, or goose grease, hennes grease,

Causa.

Signa.

Curatio.

Cure if it be of sharp humors.

Victus ratio.

or swines grease. Let his pot herbes be mallowes. Also giue him the braines & fatteſt partes of birdes, and of fiſhes likewiſe, and thoſe things that do altogether deſtroy appetite, and cauſe fulneſſe, and that doe nouriſh but little, although they be eaten in great quantity. You may well giue them great plentie of wine, euen as much as they can drinke, and ſuch wine that doth heat greatly, as thoſe do that be yellow in colour, thinne in ſubſtance, ſweete in ſmelling, and without reſtriction. For this doth heat the ſtomach, and deſtroy the ſharpneſſe of humours, ſo that often ſuch wine with oily and fat meates, ſuffiſeth for the perfect cure, As Hyppocrates ſaith, drinking of wine eaſeth hunger. And you muſt giue wine, as well to them that be faſting, as to them alſo which haue eaten meate, although they be not as yet a thirſt. But you muſt giue it to them that be faſting, hot, or warme at the leaſt. He muſt abſtaine from all ſower and reſtrictiue meates and drinkes, but ſpecially from fruite. Let their banketting meates be *piſtacium*, almondes, pine nuttes, and oliues with hony. Miniſter alſo vnto them milke, as well alone, as alſo with wine called *Paſſum*, or with hony: ſo that, neuertheleſſe you muſt take heede that you giue it not to thoſe, that are wont to haue it waxe ſower in their ſtomach, for to thoſe it doth more hurt then good. But if it be well digeſted, it doth not only ſtop the appetite, but it ſofteneth the belly being ſtopped, and ſtoppeth his fluxes. Alſo you muſt make potions and fine cakes with milke, and giue them to him, as be, marchpaines and riſe ſodden with milke. Alſo he muſt waſh now and then, and make fat their ſkinne largely. This kinde of cure you muſt yſe as long as the ſicke is diſeaſed, and till he be cleane whole. If the doglike appetite come through vnmeaſurable ſcattering abroad, opening, & diſſipation then in ſuch a diſeaſe it is good to thicken the skin, and make it groſſer with oyle made with vnripe oliues, or oiles of roſes, or of mirtles, or any other wherein any reſtrictiue thing hath bene ſodden with a ſoft fire. Let the ſicke remaine in an ayer, that is cold and perſpirable. Let him eſchue hot ayer and hot bathes. Alſo let him eſchue wine and all things as well outwardly as inwardly that doe heate. Let his drinke be cold water or decoction of Cynnamon. Put the ſicke in a cold bath if nothing do let it, as ſlenderneſſe and leaneneſſe of the body, or the coldnes of ſome member of the body, as the breaſt or ſome other. You muſt giue vnto them meats that be ſtable, durable, & hard to corrupt, as be periwincles, and all kinds of ſhel fiſh, if they be ſodden with water twiſe changed. Alſo ſwines fleſh being in full ſtrength and ſpecially the belly. Alſo fat biefe, and all things that be all fat, and that do ſwimme in the ſtomach, and be hard to be digeſted and diſtributed. For there be ſome that haue this diſeaſe, which by reaſon of a ſharp and biting heate, and as it were a feuerous heate in them, which doe digeſt and conſume biefe and other things hard of digeſtion, with leſſe labour then fiſhes of ſtony places, and ſuch like things which be eaſie of digeſtion. Of egges thoſe are good for them, which be ſodden till they be hard, or fried in a frying pan. Giue them manchet made of fat broths without hony. Alſo rice ſodden with butter, and vnleauened bread. Looke how much the euill is abated, and ſo much you muſt abate of the groſſe meats that you are wont to giue, & you muſt miniſh the reſtrictiue things alſo that you lay without. For ſomtime the yehemẽcy of the appetite being abated,

2. *Aph.* 21.

Cure of it come of immoderate diſſipation.

when the bodie is filled with crude and grosse humours, it turneth into some other worse disease. Among restrictiue medicines besides those things which are aforesaid, you must vse this ointment. ℞. oiles of mirtles, and quinces. ana. ℥.ß. oile of roses. ℥.j iuice of plantaine. ℥.ij. red sanders, masticke, bistorta, red roses. ana. ℥.j. bole armoniake. ℈.ij. *Hipocistidos, acatia, sanguis draconis.* ana. ℈.j. waxe as much as is sufficient, make an ointment.

Vnguentum adstringens.

CHAP. VIII.

Of great famine.

De Bvlimo.

Bvlimos in Greeke is nothing else but great and vehement famine or hunger. It is caused through coldnesse of the stomake, and for want and weakenes of strength, and in a man it taketh his beginning altogither of outward cold: for long iourneys, specially when there is snow causeth this disease. It is knowne thus. In the beginning there is felt much hunger, which for all that, doth not long endure. For afterward the heart of the patient beginneth to faile him with coldnesse of the extreame parts, and want of spirit and breath. You must apply remedies for this disease by and by, because there be that in desert places, or in bathes, being suddenly taken with this disease, do perish for lacke of helpe. Therefore they that are troubled with great hunger, in a iourney without a feuer, or any other wayes, you must recomfort them with vineger, or peniroiall, giuen them to smell vnto, or earth whatsoeuer it be, sprinckled with vineger, or apples, or peares, or such other like fruit which is next hand. Also new bread holden to the nose doth helpe, and cheese of good sauour. Also porke rosted or sodden, and vniuersally all that doth nourish much: but especially that which hath sauour of rosted meate, and is well seasoned, & hath a sufficient sauour. For by such odours and sauours, they that haue this disease, are for the most part refreshed, seeing there is nothing (as we said before in the second booke, the fourteenth chapter) that doth refresh and renew the strength sooner then odours. Moreouer you must bind the extreme parts of them with bands, and you must put the tippes of their hands and feete in verie hot water, and you must raise them and stirre them, as well by pricking of the cheekes, as also by pulling of the haire and eares. And when he is somewhat come againe to himselfe, you shall minister vnto him bread infused in wine, or some such thing, which doth restore strength very quickly, (as be) reare egges, Alica with wine. The next remedie they must looke for by meat, which if they can not take when it is offered them, you must put it into the mouth violently, and compell them to swallow it, for by and by after that, they are deliuered from their great hunger, and from their fainting, and are raised quickly. For this purpose are good also the Antidotes, which are compounded of diuerse sweete odoures (as is) *Aromaticum Rosarum, Diamber, Dianthon, diamoschi, Alipta moschata*, and such other like. And if this disease chance to come in feuers (which is seldome seene) and if it doth rush in suddenly about the declination of fits belonging to feuers, you may minister meat without feare. But if it chance in the beginning of the augmentation, or in the vigour and strength of the feuer, the sicke must be refreshed by the odoraments

βυλιμος.
Causæ.
Signa.
Curatio.

aforesaid,

aforesaid, and specially by those things that haue corne in them, as is *Polenta*, wet with water, or hot bread that sendeth forth a burning sauor. Also you must vse frictions and rubbings of the extreme parts, and apply plaisters made of dates, or quinces sodden in wine: and this must you do vntill the declining of the fit, that you may safely giue him meate. And if the sicke be neuer the better through these things, you must venter to helpe him by giuing of meate. Therefore minister iuice of Ptisan, or one morsell or other wet in wine that is white and thinne. For they being refreshed and as it were suddenly called back they afterward come to the declining of the fit. We must eschew altogither in them that haue this disease, long delay from meate, and hunger. For you shall giue him euerie houre verie little meate, for it taketh away great famine and the fainting, whereby the sicke is eased. And that it is lawfull to nourish & giue meate to the sicke in a fit, Galen teacheth, *libro decimo, method. capite tertio.*

Polenta is barly steeped in water one night, then dried, then fried and then ground.

CHAP. IX.

Of euill digestion.

De Crvditate.

Cruditas.

RAwnesse of the stomake or ill digestion, is, when as the meate is not altogither changed. The causes of it, is distempure in the stomake, inflammations, hardnesse, impostumes, and such other like. Sometime the meates remaine raw and vndigested, although the stomake be not diseased: either through immoderate deuouring of meats and drinkes at one time, or through the euill and vicious qualities of the meates themselues, or through heating of them out of due time, or through inordinate taking of them: or through some vicious superfluitie growing: or through short sleeping, as Galen saith, *libro tertio de symptomatum causis, capite primo.* The diuersitie of causes be knowne partly by the tale of the patient, and them that be about him: and partly by certaine tokens. By the tale of the sicke, and of them that be about him, you may know whether meates and drinkes haue bene taken immoderately, or out of due season, or inordinatly. Also you may know of them the shortnesse of sleeping: you may know if the meates their selues were of euill qualities by his belkings and sauours, like things rosted or burned. For in them that be hot and cholericke, the belkings or corruptions sauour like meate rosted or burned. But in them that be of a cold nature and more flegmatike, the corruptions are soure or sharpe. Likewise you must iudge of excrements that be fleugmatike and cold, they cause soure corruptions: but those that be hot and mixed with bitter choler, do cause sauour like burned meate. Likewise iudge of the stomacke being any otherwise euill at ease: for if the disease be cold, it causeth sharpe and soure permutations, but if it be hot, it causeth a burning sauour. When perfite cruditie and rawnesse is engendred without corruption, in such sort, that the meates do remaine altogither euen as they were eaten: by this you may know that the stomacke is ouercome, either through great quantitie of meates, or through vehement cold taken in a hot thirst. Therefore if you would not haue this cruditie and euill digestion, you must beware of all the aforesaid things (that is) that you neither offend in the quantitie, nor qualitie, nor order, nor due season of the taking

Causæ.

Signa.

Victus ratio.

of your meate: and that you eate those things onely, which you are able to digest, and not that which appetite requireth. Therefore you must especially take diligent heed to the measure and quantitie of your meate, and you must refraine your appetite, and eate no more then your strength is able to suffer. Also you must beware of euill order (that is) that you do not first eate quinces, or pomegranates, or some such like thing: and afterward to eate pot herbes out of oile or sauce made with salted fish, or other things which do soften the belly. Also you must eschew eating out of due season (that is) that you do not eate before some moderate exercise, or before yesterdayes meate be well descended, and also not before your accustomed houre. Also you must eschew all things that be hard by nature to digest: as is flesh that is hard by nature, that is, biefe and harts flesh, also eschew all old flesh. Also you must beware of meates that be fat, or that be poudred in salt, and stale kept. Among pot-herbes, those that be verie hot, or verie cold, or also those that engender wind, be hurtful. Eschew fishes, which are hard & dried by long keeping. Also abstaine from meates that be corrupt, or that do stinke, or smell ilfauouredly. Refraine from sweete fruite, or that which doth ingender windinesse, or that which is corrupt. Also eschew iunkets which be hard of digestion. Also you must eschew meates that be strange and vnaccustomed, and that haue the power of a medicine, as people vse to commixe in their tartes and fine cakes: but you must eate your meat in due time, not greedily nor in gobbets, nor swallow it not without chewing. Neither let your drinke interrupt and disturbe your meate, for that doth hinder the vniting and knitting togither of the meate, and causeth ech peece to swimme from other. After meate eaten, you must eschew vnequall and troublous motions. Also eschew heat and cold, for those things do stop the digestion of meate. But calefaction and chafing of the sides, and rubbing of the feete do helpe digestion. And if there be heauinesse about the stomacke, so that through it a certaine painefulnesse be spread throughout the whole bodie, then lay your hand being stretched forth, vppon the mouth of your stomake, or applie to it a fleshie infant, for as Galen saith, it is much better and more naturall, then the heat which is procured by foments. For which cause, some do lay little whelpes, while they rest vpon their stomake, which doth increase the aboundance of heate, that digesteth the meate. Also you must procure sleepe in the night equall and without disturbance. For this, you must prepare to lye straight, and let your head be bolstered vp high, and in your lying, you must incline towards the left side. And if you cannot sleepe, you must lye without turning or stirring of your bodie, and keepe it still in one forme of lying, for often stirrings and tossings do disturbe the meates, and make the bodie windie and the bowels likewise. The cure must be diuerse, according to the diuersitie of the causes. For hot distempure of the stomake requireth one kind of curing, and cold distempure requireth another kind. Also inflammation of the stomake requireth another kind of cure, and hardnesse or imposturnations another kind, and all those cures you shall seeke out in the proper chapters. For here it sufficeth to say thus much. When there commeth an vnpleasant belking, declaring manifestly that there is corruption of meates:

Curatio.

with-

without prolonging you must prouoke vomite, and by drinking of warme water, you must constraine all that is corrupt to come forth. For if they remaine in the stomake, they cause tormenting and wrestling and heauinesse of the head: and sometimes they send forth choler vpward and downeward, or they cause fluxe of the wombe or feauers. Therefore such as can not digest but hardly, we accustome them long time before, that they may vomit easily, for that is best in many perils. And if any be hard to vomit by nature, and be ill disposed to drink cold things, in any cause it is not inconuenient to giue him a cuppe of pure cold water to drinke, for the stomake being strengthened, it soone thrusteth out those things that sticke in it, and sendeth them downe to the lower parts. Then the next day let the sicke be kept in quiet and rest, and vse rubbings of his feete, and chafing of the sides, vntill the rumbling and windinesse breake out beneath, and vntill the belkings do come forth with a gentler qualitie. And then it is good to rise vp, that first the belly may send out the corrupt things by seege, and afterward let the sicke walke moderately, and let him be idle, because of the troubled vapors which be ascended into the head through corruption. After this he must applie his minde to daily businesse without perturbation and indignation. Then againe the belly must be prouoked to auoid those things that remaine yet. Afterward you must bidde him rest, and you must powre vpon and nourish the feete with warme water: and the face being washed with pure cold water, let him rest in his bedde, and procure him to sleepe by all meanes. After which let him vse a little walking, and then a Bath. After bathing let him take meate moderatly, and that which the bodie is able to digest. But yet you may not ouerpasse medicines that do helpe digestion, as is pepper, especially long pepper, which doth onely helpe digestion. But if you haue it not at that present, you may vse white pepper, and if you haue not that neither, take blacke pepper. Also for the same, *Diacotoneon* is good, and *diospoliticum*. Also there be other things to be applied as well inwardly as outwardly, both simples and compounds, to strengthen the stomake, which are rehearsed in the former chapters. But all these medicines (especially such as do pierce quickly, as is Caraway seeds, fennell seeds, *Apium*, louage seed, parsley seed, *ammeos*, pepper, ginger, and such like) must be giuen two houres before meate: but after meate you must neuer take them: for then there is dispersed togither with them some of the crude meates, and causeth obstructions. Therefore let them be vsed most before meate after the rubbings in the morning, and two houres before exercise.

Vomitus.

Long pepper helpeth digestion.

CHAP. X.

Of windinesse of the stomake.

De Inflatione Ventriculi.

Causa.

The stomake is windie through the windines that is engendred in it. Windinesse is engendred through fleugmaticke humours in the stomake, or else through meates dissolued into vapours through want & debilitie of heat. For cold onely doth cause no windinesse, because it can neither extenuate nor

dissolue meate. Vehement heat for the most part, ouercomming those things that it comprehendeth, it extenuateth and maketh thinne the meate, so that no vapours can engender thereof, vnlesse it be easie to turne into windines of the owne nature: but the windinesse that is so engendred is troublous and cloudie: and also it is but little, and endureth but a little while, so that at one belking or other it vanisheth away straight. The heate that worketh in the meates, if it be but of little force and strength, (that is) doth somewhat dissolue them, but not altogither consume them, thereof must needs engender windines, (as Galen teacheth *lib.*30.*de sympto. causis.*70. They that are thus diseased, haue stretching out and heauines of the stomacke: also sometime swelling, and a certaine bowing out of the mouth of the stomacke, and of the stomacke it selfe: also emptie belkings do come, sometimes lightning a little, and a stopping of the windines which is wont to breake downeward. Also this euill sometimes is al ouer the breast, and sometime behind, about the backbone and backe, and rusheth among the iointes, and often it occupieth both places. Besides these things there is vehement paine in drawing of breath, because of the pressing downe togither of the midriffe, so that some do feele like as though they were choked. They are eased by the meate going downeward, and by windinesse breaking out either by belking, or by the belly. Also rumbling and noise is heard within. Therefore if the windinesse of the stomacke be caused of flegmaticke meates: you must minister an extenuating diet, and such medicines as do deuide and purge fleume, which we taught in the first chapter of this booke. But if the windines be engendred through want and weakenesse of heat, he must vse meates easie of digestion, and of good iuice. Also he must eate but little: for fasting is verie good for this disease. After all the meat you must minister wine that is pure and vnmixed: but yet he must eschew much drinke as a deadly enimie. Also let him eschew fruite and eating of moist oiles. Also let him vse hot bathes in great vessels, for so those do mitigate often and dissolue windines whereseuer it be, and prouoke sleepe. And when sleepe commeth, it easeth the patient much, because it helpeth digestion maruellously. And as for medicines, let them vse this decoction. ℞. Calamint, mints, wilde mintes, chamomill, origan, peniroiall ana. *M.* j. wormewood. *M.* ß. seeds of anise, apium, comin, daucus, parcely, fennell. ana. ℥.iij. seeds of nettles, carawayes. ana. ℥.ij. of the roote of Enula Campana. ℥.ij. seath these in iust quantitie of water, till the third part be consumed: then straine them, and put to sufficient suger to make the iuice of that decoction sweete, and put to that liquor, of sirupe of Calamint. ℥.iij. and make a potion, whereof let the sick drinke euerie day in the morning. ℥.iiij. Or let him vse this pouder. ℞. the pouders of *Diarysum, diacuminum, diacalum, inthes.* ana. ℈.ij. seedes of anise, daucus, and fennell. ana. ℈.j. quibibes, cloues. ana. ℈.ij. ginger. ℈. pepper. ℥.j. sugar lib. ß. commixe them altogither and make a powder. They which haue taken meate but a little before, must first vomit. Also you must minister suppositories made of things that entice windinesse, after this sort. ℞. hony sodden ℥.ij. seeds of rew, comin, and fennell. ana. ℈.j. seedes of Carawayes and anise. ana. ℥.ß. salt. ℈.ij. commixe them altogither and make suppositaries. If the wombe be verie costiue, you must cast in a Clister made thus. ℞. of the decoction

Signa.

Curatio.

Decoctum.

Tritura.

Glandes.

coction aboue taught lib.j. of *benedicta laxatiua*. ℥.vij. oiles of wormewood, rew, and dill. ana. ℥.j. gooſe greaſe and hennes greaſe without ſalt. ana. ℥.ij. ß. common ſalt. ℥.j. commixe all togither, and make a cliſter. In this diſeaſe you muſt annoint the ſtomack outwardly with the oiles aforeſaid, or make a litle bunch of wooll, & wet it in the aforeſaid oiles being warmed, and apply it to the ſtomake. And vpon the bunch of wooll being wound vp togither, ſtrew commin beaten, or ſeed of Apium or dill. If the diſeaſe endure long apply to it plaiſters made of line ſeed, barley meale, darnell meale, commin, dill ſeed, or Apium, or fennell beaten, the toppes of Centorie and ſuch other like: or apply this cerate. ℞. oiles of rew, dill, nard, and laurell. ana. ℥.j. meale of lineſeed, and fenugreeke. ana. ℥. j. ß. ſeeds of Apium, carawayes, and *Nigella Romana*. ana. ℥.j. laurell berries, and Centorie. ana. ℥.j. ß. gumme ammoniacke, and *opoponax*. ana. ℥.ij. waxe and roſen as much as is ſufficient, make a Cerate. Alſo a great cupping glaſſe comprehending the nauell euery where, being applyed with great flame, is a remedie in this diſeaſe. Alſo *Caſtoreum* drunke with Poſca, and applied outwardly with oile of dill, is good.

Clyſter.

Ceratum.

CHAP. XI.

Of yelking or hicket.

DE SINGVLTY.

YElking is a motion of the ſtomake, and it is as it were a crampe of the ſtomake, raiſed of the expulſiue vertue, which goeth about to thruſt forth euil and hurtfull things. This diſeaſe is cauſed for the moſt part, either of fulneſſe or of emptines, as Hippocrates witneſſeth. Alſo ſomtimes it is cauſed through the byting and gnawing of ſharpe humors. Alſo the meate being turned into a gnawing qualitie, and ſo corrupted, cauſeth ſome to yelke. Alſo coldnes of the mouth of the ſtomake, and corruption of the food cauſeth yelking, which cauſeth children ſpecially to haue the hicket often. Alſo yelking engendreth in feuers, ſpecially when the ſtomack or ſome other bowell is inflamed. The outward cauſes are eaſily knowne by the telling of the ſicke, and them that be about him. Fulneſſe is knowne by heauines: and emptines by thoſe things that went before. You muſt know if the meat be corrupt by the burnt ſauour of it: but you ſhall know ſharpenes by gnawing, pricking and pulling. Therefore when yelking is engendred of coldnes, you muſt lay vpon the ſtomake, wooll dipped in the oile, wherin hath bene ſodden rew, commin & wormewood. Alſo oile of maſtick, and of Caſtoreum being annointed doth profite. To children warme linnen clothes being applyed to, do helpe often. They that be of full age, miniſter to them to drinke wine or Apium ſodden in *aqua muſa*, or comin beaten, or Aſarum, or penitoial, ech of theſe by himſelfe or elſe mixt with other. Alſo ſquilliticke vineger is good to ſoupe. Alſo giue them ℥.j. of *Caſtoreum* with Poſca, as well againſt yelking cauſed of cold: as alſo, if it be cauſed through multitude of humours. Alſo if it be applied outwardly to the ſtomake with old oile, it is good for both the ſaid griefes. Moreouer holding of the breath which doth increaſe heate, is a preſent remedie for them that do yelke through cold. When yelking is cauſed of fulneſſe, vomiting is the beſt reme-

Cauſe. *6. Aphor. 39.*

Signa.

Cure of yelking of cold.

Cure of yelking of fulnes. Auerſion.

die. If there be groſſe humours, they muſt be extenuate and cut with *Oximel ſcilliticum*, and calamint, and horehound their decoction, and ſuch like before reherſed. Afterward you muſt apply thoſe things which may draw the abundance of humors a contrary way, and turne them cleane aſide. For which purpoſe are good thoſe things which do purge downeward, and ſpecially cliſters, bindings, and rubbings of the extreme parts, and cupping glaſſes with much flame, faſtened to the breaſt, to the ſtomake and to the back. Alſo theſe things are good for them, long and quick walking, bearings about, and chiefly riding.

6. Aphor. 13.

Alſo it is good for them to ſneeſe, as *Hippocrates* ſaith. For when the yelking is cauſed of fulnes there is need of violent mouing. Alſo handſome calling loud, with much clamor, & with holding of the breath is good for them. Moreouer the ſtomacke muſt be ſtrengthened by medicines miniſtred as well inwardly as outwardly. Inwardly by comforting Electuaries, and outwardly by applying of ointments, emplaiſters and cerates before taught. Yelking, that is cauſed of emptineſſe, is cured by giuing to the patient conuenient food, and by thoſe things that do fill his wanting: which partly be afore taught, and aboundantly ſpoken of hereafter in the cure of the feauer Ethicke. It doth much good in this kind of yelking, to annoint the ioints of the necke and the back with moiſtening oile, (as is) oiles of violets and of ſweet almonds. But if yelking be cauſed of gnawing things, firſt we finde that vomiting is a ſufficient remedie for it: then alſo ſtupefaction of feeling, and ſuch things as do alter the gnawing. The ſenſes be aſtonied and ſtupefact by cooling things, for which purpoſe you muſt miniſter *philonium*, or pilles of houndes tongue, which do profite marſuellouſly in this diſeaſe, you muſt vſe them thus. You muſt make of one dram, ſixe pilles, whereof let the ſicke take one before he go to bed. The mordacitie and gnawing is altered and driuen away by medicines which do ſtoppe, attenuate, and drie. Stoppers of gnawing be theſe, iuice of Endiue drunk, cowcumber ſeeds husked and beaten being drunke, lettuſe ſeed likewiſe taken. Alſo iuice of purcelaine drunke, and purcelaine it ſelfe taken in meate. Alſo Sebeſten decoction taken in drinke, but ſpecially aboue al, Aſſes milke is good. Or if you haue not that, cowes milke new milked is good being drunke. For the ſame purpoſe miniſter conſerue of roſes, or of violets, or of water lillies, *diarrhodon*, *diatrion ſantalon*, Iulep of violets of *Nimphæe* (that is) water lillies and ſuch like. Theſe Trochiskes do ſtoppe, extenuate and drie vp. R. Coſtus, ſuffron, ſpikenard, geene roſes, maſticke, aña. ℥. ß. *aſarum*, *aloës*. aña. ℥. ij. *opium*. ℥. j. with iuice of *pſillium*, make trochiskes, of the which giue ℥. ß. or ℥. j.

Cure of hicket cauſed of emptineſſe.

Cure of yelking through inordinacie.

Pillulæ de cynogloſſa.

Paſtillus.

Note that *opium*, and the roſes, and the iuice of *pſillium* be of a cold operation: the ſpiknard doth diſcuſſe, diſſolue and corrpborate: the *Aſarum* doth bring out the vicious humours by vrine: the Aloës doth purge out the vicious humours, and driue them out beneth at the ſeige: the ſaffron digeſteth and ſtrengtheneth the parts, for by his temperamẽt of heat he cauſeth digeſtion, & by his reſtrictiue vertue which he hath, he addeth ſtrength: the *coſtus* doth ſufficiently heate, and moderately reſtraine, which you may perceiue by his taſt. Galen commendeth this medicine verie much, *Lib. 8. de comp. Med. ſecundum locos, cap. 3.*

CHAP.

CHAP. XII.

Of Choler.

De Cholera.

Cholera in Latine, is an immoderate perturbation of the ſtomake, cauſed by vomit both vpward and downward. The barbarous ſort call this diſeaſe, *Cholerica paſſio*: they that haue this diſeaſe be called of the Latines *Cholerici*. It is cauſed through much cruditie and rawneſſe of the ſtomake, and ill digeſtion, which manie times engendreth of great wickedneſſe of the meates, and ſometime through aboundance of vicious humours alſo. The ſignes whereby this euill is knowne be verie manifeſt: for they auoid both vpward & downeward: alſo there followeth thirſt and ſwet, and ſhort pulſe and drawing vp, and ſtretching out of the muſcles of the hands and feete, and ſpecially of the calfe of the legges. Therefore ſeeing this euill is moſt ſharpe and doth cauſe verie grieuous ſoundings, if it endure long, you muſt do your diligence, that you helpe it by and by without any tarying. No Phiſition if he ſee this diſeaſe to be engendred through aboundance of vicious humours, will in the beginning all at once go about to ſtop that which is ſent forth, for ſeeing they be vnprofitable and hurtfull, they haue need of purging. Therefore if the patient hath diſpoſition to vomit, and be troubled with vndigeſted meates remaining in the ſtomake, you muſt giue him warme water, and then he muſt vomit by his finger or a ſether put into his mouth. But you may not prouoke vomit by miniſtring of *Aqua mulſa*, nor with water mixed with oile: becauſe theſe things do encreaſe the fluxes, and cauſe mordacitie and writhings. Alſo you muſt helpe the matter that purgeth downward: for a ſtrange poiſon as it were being within doth gnaw the ſtomake and guttes, and draweth the humours from the whole bodie: you muſt miniſter vnto him the eaſieſt purging medicines, as is *Aloes*, *Caſia fiſtularis*, decoction of *Mirabolanes* and ſuch like. After that the ſuperfluous things be brought forth, then he muſt reſt, and it is good to nouriſh the ſides with oiles of Maſticke, or nard, or wormewood, and to cauſe ſleepe. You muſt commixe ſometime with the aforeſaid, other things which can ſtrengthen the ſtomake, which be afore taught, and with them you muſt make ointments. When there appeareth exact and perfite concoction & digeſtion, vſe bathes of ſweete water, and meates of good iuice. Among which is broth of chickens with veriuice, the fleſh of ſmall birds of mountaines, rere egges and ſuch like. In drinke let him vſe iuice of Pomgranates, or ſirupe of roſes, or water wherein burning ſteele hath bene quenched three or foure times. But when the euill hath endured long, and hath cauſed ſlenderneſſe and leannes throughout the bodie, and ſpecially if the belly or ſtomake do reſt after the remouing from his place, and that the pulſe be leſſe, and thicker, then you muſt binde the extreme and vttermoſt parts by bandes, and you muſt make them faſt by much oile. Alſo applie to the ſtomake Cataplaſmes, and emplaiſters made of reſtrictiue and ſtrengthening things, as thoſe be which are made of dates, *hypociſtibos*, *Acacia*, *Sumach*, bole armoniacke, frankenſence, balauſtiæ, roſes, and fruite of mirtles. Alſo it is an effectuous remedie, if a linnen cloth wet in the iuice of crabbes be laid vpon the ſtomacke, or this.

Cholerici

Cauſæ.

Signa.

Curatio.

Scuum ſtomachi.

cerate. ℞. of the oiles of Roſes, mirtels, and quinces. ana. ℥.j. maſtick, frankenſence, acatia ana. ℥.ij. hypociſchidos. ℥.j. ß. ſanders white and redde. ana. ℥.j. *balauſtie*, dragons blood. ana. ℥.ß. bole armoniack. ℥.i. waxe and roſen as much as is ſufficient, make a cerate to lay vpon the ſtomake couered with ſilke. In drinking giue him the meaſure of one *Cyathe* of cold water to ſoupe of (that is) ℥.j.ß. but you muſt beware that it be not ouer cold, for that being giuen ſodainly is vomited vp againe, and ſometime with his ſtupor and coldneſſe, it hurteth verie extremely the naturall heat, or it cauſeth inflammation of the ſtomake, or of ſome of the bowels. And you may ſometime droppe into the water, a little of the iuice of ſharpe pomegarnats, or of roſes, or of the decoction of vine braunches. And if thoſe things that be voided forth be verie ſharpe, and that thirſt and burning do trouble the patient: then miniſter cucumber ſeedes with three *Cyathes* of water. Alſo you may giue it commodiouſly with *Amylum*. Then alſo miniſter endiue or lettuſe, or both ſodden in Poſca. Afterward procure ſleepe and reſt by all meanes: but if the fluxe will not be ſtopped, and the pulſe decay betweene this and that, and that cold and ſwet do take him, and alſo ſometime yelking, you muſt come to wine that is meanely reſtrictiue, which is not verie ſtrong, but yet ſweete and not odoriferous: and put into it, warme if it may be, or elſe cold, crummes of bread or *Alica*, and ſo by little and little at ſundrie times let them ſoupe it vp. But yet they muſt eſchew much quantitie of wine, and by all meanes you muſt go about to bring them to ſleepe, by ſtrewing the pauement of the houſe with roſes, vine leaues, bryer, and ſuch like afore taught. Alſo applie odoraments to the noſe, as roſes, quinces, and ſuch like: alſo annoint ſoporiferous and ſleepie ointments about the temples and forehead. If he go to the ſtoole ſtill, caſt in by a cliſter *Amylum* with decoction of poppy heads, for it doth both reſtrain and coole, and cauſe ſleepe. To ſtop vomits, it is good to eate and deuour the iuice of medlers, quinces, pomegranates and peares. If with theſe remedies, and others that be taught before in the ſecond chapter of this booke, the ſicke cannot keepe and brooke his meate: you muſt apply without vpon the ſtomake a verie great cupping glaſſe lightly. Againſt the contractions and drawing vp of the muſcles, you muſt winde about the muſcles, linnen clothes ſoked in warme oile, and apply moiſt cerates and ointments, wherein is put ſome *Caſtoreum* and oile of ireos. You ſhall finde examples enough of thoſe in the chapter of the palſey before in the firſt booke. When the diſeaſe decreaſeth, you muſt refreſh and reſtore the patient againe with good meates, as chickens, doues, hennes, partrich, wood culuer, and ouſils, or blackbirds, and ſuch like.

A Cyathe is. ℥.j.ß.

Conſtriction of vomites.

Againſt conſtriction in the muſcles.

CHAP. XIII.

Of the fluxe diarrhæa.

De Diarrhæa.

Cauſe.

Diarrhæa in Latine, is a copious & great fluxe of the wombe without exulceration and inflammation. It is cauſed through weakenes of the inſtruments that belong & do ſerue to digeſtion: alſo through aboundance of nouriſhment and meate that is moiſt & viſcous, & through corrupting of the ſame meate,

meat. Moreouer gnawing and biting of those things that are contained in the belly: also flowing of some things from aboue to the belly, and also weakneſſe of the retentiue vertue. The ſignes whereby the cauſes are knowen are verie manifeſt. For if this fluxe *diarrhœa* be cauſed through the weakneſſe of the inſtruments that ſerue for digeſtion (as is) the ſtomach, the bowels, the liuer and the ſplene: you muſt ſeeke the ſignes of theſe out of their owne chapters. But if it be cauſed through much deuouring of euill meates and drinkes, you may know it partly by the patients tale, and partly alſo by thoſe things that come forth by ſeige. For if they be cholericke they be yellow of colour, and they be not caſt out without feeling of gnawing and heat: alſo the patient feeleth bitternes of the mouth, thirſt, thinne ſtate of the body, and other tokens which ſignifieth choler. If it be flegmaticke, thoſe things which come out with the ſeige ſhall be contrary to that which is ſaid before of choler. And if humours do flow from the head to the belly, the egeſtions will appeare frothy, & the temper of the braine will be very moiſt. If the fluxe be engendred through fulnes of the whole bodie, or if it be indicatorie, the ſignes are rehearſed in another place, and of Galen lib. *de plenitudine & criſibus*. And if this fluxe of the wombe be cauſed through weakneſſe of the inſtruments, the diſtempure which is cauſe of this, muſt be cured and corrected by his contraries, as is taught in the firſt chapter of this booke. If this fluxe of the wombe be cauſed through other cauſes, and that nature doth labour to driue out of the body ſuperfluous and hurtfull matter by this meanes, and that you can eaſily ſuffer it which be troubled with it, then you muſt ſuffer and watch, till natures hath beſtowed all her care & charge: or elſe alſo it is good to helpe natures motion: but for to go about to ſtriue with it, and to ſtop the fluxe, it cauſeth a worſe and greater diſeaſe. For thoſe humours which are ſtopped being caried vpward doe cauſe paine in the head, or phrenſie, or litargie, or impoſtumation behind the eares not without danger. Therfore in the beginning you may not ſtoppe the flux, which floweth profitably for the health of the body. But after that the flux hath endured long, not onely carying forth ſuperfluities, but alſo melting as it were the ſtate of the bodie, and conſuming the ſtrength, then you muſt labour to ſtoppe it, as well by things giuen in at the mouth, as alſo caſt in at the fundament, and alſo by things applyed outwardly vpon the belly. Therefore if there come forth excrements of cleane choler, you muſt change it into a better and more healthfull ſtate, but yet you may not cure them by ſtopping of it ſtraight wayes. For the cholericke matter that is gathered together, and heaped in the ſtomch, and in the bowell called *ieiunum*, if it be withholden and kept there ſtill, it hurteth greatly. For it both ouerturneth the ſtomach, and cauſeth inflammations of the bowels, it kindleth thirſt and reſtoreth feauers, and cauſeth the euills aforeſaid, and generally cauſeth a worſe diſeaſe. Therefore if there be abundance of cholericke humours in the bodie: nature muſt be expelled with eaſie purging medicins, as is, infuſion of rewbarbe, *caſia fiſtularis*, the barkes of mirabolanes, *citrine* or *mamma*. After that giue cowes milke, or goates milke warme, being new milked, or ſeeth it at the fire and ſtirre it continually till it be conſumed vnto the third part: which you may do by quenching of red hot iron, or ſteele gaddes in the milke oft, but while it

Signa.

Curatio.

Note.

Cure of a Diarrhœa of choler.

seeth you must take the scumme or some of it. For surely you can find no quicker remedie against fluxes of choler. And because the milke that is eaten of one that hath a feuer, is wont to turne into a burning sauour, or also sharpe or soure, and so causeth more hurt then good: therefore if the patient hath a feauer togither with this fluxe, you shall eschue ministring of milke to him, dressed after that sort. But you must poure the fourth part of water to the milke, and seeth it vntill halfe be consumed, and then minister it vnto him. If the choler be heaped vp togither in the bowels, you must cast in clisters made of the decoction of barley, with suger roset, oile of roses, yolkes of egges and such like. At the length, when the cholericke humours be voided out, you must minister inwardly such medicines, as doe restraine and strengthen (as be) conserue of roses, *diacotoneon* without spices, *diatrion santalon*, trochiskes of *spodium*, *Hidromalon* and such like. And what kind of medicines they must be that ought to be applyed outwardlie we will tell you alitle hereafter. Also the fundament must be fomented and nourished with a decoction made of some restrictiue things. If the fluxe *Diarrhœa* be engendred through flegmaticke humours that be grosse and tough, or through corruption of them, then you must beginne your cure as you did before with easie purging. Therefore then you must minister the infusion of *Agaricke* with *Mirabolanes imbelici*: or some such like medicine, which is able to bring forth the aforesaid humours. Also clisters are good, specially if there be abundance of clammie humours heaped vp in the bowels: let them be made of the decoction of centorie, and oyle of rewe, and suce like. Minister within the belly *Diacotoneon* with spices, greene ginger, and other medicines which haue power to heate and drie. Also applie outwardly those things which doe adde strength. If the fluxe *Diarrhœa* be caused through the weaknes of the vertue retentiue, you must minister & applie those medicins, which are applied against other vnmeasurable fluxes of the wombe. Therfore applie irrigations & sprincklings of oyle *omphacine*, or oyle of roses, or oyle of the blossomes of apples with some soure or sharpe wine, but oile of mirtels is of more effect, if there be need of vehement restriction, hauing the third or fourth part of wine added to it. And if their bodies be strong, you may seeth in that irrigation, gals, pomegarnet rindes, and *Balaustiæ*. If the fluxe endure still, applie cataplasmes, emplaisters and cerates, made of restrictiue & drying things, wherof we will make mention in the next chapter. Also this cerate is effectuous to be made: Take seuen mulberies, or blackberies which be soure and whitish for lacke of ripenes, bray them well and adde to it oyle of roses. ℥.ij. waxe ℥.j. and make a cerate. After the voiding of superfluous and hurtfull humours, these things heale the fluxe of the wombe being ministred in drinke, (that is) comin, decoction of maidenhair, the roote of white thorne, likewise on dram weight of the seed of *Apium* ministred: for it prouoketh vrine and turneth the fluxes that be in the bowells thither. Also vnripe mulberies being yet soure, if they be dried many dayes in the sunne and so kept, if they be beaten & drunke when neede requireth, they restraine and stop the wombe maruellously. Also they may be braied & mixed with his meates, as they are wont to vse *Sumach*, which sometime is sodden, the quantity of an ounce weight with a chicken: but yet blackberies of the brier being vnripe

Cure of Diarrhœa of flegmaticke humours.

Cure of Diarrhœa of the weakneſſe of the vertue retentiue.

Ceratum.

vnripe and sharpe, doe bind the belly more if they be dried as is aforesaid and ministred in drinke. Among compound medicines these are maruellous good (that is) trochiskes of *Spadium*, of *terra lemnia*, *diacotonecin*, *diatrion santalon*, triacle: and this compound made in *Lozynges* is good. ℞. the pouders of *diatrion santalon*, *diarrhodon abbatis*. ana. ℈. ij. red corall, chosen frankensence, red roses, ana. ℥ ß. *spodium*. ℥. j. seedes of sorrell, *sumach*. ana. ℈. j. *balaustie*, *acatie*. ana. ℥. ß. masticke. ℈. ß. bole armoniacke. ℥. j. fine white sugar. lib. ß. dissolue it in the distilled waters of plantaine, and roses make & lozenges. Also this loch is good. ℞. of old conserues of roses, of *diacotoneon* without spices, *robe ribes*, *rob de berberies*. ana. ℥. ß. *hydromel*. ℥ iij. *diamoron*. ℥. v. the pouder of *diatrion santalon*. ℈. ij. red corall. ℈. j. *spodium*, *balaustie*. ana. ℈. ß. bole armoniacke. ℥. j. sirupe of mittels as much as shall suffice, and make a loch. Moreouer you shall euer haue this water ready made. ℞. *sumach*, one quarter, raine water. lib. 3. in which steepe the *sumach* a day & a night, then boile them, and straine the *sumach* well and strongly. And in that water, seeth rice, or milke, or other meats, or at the least way poure some portion of this water to them. If the fluxe *Diarrhea* be caused through flowing of humours from some other member of the bodie, you must seeke the cure out of their proper chapters. As for example, if the humours flow from the head into the stomach, you must returne to those things which are spoken of before in the chapter against distillation or reume, and so do likewise with other parts of the body.

Morsuli.

Eeligma.

A precious water.

CHAP. XLIII.

Of the fluxe Lienteria.

DE LIENTERIA.

LIENTERIA in Greeke, is a certaine lightnesse, or smoothnesse of the bowels, euen like as there chanceth of a scarre without on the skin of the bodie. In this disease the bowels do not hold the meat, but they let it slide away before it be changed and perfectly digested, euen in the same forme and likenesse that it was eaten. Therefore in Latine it may well be called *leuitas*, or *leuor intestinorum*, and in English, lightnesse, or smoothnes of the bowels. It is caused oftentimes through a grieuous fluxe *disenteria* by name going before, which causeth deepe exulceration of the bowelles, then scarres that be hard closed togeather and smooth do follow: which scarres by reason of the hard closing, will not suffer the meats to be distributed about the bodie, because the mouths of the veines which are wont to draw nourishment from the bowels to themselues, are now stopped. And because of the smoothnesse (as is aforesaid) the bowels suffer the meates to slide out before they be perfectly digested. Also this disease is caused many times through weaknes and debilitie of the vertue that should keepe and hold the meates in the stomach. For this vertue being weake and sickly, the foode or meates be neither digested nor distributed: but they are cast forth crude, moist, and nothing chaunged, (the belly being alwayes soluble.) Also sometime it engendreth after long fluxe of the wombe. Also sometime when dropsey water auoideth by the belly, this fluxe *Lienteria* followeth. Therefore of what cause so euer this fluxe is engendred, the sicke doeth tast or feele no meate, and it causeth euill state or plight of the body. Therefore there

Cause.

Signa.

chanceth to the patient continuall seiges, crude and raw, in colour pale or whitish, vnequall & very watery without any commixing of bloud and choler. Also he feeleth a burning which spreadeth all ouer the sides, loathing of meate followeth it. It is a good and a friedly signe in them that haue had this fluxe long, if there chance to them sharpe and soure belkings: for it betokeneth that the meat doth abide some while in the stomach vntill it begin to be changed. Whē this disease chanceth, it is easie to perceiue, that you must refresh and recreate the vertues retentiue and digestiue, aswell of the stomach as of the bowels by all meanes, and that may chiefly be done by ministring of conuenient meates, and ordaining of a diet meet to restore and refresh strength. Therfore the flesh of the birds of moūtains are good: also chickes rosted, in whose bellies also must be put *sumach* or masticke, and other things which shall be rehearsed in the next chapter. Let the meat which you giue him, be litle in quantitie and easie of digestion. And if his seiges be sharpe and cholericke, make him meate with rice and *alica* and such like, with the which seeth some restrictiue things, as peares, quinces, medlars, and such other like. Also milke sodden is good for them, but if their seige be flegmaticke, you must minister vnto them contrary meats. Also commixe somwhat that is pleasant and acceptable to the stomach, as is annise seed, comin, or *daucus*. In cholerike seiges let their drinke be wine that is watery and thinne: but in flegmaticke let the wine be old and hot. And generally let him drinke but litle, for much drinke is not only in this fluxe *Lienteria*, but also in all other fluxes of the wombe, most hurtfull. For curing of this disease, if the fluxe *Lienteria* be engendred through weakenesse of the vertue of the stomach, you must turne to the chapter of weakenesse of the stomach, and there seeke the cure. But to be short, you must minister both within and without to the bodie those things that do restraine, and that can strengthen aswell the stomach as also the bowels. Therfore minister sirupes of wormewood, and mints, and other electuaries which do strengthen the stomach. And you must apply those things outwardly, which be rehearsed before in the chapter of *Diarrhœa*, & shall be taught in the next chapter following. But this medicine is specially good.

6. *Aph.* 1.

Victus ratio.

Cure of Lienteria of weakenesse of the vertue of the stomach.

Vnguentum.

℞ oiles of masticke, wormewood, mintes, and mirtles. ana ℥ij. powders of cinnamon chosen, cloues, and galingale. ana ℈j. *Balaustie* and red roses. ana ℈ß. waxe as much as is sufficient, make an ointment; or vse this cerate. ℞ oiles of masticke, wormewood, and of quinces. ana ℥j. oile of mints. ℥ß. *calamus aromaticus*, cloues, frankensence. ana ℥j. wood of Aloes. ℈ß. redde roses, white saunders and redde. ana ℥ß. masticke, comin. ana ℥j. *hipocistidos, acatia, sumach.* ana ℥j. ß. *Gallia moschata.* ℈j. with wax and turpentine as much as is sufficiēt, make a cerate. Moreouer to those that you coniecture haue a scarre, to those the eating of sharpe things is profitable, for it causeth a certaine refrication and rubbing open againe of the scarre, also it reuiueth againe the naturall heate, and doth somwhat refresh the digestiue vertue. Therfore in this ease (as Galen witnesseth *in cap.* 95. *Artis Medicæ*) they be good which do scoure and wipe away sufficiently, and restraine a litle, therefore alwayes commixe scouring things with restrictiue medicines. In all other causes of this fluxe *Lienteria*, you must vse the same kind of cure, which you do vse to them that be afflicted with the fluxes *Diarrhœa*, or *Dysenteria*.

Ceratum.

If Lienteria be caused of a scarre.

CAAP.

CHAP. XV.

Of the fluxe Diſenteria.

De Disenteria.

Disenteria in greeke properly is nothing elſe then an exulceration of the bowels. The Latins call this diſeaſe *tormina*, becauſe through it, the bowells aretormented & fretted very much with paine. We ſaid before properly, becauſe the greekes recken foure kinds of bloudy *Dyſenteria*, as witneſſeth Galen lib. 30. *de ſymptomatum cauſis*. The firſt is, when bloud is ſent forth by circuite through ſome part of the body being cut of, or through ſome exerciſe of the former life, being let paſſe for a time. The ſecond is when watery bloud like vnto the water, wherein boudie fleſh being new killed, hath bene waſhed and ſooked, is ſent out: which chanceth through weaknes of the liuer. The third is when there is ſent forth an humour more ſhining and blacker then that which is naturall, being commixt of bloud and melancholy. And of theſe, we doe not ſpeake here, but we ſpeake onely of the fourth kind, in the which many times by litle and litle, & betweene whiles ſometimes is caſt out of pure bloud. Alſo ſometime clodded bloud, or ſhauing of the bowels, cõmeth out with pure bloud. Alſo many times is caſt out thicke doung ſprinckled with droppes of bloud. This fourth kind (as it is ſaid) is cauſed through exulceration of the bowels, which ſometime chanceth through outward cauſes, as of cold, heat, and moiſtneſſe. Alſo through drinking of pernitious and naughty medicines (as is) *ſcammony* and ſuch like. Alſo through eating of fruite, through cruditie and rawnes, or through eating of ſharpe or ſoure meates, or through ſharpe and gnawing humours flowing from the whole body to the belly, or engendred in the belly it ſelfe. And this beginneth after *Tenaſmus* ſometime, and ſometime by it ſelfe. The excrements firſt are cholericke, diuerſe and fattie, by reaſon of the fatte that cleaueth within in the bowels being melted. But when the ſuperficies of the bowels is altogither bare, and exulceration doth abide about it, then the excrements that come forth, be full of dregges and bloudie. And when the exulceration hath pearced deeper, then alſo is ſent forth filthines, hauing as it were litle peeces of parchment commixed with it. And if it be not ſtopped, it eateth and feedeth in ſhort time the places nigh vnto it, and it ſendeth forth mattery excrements, ſuch as are wont to run from dead bodies. When the ſmall guttes are exulcerate, there abideth paine about the nauill, the exerements are cholericke hauing the colour of a leeke, & altogither garniſhed with ſundrie colours, cõmixed with much ordure or doung. The patient feeleth griefe and frettings, and gnawings and loſening, ſo that the ſicke is not farre from fainting and failing of hart. Alſo they are troubled with thirſt & be feauerous, and the ordure commeth forth crude and rawe, and the bowell called *ieiunum* is exulcerate, but that is very ſeldome: but if it doe chaunce, the egeſtions do appeare more crude and rawe, hauing black bloud wrapped with it vehemently, and yelowe of choler, and much thirſt, and alſo diſpoſition to vomit doe trouble the ſicke. Alſo ſometime they vomit and abhorre meats. Alſo there remaineth vehement paine aboue the nauill, & ſometime alſo malignant feauers do engender. And they that are ſo diſeaſed be waxen ill colou-

4. Kindes of dyſenteria.

1

2

3

4

Cauſe.

Signa.

Signes of exulceration of the ſmall bowels.

red, and do ſweat out euen till fainting and failing of hart. Their ſtrength doth quickly faile them, and they be not farre from death. But if the vlceration be engendred in the great bowels, then the ordure that commeth foorth is pure, and much, and heaped together, and commeth out with windineſſe and frothineſſe ſometime. Alſo fatnes is commixed with it, and bloud ſwimmeth aloft: as Galen ſheweth largely *in libro. 6o. de male affectis locis*. For it helpeth greatly to the cure to knowe this thing. For if the exulceration be in the vpper and ſmall bowels, you muſt go about the cure by medicines giuen in at the mouth, but if it be in the great and lower bowels, it is more conuenient to throwe in cliſters. The beginning of the cure of them that haue the fluxe *Dyſenteria*, from whence ſo euer the fluxe proceedeth, muſt be with quiet and reſt, & litle meat. Therefore if a feuer do not let it, let him eate milke newe milked, while it is yet warme: or in ſtead of it miniſter milke ſodden: as we taught before in the chapter of *Diarrhæa*. For this firſt cleanſeth and purgeth downeward, and tempereth together thoſe things which be in the bodie, and laſt of all it ſtoppeth and bindeth the wombe. But you muſt giue him moreouer wet bread after the taking of the milke. Alſo pottage prepared of milke, hath both the nature of medicines, and alſo they cauſe good nouriſhment, as is rice with milke, *amylum*, and egges mixed with milke. Alſo ſoupings or potage made of *alica*, and *milium*, *ſumach* being added to it, is good. Alſo you muſt prepare meates of dry bread, pouring to it *Poſca*, or iuice of dates, or quinces, or of peares, or of *ſumach*. Alſo miniſter chittes well roſted with plantaine, or ſodden with quinces brayed: the vſing of oiles is not neceſſary nor needefull, but you ſhall miniſter to taſt vpon endiue, both wilde and tame ſodden, and plantaine, and coleworts twiſe ſodden. Giue him alſo the yolks of egges roſted. Fleſh is not good to be giuen to them that haue the flux *dyſenteria*, becauſe they be of a ſtronger nouriſhment & do ſtriue againſt digeſtion: but yet you muſt giue it to them that be troubled with this diſeaſe long. Among all kind of fleſh, you muſt ſpecially chuſe birds, as is partrich, and wood culuers, and birds of mountaines. Among fower footed beaſts, goates fleſh and hares fleſh are good. But you muſt forbid him the fleſh of cattell that draw, and of all other fower footed beaſts. From the beginning let him vſe for his drinke raine water which is not fallen from houſes couered with lead: for ſuch water being drunke, euen of them that be whole, engendreth the *diſenteria*: & if good raine water be not preſent, you muſt vſe running water, wherein burning ſteele hath bene quenched. But if the ſtomach be diſeaſed, or if his ſtrength be caſt downe, giue him wine, alſo let it be reſtringent and not very old. Sleepe is the beſt remedie for them that haue the *diſenteria*. For this cure you muſt vſe ſuch remedies as do reſtraine, ſtop, drie vp, and prouoke vrine, and that do carie the fluxe ſome other way. Reſtrictiue things be theſe: ſorrell ſeed, *ſumach*, gaules, pomgranat rinds dried, brier root, *lapdanum*, *acatia*, *hipociſchis*, *balauſtium*, willow leaues, comferie rootes, leaues & ſeed, *rheum ponticum*, if it may be gotten, roote of *althæa*, horſtaile, corall, maſticke, hares creame, dragons bloud, the barke of frankenſence, *terra lemnia*, roote of *verbaſcus*, plantaine ſeede, white daiſies, a kinde of mallowes called *alcea*, *oxis*, *ſanicula*, *ophrys*, *ophioglоſſum*, knotgraſſe, ſhepeherdes purſe, walwort, *pedelion*, *numularia*, dragans the male, ſharpe mulberies, carnelles of grapes, the

Signes of exulceration of the great bowels.

Diet.

Lenticula.

Potus.

Curatio.

Adſtringentia.

the barcke of maces, and such like. These thinges doe stoppe and make temperate the byting, gnawing, and sharpnesse of humours, as is *Amylum*, *tragacantha*, , gummes, tallowe of goates, kiddes, swine, geese and hennes. These do drie vp: hares creame, hearts horne burnt, the shelles of crabbes of running water and sage. Thinges to prouoke vrine, you shall finde in his owne place. Therefore if the exulceration be in the great bowels, you must minister clisters first, such as haue power to scoure and cleanse, as this is. ℞. of the decoctiõ of whole barly lib. j. *mel rosarum* strained. ℥. j. sugar roset. ℥. ß. yolkes of egges in number ij. oile of roses. ℥ iij. cõmixe all togither & make a clister. Abstersion and clensing being first done, cast in those things that do glutinate & ioyne togither, as this is. ℞. red roses, plantaine leaues of comferie, knotgrasse, primeroses. ana. *M.* ß. *balaustiæ*. ℥. j. rice burned. ℥. j. roote of comferie. ℥. ß. seeth altogether in water, wherin steele hath bin quenched, vntill the third part be consumed, then straine it, & take of the iuice of that decoction. ℥. xij. iuice of plantaine. ℥. ij. *acatia*, *hipocisthidos*. ana. ℈. ij. bolearmoniacke, *sanguis draconis*. ana. ℈. j. goats tallow. ℥. j. oyles of roses, mirtels, quinces. ana. ℥. j. commixe al togither & make a clister. Somtime it doth not only require things to stoppe the vehemency of the paine, but also medicins that be stupefactiue. Therfore then it is good to vse this clister. ℞. of goats milke, or of cowes milke lib. j. fresh butter. ℥. j. goats grease. ℥. j. ß. *tragacantha*, gumme. ana. ℥. j. yolkes of egges in number iij. pilles of hounds tongue. ℥. j. oyle of roses, ℥. iij. commixe all togither and make a clister. If there be neede of more stupefaction vehement: you must augment the waight of the pilles, or else you must adde to the aforesaid waight of pilles three or foure graines of *opium*, or more or lesse, according to the vehemécy of the paine, & the state of the body. If the exulceration be in the small & thin bowels, then it rather requireth medicins that are giuen in at the mouth. Therfore the decoction of restrictiue things which is afore taught, is good, if you cõmix with it sirup of roses & mirtels & so minister it, & also other medicins which are taught in the chap. of *Diarrhœa*, are good. Also you may conueniently minister this potiõ. ℞. of the decoction of the root of comfery, or of some other restrictiue thing. ℥. iij. sirupe of roses. ℥. j. sirupe of mirtels. ℥. ß. pouder of the trochiskes of *spodium*, plantaine seed, bole armoniacke. ana. ℈. ij. commixe al togither & make a potion. Besides those things that are rehearsed in the chapters of *Diarrhœa* & *Lienteria*, you must apply outwardly vpon the belly this cerate. ℞. of the oiles of masticke, roses, mirtels & quinces. ana ℥ j. meale of barley & fenugreek. ana. ℥ j. of red roses, plantaine. ana. ℥. j. *balaustiæ*, *sanguinis draconis*. ana. ℥. ß. bolearmoniacke. ℥. j. *hypocisthidos*, *acatiæ*, masticke. ana. ℥. ij. with waxe & rosen as much as is sufficient, make a cerate. By the exãples aforsaid, you may make many other remedies, which we ouerpasse here.

Obtundentia.

Resiccantiæ.

Cure if it be in the great bowels.

Clister abstringens.

Clister glutinans.

Clister dolorem leniens.

Potio.

Optimum ceratum.

CHAP. XVI.

Of Tenasmus.

De Tenasmo.

TENASMVS, is a continuall desire to go to the stole or seige, which the patiẽt cãnot deferre nor eschue, & yet he auoideth nothing, except it be a li-

Cauſe. tle bloud, or filthie matter like ſneuell. It is cauſed oftentimes through outward cold, or through humours ſharpe and cholericke, or of ſalt fleume, or impoſtumation, or of inflammation engendred in the ſtraight gut. Alſo many times, the ſtopping of hard doung in the blind gut, may cauſe *Tenaſmus*. The phiſition may eaſily know if it be cauſed of outward cold, by the tale of the ſicke, becauſe either he hath ſitten vpon cold things, or he hath taken much cold in winter, or he hath taried long in cold water: you may know the humours by that which he auoideth, which either be cholericke or flegmaticke. In a botch or bile his egeſtion is matter & corruption, and he feeleth pricking in the fundament. Inflammation cauſeth ſwelling of the right bowell, & greuous paine togither with a feauer: abundance of doung cauſeth feeling of grieuous diſtention, and ſtretching out about the bottome of the belly. The cure is diuerſe according to the diuerſity of cauſes. Therfore if the *Tenaſmus* be cauſed of cold, you muſt miniſter pure and vnmixed wine, hote, and you muſt ſprinckle, foment, & nouriſh the ſhare & the parts about the priuy members with hot oiles & fomẽts: as are, oiles of rew and lilles: alſo branne ſodden in wine, and put in a bag, may well be applied to the fundament. Alſo it is good to throw in cliſters made of the decoction of wild mintes, origan, calamint, cammomill, ſothernwood, ſeed of anniſe, fenell, and ſuch like, putting to it oiles of dil, cammomil, and lillies. Alſo it is maruellous good if you take a very old tile which is black with ſmoke, and bray it with the gere that is contained in it, then cõmixe it togither with ſeething vineger, and bind it vp in a cloth, and apply it to the fundament by and by after he hath auoided any thing. But if the *Tenaſmus* be cauſed through cholericke humours withholden and remaining in the bowels and fundament, you muſt caſt in cliſters which haue vertue and power to ſcoure, waſh and clenſe. As this is. ℞. of the licour of the decoction of barley. lib. j. ſugar roſet. ℥. j. ß. *mel roſarum*. ℥. j. yolkes of egges. ij. oile of roſes. ℥. iij. cõmixe them and make a cliſter, he muſt eſchue all ſharpe things, and he muſt vſe things meanly cold and moiſt, and all thoſe things which do ſtop and temperate the ſharpneſſe of choler. If *Tenaſmus* be cauſed of flegmaticke humours, it ſhall be healed like that which is cauſed of cold, only adding to, and comixing with the cliſters, ſuch medicines as haue vertue to purge fleume, as is *Electuarium nidum* or *diaphœnicon*, or *benedicta laxtiua*. And if *Tenaſmus* be engendred of inflammation, caſt in broth of ptiſan, wherin hath bene ſodden a fewe red roſes, or if vehement inflammation do trouble him miniſter this cliſter. ℞. of the licour of the decoctiõ of plantaine. ℥. v. oile of roſes. ℥. ij. the white of one egge, commixe them togither and make a cliſter. Outwardly you muſt ſprinckle and annoint the place betweene the priuy members, and the fundament with oile of rewe, and mirtels: or applie this foment. ℞. red roſes, plantaine. ana. *M*. j *balauſtiæ*. ℥. iij. *ſidiorum*. ℥. j. mirtell bearies. ℥. ij. leaues of brier. ℥. j. ſeeth altogither in ſufficient water, vntill the third part be conſumed, then wette a ſpunge in the licour of that decoction, and apply it to the fundament. Moreouer when there is need of ſuppuration, rotting or diſſoluing, apply foments made of the decoction of the roote of *Althæa*, of fenugreeke, cammomill, melilote and branne. If the *Tenaſmus* be cauſed of an vlcer or botch, firſt caſt in the things which haue an abſterſiue and clenſing vertue: and then afterward that

Signa.

Curatio.

Tenaſmus of cold.

Tenaſmus of cholericke humours.

Cliſter abſtergens.

Tenaſmus of flegmaticke humours.

Tenaſmus of inflammation.

Cliſter.

Fomentum.

Diſcuſſiues.

Cure of Tenaſmus cauſed of an vlcer.

Vnguentum.

things that doe glutinate and ioine togither must be vsed, euen as you did in the flux *Dysenteria*. Also this ointmẽt put into the fundamẽt is good. ℞. oile of roses. ℥ j. ß. the muscilage of *Tragacantha*, and gumme. ana. ℥. iij. ceruse, burnt lead. ana. ℥. ß. *Aloes*, frankensence. ana. ℈. j. waxe as much as is sufficient, make an ointment, wherin dippe linnen clothes, and put them into the tuell. If the paine be wonderfull great, you may adde to the aforesaid things, *opium* ℈. j. If the *Tenasimus* be causèd through multitude and abundance of doung, then in the beginning the doung must be brought out by litle and litle with soluble and gentle cliſters, as this is. ℞. mallowes, *Althæa*, mercurie, beates, leaues of blacke violets. ana. *M*. j. seedes of fenugreeke and lineseed. ana ℥ ß. boyle them all in sufficient quantity of water to the third part: then take of the licour of that decoction. lib. j. *medullæ casiæ fistularis*. ℥ j. ß. common oile. ℥. iij. salt beaten. ℥. j. and make a cliſter. But of this one thing you must specialy beware, that in this case you do minister no purgation at the mouth, for that would bring great perill and distruction to the patient, by reason of drawing of mo excrements from the whole body thither.

Tenasmus of multitude of doung.

Cliſter lenitiue.

Note.

CHAP. XVII.

Of the Chollicke.

De Coli Doloribvs.

THe Cholicke, or paine, which is bred in the gut called *Colon* of the Greeks is causèd many wayes: but it hath foure speciall causes. For sometime it is engendred through grosse and flegmaticke humours fallen downe within the thinne skinne of the gut *Colon*. Also sometime through windineſſe, which hath no roome to get out. Also it is causèd through inflammation of the grosse and thicke gut stretching out and troubling or vexing. Also it is wont to engender through sharpe and gnawing humours, which do afflict and vexe the aforesaid bowell vehemently. Those that haue the cholicke engendred of a grosse and flegmaticke humour, they be grieued and vexèd aloft, all ouer the *Abdomen*, (that is) the place which is vnder the mouth of the stomacke: specially they are grieued where the gut *Colon* lyeth: for there they feele paine, as though the gut were braied or bored through. Also they be fretted & haue disposition to vomit, belkings, sundrie and strange vomitings and specially of fleume. Also the wombe is letted and stopped and sendeth forth nothing, not somuch as wind. Also the doung which sometime commeth forth, doth looke like oxes doung, & it is light & full of wind. And there goeth before these things continuall vsing of meates that be very cold and of a grosse iuice, also filling with meates, ill digestion, & crudity, idlenes, & such as be adioining to these. Those that haue the cholicke causèd of windines, they feele extentiõ, stretching forth & bolning. They that haue the cholicke causèd through inflãmation, they feele inward burning and heat, & no small feuer: also retention both of the vrine and ordure. Also they are troubled with thirst, burning heat, disposition to vomit, & vomiting specially of choler without any ceasing of the cuill at all. And this is the most grieuous & worst kind of cholick, which doth threaten to turne into the paine of the *Iliaca passio*. They that haue the cholicke engendred of sharp & gnawing humors, they be troubled & vexèd with burning thirst & watching, yea

Causæ.

Signes of a grosse humour.

Signes of windineſſe.

Signes of inflammation.

Signes of sharp and gnawing humours.

Diet for the cholicke causèd of flegmaticke and tough humours.

& small feuers, the vrine is made sharpe, & cholericke humours are throwen out oftentimes, going to the stoole doth raise greater paine and torment. Also meates and drinkes that be hote, being receaued do prouoke it grieuously. The diet and cure of this disease is diuerse according to the diuersitie of the causes. Therefore when grosse & clammie humours do cause the cholicke, the whole diet must be extenuate and made thinne. Therfore let the bread which the sicke shal eat be new & wel baked in an ouen or furnace. Flesh is good specially of birdes, as hennes, partrich, wood culuers, turtles, blacke birdes, and doues: he must eschue all kind of foules which do swimme or liue in waters, as those things which do abound with many superfluities. Among foure footed beastes the flesh of calues & kiddes are good. He must eschue all kind of pulse, which doe maruellous hurt in this disease. For potherbes you must vse fennell *apium, asperage* and such like. Also it will not hurt to take garlicke, & oinions raw. To be short let his food be easie of digestion and ingendring good iuice. Let him eschue fulnes and cruditie: he must drinke wine that is somewhat restrictiue, white, thinne, shining, of meane age, temperatly alayed, and let him drinke but little. For the cure of the cholicke causèd of grosse humours: you must cure it so, that you doe not heate vehemently with no medicins, for such remedies doe spread abroad, puffe vp, and make windy all cold and grosse humours, which puffing vp and spreading in the bowels doth cause more vehement paine. Therfore it is good to deuide, cut, & digest those humours without vehement paine or heate, and by vsing of those things which do not puffe vp and make windy. Therefore in his sharpe and extreme paine make irrigations of the oiles of rew, cammomill, and dill. Also make foments and *sacculi* of the flowers of cammomill, dill, and melilote, seedes of flaxe, of fenugreeke, of *Althea*, of mill and branne. Also clisters made with the oiles aforesaid, & with the decoction of the aforesaid herbes are maruellous good, or with the decoction of the roote of wild cucumbers, putting to it comin, or rew, with goose grease, or hennes grease after this sort. ℞. mallowes, *Althea* cammomill, mercury, dill. ana. *M.* j. origan, calamint, peniroiall, ana. *M.* ß. seeds of flaxe, fenugreeke, comin, louage. ana. ℥. iij. seeth all togither with well water of iust quantity, vntill the third part. Then take of the licour of that decoction being strained. lib. 1. *Hierapicra.* ℥. ß. *benedicta laxatiua.* ℥. v. of *Electuarium nidum.* ℥. j. ß. of *mel rosarum* strained. ℥. ß. oyles of cammomill, dill, and rewe. ana. ℥. j. the yolkes of egges in number two, common salt, ℥. j. commixe all togither and make a clister. Also the putting in of suppositaries, and annointing of the fundament made by iuice of *Ciclaminum*, with hony and salt peter, or centorie with hony and salt peter do profit. Example of a suppositarie is this. ℞. of hony sodden. ℥. j. ß. pouder of *Hierapicra.* ℥. j. *colocinthidos.* ℈. j. salt gemme. ℈. ß. commixe them and make long suppositaries. Also vomiting before supper, if the patient can vomit easily, doth helpe aboue all other things. Moreouer after the purging, if the paine hath bin prolonged for many dayes, let him goe into a great vessell of hote oile if it may be had. Also it is good to sit in the decoction of *Althea*, peniroyall, laurell leaues, fenugreeke, cãmomil, motherwort, dill, & such like. The most cõuenient medicine against the cholicke, is wine wherin wormwoode hath bene infused or sodden, if they neede drincking after a bath:

Cure of cholicke causèd of grosse humours.

Cliſter.

Glans

Vomitus.

Inſeſſion.

Vinum abſynthytes.

it

it is also very profitable for them that they thirst not. Also decoction of the herbe it selfe, when it hath once boiled being commixed with wine, may commodiously be ministred after a bath. Also *Castoreum* continually dronke, doth destroy the disease vtterly: and it is better then all medicines. It is ministred to the sicke. ℥.j. in three *Ciathes* of *aqua mulsa*. And if the paine doe not cease and rest, you must minister *diatrion piperion* or *theriaca*. If that the paine be vehement it is good to vse medicines that do meanely ease, make soluble, and mitigate, aswell put in beneath as also giuen to drinke. For you must eschue those things that do stupefact and astonie strongly, because they do somewhat ease and mitigate, but they make the disease longer by making the humours more grosse, and thickening of the passages of the bowels. If the cholicke be caused of windinesse, you must cast in clisters that do dissolue winde, as is this: ℞. sothernwood, origan, peniroiall, calamint, cammomill, ana. *M.*j. rew, mints, wild mints, ana. *M.* ß. seedes of annise, fennell, carawayes, commin, dill, louage, and *daucus*, ana. ℥.ij. seeth all together vnto the third part: then take of the licour of that decoction strained ℔.j. *hierapicra*, *benedicta laxatiua*. ana. ℥.ß. *Castoreum*. ℥.j. powder of *diacuminum*. ℥.ij. oiles of rew and dill ana. ℥.j ß. common salt. ℥.j. ß. commixe them all together and make a clister. Also there may be added to the aforesaid things the confection of bay beries: for there is nothing of more effect to dissolue and driue away windines. Also it is good to minister daily the quantitie of an hasell nut of the said decoction or electuarie of laurell bearies in the decoction of some cutting and extenuating medicine. Apply outwardly vpon the belly aloft, fomentes and irrigations of such things as doe disperse and scatter windinesse, as these be, besides the aforenamed things, *nigella ammi*, parcely, bitter almondes, blacke pepper, wilde mintes, bay bearies, woormewood, nettle seede, gladon, marioram, cinnamon and others: of these therefore you may make Cataplasmes, fomentes, and bagges. But that which farre excelleth all the rest (as Galen witnesseth) is a great cupping glasse fastened lightly with abeundant flame to the whole bellie aloft, which doeth maruellously as it were by enchauntment. Let the sicke beware of and eschue wine that is alayed, and drinking of cold water, and also from vsing of milke and other thinges that doe coole, and from meates and drinkes which engender windinesse. And let him rather vse to drincke wine that is vnmingled and pure, and let him vse a diet which doeth heate and cutte or deuide. If the chollicke be caused of inflammation of the bowels, you must open the vaine in the arme. But if difficultie and hardnesse of making water, doe rule and beare a sway, you must drawe bloud from the vaines of the ancle. Also you must vse the aforesayd remedies, excepting sharpe things and vehement purgers. And you must rather vse clisters mitigating and easing paine, also cataplasmes and irrigations, and going downe into oile. Also fasten to them cupping glasses. Let the diet be thinne, almost the diet of feuers, vntill the inflamation be slaked. And if the chollicke be caused through sharpe and gnawing or fretting humours, it is good to poure in at the fundament those things that can wash out and purge those humours without any mordacitie and gnawing: as is broth of ptisan, or the decoction of fenugrecke, lineseede, cammomill, and *althea*, with fresh goose grease, or hennes grease and oile of roses. This clister is:

Castoreum.

Anodyna.

Cure of the cholicke caused of windinesse.

Clyster.

Compositio ex baccis lauri.

Note.

Diet.

Cure of cholicke caused of inflammation.

Diet.

Cure of cholicke caused of sharp and gnawing humours.

Cliſter. ſpecially good. ℞ leaues of violets, both the tame endiues, leaues of *Althea*, cammomill. ana. *M.* j. ß. ſeedes of fenugreeke, flaxe. ana. ℥. ß. boile theſe in iuſt quantity of water, vntill the third part be conſumed. Then take of the licour of that decoction being ſtrained. ℥. xiij. *caſia fiſtula.* ℥. j. *Hierapicra.* ℥. vj. oyle of roſes. ℥. ij. oyle of dill. ℥. j. gooſe greaſe and hennes greaſe. ana. ℥. iij. yolkes of egges in number two, commixe them all, and make a cliſter. Morouer you muſt not onely purge the hurtfull and corrupt humours, but alſo you muſt temper and moderate them. Therefore he muſt vſe bathes of ſweete water, for they doe mitigate and alſo prouoke ſleepe: for which purpoſe miniſter ſirupe of violets, and roſes and ſuch like, which are able to temperate, and ſtoppe the violence of the gnawing humours. Alſo he muſt vſe ſoupping

Victus ratio meates, as *ptiſans* and brothes of fiſhes of ſtony places. He muſt abſtaine from all hote and ſharpe things, whether they be meates or medicines, or cataplaſmes, or foments, or irrigations that be hot: as alſo he muſt abſtaine from drinking of wine, eſpecially from old wine. And to be ſhort, let his whole diet be cold & moiſt. If the paine be not a whit releaſed, but doe rage more vehemẽtly,

Stupefactiua. then you muſt come to the vſing of ſtupefactiue things. For in this diſeaſe they do not only pleaſure and profit by aſtonying of the ſenſe and feeling: but alſo

Philonimum. becauſe they make the thinne humours more thicke and groſſe, and do quench the intollerable heat. Among ſtupefactiue things *Philoniũ* is ſpecial good, of the

Pilulæ de cynogloſſa. which you may miniſter for the moſt part one whole dram. Alſo pilles of houds tongue are maruellous good, if as is afore taught you do make ſix pilles of. ℥. j. & miniſter one of them to be ſwallowed before they goe to bed. But there be very many things which doe helpe the cholicke with their whole vertue and ſubſtance: among the which white doung of a wolfe taken with water or thin white wine is not the worſt. That doung is better which hangeth on herbes or buſhes, then that which toucheth the ground. Alſo the ſaid doung of the wolfe

Lib. 9. cap. 31. eaſeth the cholicke being bound to the Ilions. Greene mintes as *Ætius* affirmeth, ſodden a while and dronke three dayes healeth cholickes.

CHAP. XVIII.

Of Iliaca paſſio.

De Ileo.

THE *Iliaca paſſio*, is a diſeaſe cauſing moſt grieuous & deadly paine in the ſmall guts. The latins do call this diſeaſe, *volvulus* & *convolvulus*. The barba-

Cauſe. rous doe call it *Iliaca paſſio*. This diſeaſe is cauſed through continuall corruption & crudity of meats, but ſpecially of fat meats, which, if they be without corruption & being withholden, they engender obſtructions in the ſmal guts. Alſo it is engẽdred of certaine ſtripes & blowes in certaine places in which the ſmal guts do ly. Alſo through vehement cold reſtraining, and withholding of the excrements. Moreouer through abundant drinking of cold things, ſpeciallie if much be taken when they ſweate. Alſo it chanceth to them, whoſe bowels be fallen into the coddes togither with the doung: and being violently thruſt backe from thence againe, and through that it is enflamed. Alſo it is cauſed through drinking of deadly medicines, and through hard doung being impact about the thin bowel. For the moſt part this diſeaſe is engẽdred either through

inflammation

inflammation, or through obstruction of the drie doung This disease is common to children, but yet they escape it through helpe of naturall humiditie. It is not wont to chance verie often to old men: but if they chance to haue it, they almost be neuer rid of it. They that haue this disease haue most vehement paine, & some swelling of the thin and small guts sticketh out, that it seemeth wounden togither like a string called *Chorda*, wherupon many do call this disease *Chordapson*, also there is ouer much moistnesse of the stomach, loosenesse, vaine and emptie belkings, and doing no ease, rumbling and noise of the bowels, perfect stopping and letting of the doung and of windinesse. If the euill do increase and waxe greater, he auoideth all vpward, and therefore he vomiteth vp fleume and choler, he hath coldnesse of the whole body, and paine. Also to many there chanceth difficulty & hardnesse of breathing. Moreouer to them that shall dye there chanceth cold sweat, difficulty and hardnesse of making water, yea the fundament is so bound and close, that no small instrument will enter in. And sometime doung is cast vp by vomiting. For the cure of this disease, you must cure children with irrigations, cataplasmes, clysters, suppositaries and foments, as is declared in the chapter of the Collicke. But the cure of them that be of age must differ according to the diuersitie of causes. Therfore if *Iliaca passio* be caused of cruditie and ill digestion, & through deuouring and eating of many and diuerse meates which yet remaine in the stomach: you must prouoke vomit with things aforsaid. But if there doe remain no rawe aud vndigest meates in the stomach, you must go about by all meanes, to drawe out beneath as well windinesse as also the donug: and that must be done by clisters, suppositaries, and annointings with great diligence in ech of them. Therefore you must cast in this clister. ℞. mercurie, rewe, leaues of *Althea*, centorie. ana. *M*. j. hysope, calamint, wormewood. ana. *M*. j. ß. roote of *Althea*. ℥. j. roote of wild cucumber. ℥. j. ß. seedes of flaxe and fenugreeke. ana. ℥ iij. seedes of comin. ℥. ij. boile them in iust quantitie of water, vntill the third part be consumed, then take of the liquour of that decoction being strained. ℥. xiiij. of *benedicta laxatiua*. ℥. j. fresh butter, *mel rosarum* strained. ana. ℥. ß. oiles of rewe, and dill. ana. ℥. j. ß. common salt. ℥. j. commixe them altogither & make a clister, & cast it in before meate: but if the euill be vehement, cast it in also after meate. And you must warne the patient, that he doe hold it as long as he can. Also you must make suppositaries, as yon doe for the chólicke, putting to them seedes of rewe, comin, and stalkes of colewortes. And you must make them the lóger that they may pearce the deeper. Also you must annoint the fundament with iuyce of *Ciclaminum*, or hony with *nitrum* or salt peter. The foments and cataplasmes, wherwith this euill is cured, be almost such as are spoken of in the chapter of the collicke. Also fomentes made of woll wette in oile, wherein comin, dill, rewe, and cresses hath bene sodden, be verie good. Also emplaisters made of lineseed, fenugreeke, barley meale darnell meale, rewe, comin, seedes of dill and *apium*, are good. Also it is good to discend into a vessell filled with water and oyle: but seeth in the water *Althea*, rewe, and dill. After these, fasten on cupping glasses, first lightly to places somewhat farre of, & then also to the places that are grieued, making deepe scarifications. Also it is good to minister purgations, specially if the doung be

Signa.

Curatio.

Cure if it come of crudity.

Clyster.

Glandes.

Illutionis.

Fomenta.

Cataplasma.

Cucurbitula.

Purgatio.

drawen out first by such things as are before rehearsed. It is maruellous good if they vomit, by drinking dill sodden. After drinking, cast bread into scalding water, and minister peeces of it to eate by and by hote. They that haue the *Iliaca passio* engendred through taking of some venimous medicine, you must giue them much warme water, and let them drinke it, and constraine them to vomit. After that you must giue them hote oile in drinke, or fat broth, that they may vomit againe. After within a fewe dayes giue him *theriaca* dissolued in wine, and let him eate meates of good iuyce. And if the obstruction doe continue still, emptie the belly with milke, with a little scammonie, or *Aloes*, or some other purging medicine. If the *Iliaca passio* be engendred through inflammation, you must beginne with bloudletting: then you must fasten cupping glasses about the inflamed parts scarifying them. Also cast in clisters made of the decoction of mallowes, fenugreek, lineseed, with oile and butter. Also apply outwardly those things, that are good against inflammations, and do ease paine, you must prescribe vnto them a most thinne diet. If the *Iliaca passio* be caused through falling of the bowels into the coddes, you must by & by labour (the patient lying vpright) to thrust backe againe the bowels that are fallen downe to the share, and keepe it vp easily without violence or pressing of it together, with bandes and trusses applyed, conuenient for it.

Cure of Iliaca passio caused of poison.

Cure if it be of inflammation.

Cure if it be of the falling of the bowels into the coddes.

CHAP. XIX.

Of wormes.

De Lvmbricis.

THere be three kinds of wormes. The first be round and long, named *Teretes*. The second be brode, called therefore *Lati*. The third, those be called *ascarides*. The first kind of wormes called *teretes*: according to their thicknesse they be round and a hand breadth in length, and sometime longer, and they be commoner then other. They be often in the slender and small guts, & they goe into the stomach, and therfore they are voided often by the mouth, & to some also they come out at the nosthrils. And this kind of wormes is peculiar to infants, and children, and boyes, and girles. The second kind of wormes called *Lati*, be broad and long like a gard or band. They be of incredible length as *Plinie* witnesseth. lib. 2. cap. 33. Sometime they are seene three hundred foote long, and sometime more. This kind of worme (as *Paulus* and *Ætius* witnesse) is nothing else but a permutation and changing of the thinne filmes going about the small guttes within, into a certaine liuing bodie, that will moue & stirre. The third kind of wormes called *Ascarides*, be thin & short like small wormes. They be found most commonly in the right gut, and in the end of the fundament. All the aforsaid kindes be ingendred & caused of crude, rawe, grosse, and flegmaticke matter, & through inconuenient rottennesse, such as is gathered specially in children, and in other great eaters. They that haue round wormes doe feele incredible gnawing of the bowels, and of the stomach, thinne and small coughes, and oftentimes prouoking and drie. In many there followeth yelking and sleepe with mouing of the stomach: and also they do arise vp vnreasonably. Many doe awake and leape vp with noise and crying out, and fall a sleepe againe: but some do both put forth their tongue, &

Teretes.

Lati.

Ascarides.

Causæ.

Signes of round wormes, teretes

shut

ſhut their eyes and be quiet, and keepe ſilence, & doe fret and fume with them which raiſe them, becauſe they cannot watch they be ſo weake. Some haue their eyes ſprinckled with bloud, and a pulſe that is vnequall, obſcure, fayling & running backe. Alſo to many there chanceth loſſe of appetite. Children, while they ſleepe do chew their tougue, & alſo faſhioning of their mouth as though they ſucked or receaued meate. Alſo to ſome there chanceth gnaſhing of the teeth. But theſe things are done by little and little and betweene whiles. To ſome they runne forth into the ſtomach, and do cauſe gnawing and diſpoſition to vomit, and the patients refuſe meate: and if they be compelled to eate, they ſcarce can ſwallowe that which they take, or they vomit it vp againe. In many the belly doth throw out corrupt meates, and is puffed vp like as it were a timpanie. The reſt of the bodie it doth conſume and make leane without reaſon, neither faſting going before, nor vnmeaſurable purging being made. Alſo it chaunceth ſometime the face to be made verie redde, ſpecially about the balles of the cheeks: but this colour turneth againe into ſwartneſſe. Some do ſpeake fooliſh things in their ſleepe like frāticke perſons. Some change the place that they ly downe in, & tumble, & caſt thē ſelues frō place to place: they increaſe feuers in them without order with vehement coldnes of the extreme partes, hauing fits the third or fourth day without order. But alſo theſe ſignes & tokens altogither which we haue now reherſed, muſt not euery one of them be looked for in euery body: but the chiefeſt of them & ſomtime many. Brode wormes do bring continuall gnawing of the ſtomach, & an impotent & incorrigible appetite to meate. For the worme that is in the guttes, deuoureth the meat that is eaten, ſo that he hath neede of more ſtraight way, & except he eat ſtraight way, the bowels are gnawē: they that are thus diſeaſed there followeth ſlendernes & weaknes of the body with inequality. The moſt ſure & infallible ſigne is, if certaine things like cucumber ſeeds be auoided out with the egeſtiō or excrements. *Aſcarides* do raiſe a vehement itch in the fundament, & do prouoke the patiēt to go to the ſtoole continually. And they that be troubled with this diſeaſe for the moſt part be the better after egeſtiō & eaſing of thē ſelues. Let their diet be hot & dry, ſpecially if the patient lack a feuer, & let them vſe meates of good iuice, and which will ſoone be diſperſed throughout the whole body: & ſuch as do nor increaſe the cauſe that ingendreth wormes. Therfore all meates are to be eſchued, which can ingender flegmaticke humors. Morouer they that are troubled with wormes, muſt be nouriſhed & fed liberally, & may not ſuffer hunger: becauſe the wormes, except they haue meate to feed on, they then by and by gnaw the hard parts of the body: but giue them meate at that time, ſpecially when they are not altogither empty. Let them drinke watery wine. For the cure it is not to be ſpared: & ſomtime if there be a feuer with it you muſt haue reſpect to that, & to the wormes alſo: & ſomtime you need to be carefull but a litle for the feuer, & you muſt be diligent notwithſtanding to get the wormes out of the body. Therefore when many haue not ſpied and knowen this, it commeth to paſſe for lacke of heed taken to auoid the worms, that they be gnawen and eaten of them, and ſo being pulled and gnawen, they die. The cure as well of the round wormes as of the flatte wormes conſiſteth in this point, that you may driue them out of the body being firſt killed. They

Signes of brode wormes, Lati.

Signes of Aſcarides.

Curatio.

Simples to kill woormes.

are killed ſpecially with bitter medicines, among which (if a feuer be not preſent) theſe ſimples are good: woormwood, *Seryphium*, which is a kind of woormwood growing in the ſea, ſothernwood, calamint, horehound, dittaine, hyſope, rew, leaues of perſica, coriander ſeeds, harts horne, lupins, mints, peniroiall, origan, centory, ferne, gentian, *ariſtolochia rotunda*, garlike, ſeede of coleworts, and root of *enula campana*. To theſe, if a feuer be preſent, you muſt adioine the ſeeds of both the endiues and alſo the iuice of their hearbes, and *mixaria*. Among all other the moſt commendable remedie is aloes. Therefore if infants will hardly take aloes, becauſe it is ſo bitter, you muſt keepe them vpright with bands, and their mouth being opened and ſeparated, you muſt caſt it in againſt their wils, by a certaine pipe ſtrengthened with a long ſplent. Of theſe aforſaid ſimples now rehearſed, there may be made diuerſe compounds, as decoctions, powders, cataplaſmes, emplaiſters, & ointments. Among other things this powder is only good. ℞. of woormeſeede ℥. ij. of centory, woormewood, harts horne burnt, ana. ℥. j. calamint, peniroiall, origan, ana. ℥. ſ. ſothernwood, mints, lupines, leaues of *ariſtolochia rotunda*, ana. ℈. j. aloes. ℈. ij. commix them altogether, and make a pouder, of the which miniſter the weight of one drachme, or halfe a drachme, according to the age and ſtate of the bodie of the ſicke, in milke or hony or ſyrupe of liquorice: for thoſe things which do kill the woorms, muſt be miniſtred with ſweete liquors, that therby the worms may taſt of the medicine the ſooner, being allured by the ſweetneſſe of it that is miniſtred with it. You muſt annoint the nauell outwardly with bulles gall, or with this ointment. ℞. oyles of bitter almondes, and of woormwood. ana. ℥. j. bulles gall. ℥. ſ. centory, woormwood, lupines, ana. ℈. ij. leaues of perſica, hartes horne burnt, aloes, ſothernwood, ana. ℈. j. waxe as much as is ſufficient, and make an ointment. Or apply all ouer the ſtomach this cerate. ℞. aloes, woormwood, meale of lupines. ana. ℥. ij. *nigella*, mints, origan, peniroiall, horehound, ana. ℥. j. centory, calamint ana. ℥. ſ. oyles of woormwood, and bitter almonds. ana. ℥. ij. *oleum coſtinum*. ℥. j. bulles gall. ℥. ſ. with waxe and roſen, as much as ſhall ſuffiſe, make a cerate. By examples of theſe you may eaſily make emplaiſters and cataplaſmes, ſo that I neede not to rehearſe here an example of ech of them. Moreouer it is good to caſt in beneath aboundance of *mulſa*, that thereby the woormes being allured by the ſweetneſſe of the hony, may creepe downeward. But when the woormes are killed by the aforeſaid medicines you muſt driue them out without delay: for there proceedeth a vicious exhalation from them, which both deſtroieth appetite and hurteth digeſtion, and being lifted vpward it cauſeth ſwemmings, and other euils. The woormes being killed are driuen out for the moſt part by ſuppoſitories and purgations; but ſpecially by *hierapicra* and *pillulæ peſtilentiales* or *ruſi*, which haue a maruellous efficacy in killing and bringing out of woormes. But thoſe that are troubled with woormes and with fluxe of the wombe alſo: thoſe you muſt cure by thickning of the fluxe, and by changing the digeſtion into a better ſtate, as well with meats, as alſo with cataplaſmes: for the more that the fluxe preuaileth, ſo much the more the ingendring of woormes is increaſed: and againe the fluxe ceaſſing, the woormes do reſt & pauſe. Therfore you muſt diligently labour to ſtop & reſtraine the wombe, & to adde ſtedfaſtnes & ſtrength vnto it. Therfore miniſter

Aloes.

Compoſita.

Puluis.

Vnguentum.

Ceratum.

Pillulæ.

Ruſi.

Cure if fluxe of the wombe be ioyned with woormes.

miniſter iuice of plantaine, or elſe let him take dried plantaine: for both haue like efficacie as well againſt the fluxe, as alſo againſt wormes. Alſo make cataplaſmes, cerates and ointments of raw barly meale, pomegranate rinds, *hypociſchidos*, & ſuch like reſtrictiue things: but adde vnto them thoſe things which be good to kill wormes. Reſtrictiue medicines are good to be applied outwardly for this cauſe, becauſe they do corroborate and ſtrengthen againe the ſtomake, being hurt through often vſing of bitter medicines. Alſo it is lawfull in this caſe to miniſter earth wormes being dried, and beaten to pouder with *hydromel*. The wormes called *Aſcarides*, being in children that be infants, they must be brought out with ſuppoſitaries made of honie and ſalt. In them that be elder they muſt be brought out with cliſters, made either with ſharp brine, or with decoction of wormewood, centorie, calamint, lupines, penyroiall, and other aboue rehearſed, putting to oiles. After miniſtration of cliſters, annoint the ſtraight gut, or fundament with theſe ſimples, (that is) *Acatia*, *hypociſchidos*, iuice of *Sumach*, or ſome other reſtrictiue medicine. For the fleſh being conſtrained by reſtrictiue things, it looſeth the abilitie that ingendreth wormes, and it excludeth and ſhutteth out the *aſcarides*. But this that followeth is good both for children, and for thoſe that be of greater age, and is moſt effectuous. Take old fleſh that is poudred, cut of the fat, and faſhion it long and round, like a ſuppoſitarie fit for the fundament, and thruſt it into the tuell, applying a ligament or band, and let it alone within, as long as they can ſuffer it, then loſen it and draw it out togither with the wormes, that ſticke on it. After that you ſhall poure in the things aforeſaid, and alſo annoint it as is aforeſaid.

Cure of wormes called Aſcarides.

CHAP. XX.

Of the hemmorhoides.

De Hemmorhoidibvs.

THe Hemmorhoides is an vnfolding and ſpreading abrode of the vaines in the tuell. Of theſe ſome be blinde, which do ſwell and do ſend out none, or verie little blood: ſome be open, which be ſet wide open abroad certaine times, and do ſend forth blood. The hemmorhoides are cauſed through dreggie and melancholy blood, when there is aboundance thereof, which the liuer ſendeth to thoſe vaines. The ſignes whereby this euill is knowne, need not to be required. For the blind hemmorhoids may be ſeene with eyes, & they cauſe vehement paine, ſpecially in auoiding the doung. But the open hemmorhoids do bleed, therefore the patient cannot be ignorant what they be. Therefore when blind hemmorhoids appeare, and do raiſe great tormenting in the fundament, if the bodie be full of humours, cut the vaine of the hamme or of the anckle bones. Alſo you muſt make the bellie ſoluble aboundantly, leſt the drie doung, while it is ſent forth, do engender paine. Alſo you muſt apply where vehement paine is, thoſe things that can and will mittigate. Among which are crummes of bread ſteeped in milke, and ſodden with yolkes of egges, and applied like a plaiſter. Alſo it profiteth to ſit in a bath made of the decoction of mallowes, violet leaues, melilot, fenugreeke, cammomill, leaues of *althæa*, lineſeed, floures of roſe, campion and ſuch like. And if the patient cannot vſe that, wet wooll or a ſponge in the ſaid decoction, and apply it to the griefe. And

Cecæ.
Apertæ.
Cauſæ.
Signa.
Curatio cecarum.

if these aforesaid things do no good, you must get out blood of them. Therefore put into the tuell woolland annointed with iuice of cyclaminum, or with onions, or with oxe gall. The same effect also hath the iuice of centorie, doues doung, staues acre, figge leaues, if they be rubbed with it, and also the pulpe of *Colocynthidis* steeped in oile of bitter almonds. Among many other, this emplaister is verie good. ℞. of doues doung. ℥. ß. seede of staues acre, lupines. ana. ℥. j. ß. bitter almonds. ℥. j. pulpe of *colequintida*. ℥. ß. iuices of *cyclaminum*, and onions. ana. ℥. j. commixe them altogither, and make it like a plaister, putting to it if neede be, oile of bitter almonds. But to take away the paine presently, vse this following. ℞. elder leaues. *M*. j. boile them in water, vntill they be verie tender, then take a peece of scarlet, as much as a mans hand or greater, and wet it in the decoction, and lay it to the place as warme as may be suffered, and when it is cold lay it to againe, being wet in the same decoction as before. Do thus fiue or sixe times togither, then lay the herbes vpon the same skarlet, lay the herbes verie hot also, this doth mollifie the hemmorhoides, and seaseth the paines verie quickly, which my selfe haue often proued. Also you may put long suppositaries in the fundament, made of the roote of *Cyclaminum*. Also blood-suckers, or horse leaches, being included in a reede, so that they can put forth but onely their head, are wont to be put to the hemmorhoides to open them, and if you cannot pull them away easily, strew ashes vpon their heads, and you shall make them to fall off alone. But if the hemmorhoids be open, and do auoid out blood meanly at certaine times, they may not be stopped, for the bursting out of such blood doth cause men that haue this disease, to be free from many other diseases. Which thing *Hyppocrates* witnesseth, where he saith in *Epidemys* these words. They which haue the hemmorhoides, neither be vexed with paine of the sides, nor inflammation of the longs, nor a feeding vlcer, nor with felons, or cattes haire, nor with *terniuithis*, nor with leprie, nor with morphue. But if the hemmorhoides do throw out blood immoderately, or longer then they should do, so that the patient do consume and wast away with this euill, and their strength decaied and throwne downe, they must be stopped by and by: but otherwise there is perill in stopping them: but in this case it is to doubt, lest the dropsie should follow, the liuer being cooled through immoderate vacuation & purging. Therefore let those that be so emptied and purged out of measure, vse meates that haue but little blood, and that do ingender but little superfluities or excrements, and which also do drie and restraine, as is *Alica* and rice. Of pot-herbes, endiue, succorie, purslaine, and such like. Commix his meate with *sumach*, and iuice of vnripe grapes. If his strength be much weakened, you must nourish and feede the sicke with meate thus: you must straine out the iuice that is in the meate, and commixe with it iuice of quinces, and let him soupe that vp: he must drinke wine that is restrictiue. For the cure, if there be abundance of humors in the body, it profiteth to cut the inner vaine of the right hand in the arme: but if there be not, you must studie to auert and turne away the blood by fastning of cupping glasses to the sides, & to the liuer. For the which purpose it is good to binde the hands & the feete with bands, and to vse sharp and hard frictions and rubbings. Moreouer you must minister within the bodie those things which do restraine, as are si-

To open the hemmorhoides.

Emplastrum.

Glandes.

Curatio apertarum.

6. Epid. par. 3. aph. 19.

Dyet.

Curatio.

rupes

rupes of roſes, of mirtles, and quinces, red corall, bole armoniacke, trochiskes of amber, of *ſpodium*, of *terra lemnia*, and other which be reherſed in the chapter of ſpitting of blood. Alſo apply thoſe things outwardly, which can ſtoppe blood that floweth. Among which as *Aetius* witneſſeth. lib. 14. cap. 5. is *aloes* laid on with *Poſca*. The ſame effect alſo hath ſcales of iron or burnt lead. This medicine is notable good which is deſcribed of *Galen lib. 5. therap. method.* ℞. of frankenſence one part, of *Aloes* one part and a halfe, commixe them with the white of an egge, vntill all come to the thickneſſe of hony, and lay it vpon the ſoft haires of an hare, and apply it to the place that bleedeth, being bound outwardly with bands of fine linnen. Alſo ointments, bathes, inceſſions, foments, and other ſuch like medicines, made of things hauing a reſtrictiue vertue do profite, whereof you ſhall finde many examples before in the chapters of *diarrhea*, *lienteria*, *Dyſenteria* and *tenaſmus*. And if you ſhall vſe little bagges, it is beſt before you apply them, to boile them in wine that is red and reſtrictiue, or at the leaſt to ſprinkle them with it. Examples of other medicines ſeeke before.

Medicamenti Galeni.

Sacculi.

CHAP. XXI.

Of the falling out of the tuell.

De Procidentia Ani.

IT chanceth ſometime, that reſolution or weakenes of the ouertwhart muſcles which do plucke the fundament vpward, doth cauſe the tuell to fal out. Wherefore ſeing it cannot be drawne backward againe, nor pulled vpward of the aforeſaid muſcles, it hath neede of hands or medicines to put it vp againe. When the tuell is fallen out, you muſt diligently conſider whether it be free from inflammation or no, for if it be not inflamed at all, it muſt by and by be thruſt and put to his former place by compulſion. And becauſe it muſt not fall out againe, after that it is thruſt in, and put vp into his owne place, you muſt apply reſtrictiue medicines outward to it. Therefore firſt you muſt annoint it about with oile of roſes being warmed, or ſcoure the tuel with reſtrictiue wine, and then being put vp againe into his place, you muſt bind him vp. And that you muſt do by and by, as ſoone as the ſicke hath bene at the ſtoole, leſt that when neceſſitie conſtraineth them to go to the ſtoole againe, the tuell ſhould fall out againe. You muſt apply a liniment of *acatia* and *hypociſchidos* with wine. Alſo you muſt ſeeth in water til it be red, gaules, *balauſtie*, ſhelles of maſt, pomegranate rindes, daiſies, ſumach, ſhales of quinces and ſuch like, and afterward of that decoction make inceſſions and waſhing. But after that the tuell is waſhed with wine or with ſome reſtrictiue decoction, then it is lawfull to ſtrew vpon it, and to apply it to drie medicines. For which purpoſe you may apply bole armoniake, frankenſenſe. *ſanguis draconis*, galles, *acatia*, mirrhe, *hypociſchidos*, harts horn, and ſuch other reſtrictiue medicines, as we haue reherſed often before. But if the tuell through inflammation be ſo ſwollen, that it cannot be thruſt vp againe: if the bodie be full of humours, you muſt firſt cut a vaine, and prouoke vomit. And alſo you muſt apply to the tuell by and by in the beginning, thoſe things that do reſtrain & ſtop or appeaſe: but if there be no abundance of humors in the body, let the ſick vſe inceſſions of the decoction of cammomill, mallowes, *althea*, lineſeed, fenugreek, and ſuch like, or let him deſcend into hot

Cauſe.

Curatio.

water, and tarrie in it for a time. Also it is lawfull to apply a sponge or woolle wet in the decoction. Moreouer you must annoint the tuell with oiles of cammomill, and dill, vntill it may be put vp: for they because of their dissoluing vertue, do readily take away the swelling, and do also cause that it may be put vp againe, without any difficultie or paine. But after it is put vp againe, then you must vse the aforesaid restrictiue medicines, that it fall not out againe.

CHAP. XXII.

Of the clefts of the fundament.

DE RIMIS ANI.

Causæ. CLefts of the fundament be chaps which are made in the muscle that shutteth the fundament, or in the circle round about the fundament: they be like the chaps which are made through a north wind on the lips. They are caused through flowing of sharpe humors, or through inflāmation, or through extention of the swelling of the tuell. This euill is apparant to the eyes, and therefore we need to shew no signes to declare it by. For the cure, if the clefts of the fundament be engendred of sharp humors, then they first of all must be purged and tempered. But if it be caused through swelling of the fundament caused of inflammation, you must likewise vse at the beginning purging medicines. Also the belly all the time of the cure must be kept soluble with meates that do moisten, and fat meates, lest drie doung should hinder, and tary the conglutination. Of such qualities be mallowes, spinach, milke of sweete Almonds, soft egges, fat broth, and such other like. But to the chaps themselues you must vse this ointment. ℞. of the oiles of roses and mirtles. ana. ℥.j. frankensence, masticke, litarge, *sanguis draconis*. ana. ℈.j. *aloes*, burnt lead, ceruse, *balaustiæ*, bole armoniacke. ana. ℈.ß. white waxe as much as is sufficient, make an ointment. Or thus. ℞. oile of roses. ℥.j.ß. galles, mirrhe, *terra lemnia*. ana. ℈.j. roote of comferie, roch alume, burnt lead. ana. ℈.ß. the yolk of an egge being rosted, waxe as much as is sufficient, and make an ointment. With these ointments you must annoint the clefts thrise on a day, but wash them first with decoction of roses, galles and *sitiorum*. And if burning and inflammation do vex the diseased place, you must annoint it with *vnguentum album camphoratum*.

Vnguentum.

Aliud.

CHAP. XXIII.

Of the weakenes of the liuer.

DE IMBECILLITATE IECINORIS.

Causæ. VVEakenesse of the liuer is caused of distempure either hot, cold, moist, or drie. Hot distemper doth rost, and as it were burne vp as well the humours which were before in the liuer, as also those humours which are carried to the liuer by the vaines *meseteriȝ*. But cold distemper doth make the flegmaticke and raw humour, which is alredie contained in the liuer, grosse and tough and hard to be moued, and the humours that be caried to the liuer, it leaueth them halfe digested. Drie distemper doth make the humours drier & thicker. Moist distemper doth make the humors thin and more watrie. Therefore they which haue weake faculties and strength of the liuer, they are called *hepatici*, as Galen saith. Hot distempure vexing the liuer, there are *colliquations*, first

Signa.

first of the humours, and after that of the liuer it selfe: also choler that is stinking and grosse is auoided by the belly, and is aboundantly coloured: also a feuer vexeth him, he abhorreth meate and casteth vp choler. Moreouer thirst doth touble them, their vrine is ruffe, and the pulse is swift. When there is cold distempure, they make not many excretions, nor much in quantitie, the euill endureth long, and the belly floweth certaine dayes aboundantly. But the egestions be lesse stincking then those which be melted through heat, neither haue they colour also nor thickneſſe, but are like putrifact blood which is curded. And if you do diligently marke it, it is neither curded blood, nor blacke blood, but as it were certaine slime and dregges of grosse blood comming nigh to melancholie. And also diuers and many colours of the excrements do signifie cold distemper. Also in it there appeareth a faint feuer. The face doth not fall, and he hath greater appetite of meates. To either of these distempures, if there come drineſſe, the excrements will be drier and lesse, and the sicke will be more thirstie. But if moistneſſe come to either of them, the egestions will be more liquide and more aboundant, and they shall be lesse troubled with thirst. For the cure, the chiefe point is to amend the griefe by contraries. *Curatio.* Therefore you must coole a hot distempure, and heat a cold distempure. Likewise you must moisten a drie distempure, & dry a moisture. But in the cure, this *Note.* onely must also be considered, that in all medicines for the liuer, that as well those which be taken by the mouth inward, as also those that be applied to it outwardly, commixe some restrictiue things with them, whereby the strength and stabilitie of the liuer may be conserued and kept. Therefore in a hot distempure, for his diet, let him vse broth of Ptisan, and other meates that do meanely coole, as lettuse, endiue, succorie, sowthistle, and water and bread mixed togither, or bread dipped in water. Also chickens, partrich, birds of mountaines, and veale, these being sodden in veriuice or limons. Of fruits let the sicke eate raisons, limons, and sweete almonds. He must eschew wine altogither, except some other cause let it, as weakenes of the stomake, for then you must minister thinne and watrie wine. Let them drinke for wine, iuice of pomegranates, and *syrupus aceto sus simplex.* Also *oxysaccharum*, with decoction of barley or endiue. Also they must eschew all meates and drinkes dressed with hony, and that be verie hot, and haue vertue to cut and deuide. For the cure minister vnto him by the mouth, conserue of roses *diarrhodon abbatis*, *diatrion santalon*, and other such like antidotes. Also these lozenges profite. ℞. the pouders of *Diarrhodon abbatis*, and of *diatrion santalon*. ana. ℥.j. ß. seedes of both the tame endiues, red roses. ana. ℈.ij. raisons. ℥.j. white sanders, withwind, floures of squinaunt. ana. ℈.j. suger. ℥.vj. dissolue it in the stilled waters of withwind, & endiue that hath the brode leaues, and make lozenges. And also the antidote *Philonium*, onely once ministred, sometime hath maruellously healed all hot distempure of the liuer. Applie outwardly foments made of roses, cammomill and quinces, or seeth wormewood or dates in the aforesaid oiles of roses, cammomil and quinces, and then wet wooll or a sponge in them, and lay that right against the liuer. Also you may vse this ointment. ℞. oiles of roses, of quinces, and of water lillies. ana. ℥.j. white sanders and red, red roses. ana. ℈.j. scraping of iuorie. ℈.j ß. seeds of both the tame endiues. ana. ℈.j. vineger. ℥.j. ß. purslain

Diet in a hot distempure.

Cure of a hot distempure.

Orbiculi.

Vnguentum.

Epithema. seed.gra.ij. waxe as much as is sufficient and make an ointment. Also Epithemes in this disease are wont to profite not a little: which may be made thus, or after this sort. ℞. the distilled waters of sowen Endiue with the broad leaues, of lettuce, of sorrel, of roses, of water lillies. ana. ℥.iij. iuice of sengreene, ℥.j. vineger. ℥. j. red roses, red sanders, shauing of iuorie. ana ℥ j. powders of *Diarrhodon abbatis*, *diatrion santalon*. ana. ℥. ß. seed of purslaine. ℈. ß. Commixe them all, and make an Epitheme. You must applie Epithemes in sommer cold, and in winter warme. When there is cold distempure of the liuer, you must vse medicines that do heate, and adde strength and stabilitie to the liuer. In his diet he must vse meates easie of digestion, and heating. For potherbes let him take sauorie, hyssope, fennell, parsley, southernwood, sage, and such like. And let his meates be dressed with Aromaticke things, as cinnamon, cloues, and such others. He must drinke wine that is thinne, yellow, and odoriferous. He must eschew eating of fish, and cold fruites, and idlenesse, and in conclusion what so euer doth make cold. Within the bodie he must take this decoction. ℞. rootes of *Apium*, of fennell, and of parsley. ana. ℥. i. agrimonie, hissope, mintes, wormewood, succorie, with winde, origan, calamint, *Asarum*. ana. *M*. j. seeds of Anise, fennell, *daucus*, commin, carawayes. ana. ℥. ij. squinant. ℥. j. ß. masticke. ℥ j. floures of cammomill, redde roses. ana. *M*. j. cinnamon chosen ℥. j. ß. seeth all these in a pound and halfe of wine, and one pound of running water vnto the third part, then straine it, & put to the liquour of sirupe of agrimonie. ℥. iij. sirupe of wormewood. ℥. j. Commixe all togither and make a potion: of the which let him drinke in the morning and after dinner. ℥.iij. ß. at a time, for the same purpose you may minister hot antidotes, as *diacinnamomum*, *dianisum*, conserue of sage, galingale condite, rootes of pimpernell couered with suger, and such like. You must annoint him outwardly with hot oiles, as be oiles of Narde, Cammomill, wormewood, and such like. Also it is verie good to vse this ointment. ℞. of the oiles of wormewood, and narde. ana. ℥. j. ß. iuice of Agrimonie. ℥. ij. Cinnamon, Cloues, wood of *Aloes*. ana. ℈. ij. spicknard, squinant and masticke. ana ℈. j. waxe as much as is sufficient, make an ointment. You may also applie this Cerate. ℞. of the meale of fenugreeke, and of lupines. ana. ℥.ij. roote of *Ireos*, and *Asarum*. ana. ℥ j. of agrimonie, wormewood, melilote, and squinant. ana. ℥. ß. gallia moschata. ℈.j. seede of Anise and fennell. ana. ℈. ß. masticke. ℈ ij. mirrhe and frankensence. ana. ℈.j. oiles of masticke, narde, roses, and dill. ana. ℥. j. waxe and rosen, as much as is sufficient, and make a Cerate to applie to the liuer. Also the vsing of this Epitheme is good. ℞. seedes of anise, fennell, ammeos. ana. ℥. j. ß. Cinnamon, cloues, squinant. ana. ℥.j. seeth all in a pound and halfe of malmesey, till halfe be consumed, then straine it and commixe with the liquor of that decoction, waters of wormewood and agrimonie. ana. ℥.ij. pouders of *diacinnamomum*, and *diagalanges*. ana. ℥. j. with winde. ℈. ij. vineger. ℥. iij. commixe all togither and make an Epitheme. In a moist distempure of the liuer, let him vse a diet that doth drie, as flesh of birds rosted, thinne wine: those things that do prouoke swear, as drie bathes, or hot houses, and also bathes comming of their owne accord: generally he must eate and drinke but little. He must eschew all kinde of fishes, and fruites that haue power to moisten. You must minister within the

Cure of cold distempure.

Decoctum.

Vnguentum.

Ceratum.

Epithema.

Cure of a moist distempure.

the bodie, sirupe of wormewood, *dialaccha* and *diacurcuma*. You must apply outwardly those things which do drie without any great heat: of the which we wil speake afterward in the chapter of the dropsie *anasarca*. Drie distempure of the liuer must be cured like the other by his contraries. Therefore that we may comprehend the matter in few words: it is good for him to vse a diet that doth moisten, and bathes of sweete water, and other things which do moisten, whereof we will speake aboundantly in their places. But this must not be forgotten, which we also admonished you of before, to commixe alway with your moistning things, those things which adde strength to the liuer. But among those things which seeme to be good, by the propertie of their whole substance, the best is wolues liuer, if it be diligently dried and beaten, and ℥.j. thereof ministred with sweete wine alayed with water. For this by often proofe is knowne to be good against all distempures of the liuer. For as we said, by the propertie of his whole substance, he hath his efficacie, and not by heating or cooling.

Cure of a drie distempure.

Lupinũ Iecur.

CHAP. XXIIII.

Of obstructions of the liuer.

De Obstructione Iecinoris.

OBstructions of the liuer are caused of vapours, windinesse, and grosse and hard to digest. But sometime it is caused of grosse and viscous humours in the ends of the vaines, springing from the flat part of the liuer, by the which vaines nourishment is sent to the liuer from the stomake and the bowels. If abundance of grosse and vaporous windinesse be heaped vp togither, which cannot find free passage out, and so doth ingender obstruction, there ariseth then not only griefe & heauinesse about the right side, but also feeling & perceiuing of distension and stretching out. If obstruction be engendred through grosse and viscous humors, there followeth heauinesse with feeling of paine, sometime ease, and sometime vehement: also sometime without a feuer, and sometime with a feuer. For grosse and viscous humors, being many, do cause obstruction and stopping more then other, & specially when the patient doth vse vehement mouing after meate. And if they be sharpe and much in quantitie, which be taken in meates, the paine of the obstruction is made more vehement: when the bodie is stopped, they suffer both stretching out, and also pricking. You must giue vnto them which haue this disease hot meates, and that haue vertue to take away obstruction and stopping, as be leekes with *oximel*, *sperage*, fennell, parsley, capers, and other like things, either sodden in pottage & meats, or taken with some heating sauce which taketh away obstructions. You must eschew all meats & nourishments engendring grosse iuice. Also refraine bathes and exercises after meates. He must vse for drinke, wine that is thin & old. Besides his diet it is requisite for him to vse verie quickly medicines that do attenuate & take away obstructions: for obstructions waxing old do not only ingẽder putrifactiõ in the liuer, but also in al the whole bodie, & kindleth a feuer. Among simple medicines these that follow do take away obstructions notably & without griefe (that is) wolues liuer, fumitory, agrimony, cammomil, galingale, dragons roote, *asarum*, annise, *apium*, wormewood, *casia*, *ireos*,

Causæ.

Signa.

Victus ratio.

Curatio.

Simples taking away obstructions of the liuer.

licorice, *rhaponticum*, lupines, capares, *auini*, with wind parsley, *pistacium*, bitter almonds, spikenard, stichados, gentian, roote of plantaine, also the seed and leaues dried, iuice of *Anagallis* the female, succorie, *alkakengi*, both the endiues, sperage & bruscus. Of these also you may make diuerse compound medicines, and specially decoctions, putting to it *Oximel simplex*, *scilliticum*, *syrupus*, *aceteosus compositus*. Syrupes of wormewood, of hysope, of calamint, of horehound, and such other like. For the same purpose it is lawfull to minister trochiskes of Agrimonie, of wormewood, of rubarbe and such like. Also these Antidotes, *diasaccha*, *diacurcuma* are good and such other like. Among other simples before rehersed *pistacium* is notable good to take away obstructions. Therefore it will not onely be profitable but also pleasant, if you steepe *pistacia* tenne or twelue houres by night in malmesey, and minister them in the morning, the digestions being ended. You must apply outwardly, Epithemes, ointments, emplaisters, and Cerates, which be declared in the former chapter, of the cure of cold distempure of the liuer. And these aforesaid medicines do suffise, if the euill be not yet inueterate and growne old: for when the euill is inueterate, you must vse both blood letting and purgations, if nothing do forbid it. You must purge him with pilles of Rubarbe and of agaricke, and with other antidotes, which do purge grosse and thinne humours by the belly. You must purge them specially by the belly, whē the hollow part of the liuer is vexed. But you must purge by vrine, when the round embossed part of the liuer is vexed. The bodie being purged by blood letting and purgations, then you must minister those medicines, which are before rehersed. And specially this Electuarie. ℞. of the roote of ireos, *chamæpityos*, of seeds of annise and *apium*. ana ℥. ij. of *asarum*. ℥. ij. ß. of cinnamon, ginger, carawayes, cammomill. ana. ℥. j. of *stœchados*, gentian, and horehound. ana. ℥. ij. with *Oxymell scilliticum* as much as is sufficient, make an electuarie. This doth maruellously take away obstructions, not so much those that be in the hollow part of the liuer, as those that sticke in the outside of the liuer. For it purgeth out vehemently by vrine.

Antidotum liquidum.

CHAP. XXV.

Of inflammation of the liuer.

De Inflammatione Iecinoris.

Causæ. There is inflammation ingendered in the liuer as well as in other members, and through the same causes that they be ingendred of. If the liuer be vexed with inflammation, there is felt paine and heauines all ouer the right side comming vp to the necke, and downe to the bastard ribbes. Also there is *Signa.* swelling of the right side, specially, if the outward part of the liuer be inflamed. He hath a sharpe feuer, a small and drie cough, an insaciable thirst, abhorring of meates, hardnesse and difficultie of breathing, the colour of the tongue first redde and afterward blacke. Vomites as well of pure choller as also like yolkes of egges, and afterward also rustie, the belly is costiue. Also the colour of the bodie is changed, like as in the yellow iaundise, also he hath the hicket. In the time of their fit they are taken with a certaine rauing, and do void forth sharpe vrine. The inflammation that chanceth through causes in the crooked and hollow parts of the liuer, do cause abhorring of meate, disposition to vomit

vomits

vomites of choler, and vnquenchable thirst. The inflammation, that ingendreth in the outward & round partes of the liuer, causeth the patient to haue greater paine in drawing of breath then the other, and doth raise a greater cough, and it doth stretch out paine vnto the right part of the necke, so that it seemeth to plucke it of. Also it chanceth sometime, that the muscles leaning vpon the liuer be enflamed: therfore many being deceaued, do thinke it to be an inflāmation of the liuer. Therfore it is necessary to tell the differences betweene these. For if the liuer be inflamed, there followeth a round swelling, fashioned like the liuer, which will also be fashioned according to the laying of the body: for it appeareth greater, when the body is turned downe on the left side, and againe lesser, when it is turned to the right. For the liuer going vnder the bastard ribbes, it neither appeareth to the sight, nor to the feeling. Againe the thinne skin, inclining to the inflammatiō of the liuer, it appeareth to haue a naturall fashion. If the muscles be enflamed, the skin is stretched out round about, so that if one would pull it vp with his fingers, he can not easilie. Moreouer there appeareth a swelling according to the placing of the muscles that lye vppon the liuer, long in fashion and manifest to sight and feeling. For the cure, when the liuer beginneth to bee enflamed, you must by and by let *Curatio.* him bloud, if age and strength will permit it. Therefore as Galen wit- *Venesectio.* nesseth you must both pull backe and purge the bloud that floweth to the liuer, by cutting the inward veyne of the arme: because that veyne in the right arme is right against the liuer, and hath a large passage: hauing societie with the veyne which is called *Vena caua*. If this veyne doth not appeare, you must cut the middle veyne. And if that doth not appeare neither, you must cut the vpper veyne, you must drawe out aboundant, and sufficient bloud, if his strength will suffer it. After bloud-letting within a little space, make the bellie soluble, with a simple and easie clyster, speciallie if it doe not *Clyster.* voyde by it selfe. The next day after the bloud letting, fasten on a cupping glasse with scarification, and againe, likewise fasten it on within a day after: for many haue felt more ease the second time of the applying then at the first time. Also you must vse fomēts of woll wet in oyle, cataplasmes, cerates, & epi *Fomenta.* themes. In the applying of the which, this onely is to be obserued, that to the other medicines that be mollificatiue and discussiue, you alwayes commix some restrictiue medicines. Therfore make a foment of oyles of quinces, or of mastike, or roses, or mirtles, putting to it odoriferous wine: or applie a sponge wet in the decoction of wormewood, melilot, red roses, cammomill, dill, plantaine, tame endiue, & other like. Also make cataplasmes or emplaisters of line- *Cataplasmata.* seede and fenugreeke, barley meale, quinces, melilote floures, wormewoode and such like. Or this emplaister ℞. barley meale. ℥.ß. meate of quinces beaten. ℥.iij. wormewood, floures of melilot, squinant. ana. ℥.ij. lineseede. ℥ j. oyles *Emplastrum.* of Roses, quinces, cammomill, wormewood. ana. ℥.ß. vineger. ℥. j. Commixe all together, and make an emplaister. Also this cerate is good. ℞. of the meate *Ceratum.* of Dates. ℥.iij. of mirrhe steeped in old restrictiue wine, storax, and mastick. ana. ℥.ij. floures of melilot, wormewood, cammomill. ana. ℥.j.ß. saffron. ℥.ß. oyles of quinces, of mastick, & of roses. ana. ℥.j. with waxe and rosen as much as is sufficient, and make a Cerate to apply to the liuer. For the same purpose

Epithemata. you may make Epithemes of the decoction of roses, plantaine, wormewoode, chammomill, or of their waters distilled. And in making of all these things, you must take heede, that when there is vehement inflammation, the restrictiue things may preuaile, and exceede the things that mollifie and loosen. And contrariwise when the vehemencie of the heate is somewhat slaked, the mollifying things must exceede restrictiue things. Moreouer you must beware, that you do not applie the aforesaid things when they are cold, but first warme them a little. Moreouer in inflāmation of the liuer, when there is great and vehement paine, you must also minister drinke medicines, that doe ease paine: but so, that you do eschewe continuall vse of them: you must vse drinking of simples most. Therfore minister groundswell sodden, as a thing very profitable, or iuice of lycorice with hote water. Also iuice of endiues doth profite no lesse then the other, putting to them a little honie: for besides that it cooleth, and addeth strength to the liuer, it also purgeth the mouthes of the veynes of the liuer. But the bellie must also be prouoked by eating of nettles or mercurie sodden. Also in the declination of the disease, the belly must be emptied by clisters, for which purpose polipody and *Epithimum* with *mulsa* are put in: and that speciallie, if the inflammation be in the hollow part of the liuer. For the hollow part of the liuer (as we said before) must be purged by the guttes. But the round and outward part of the liuer, must be purged by vrine. Moreouer in inflammation of the liuer there is neede of an exquisite diet (as Galen witnesseth *Lib.* 13. *Therap. method.* The liuer it selfe requireth meate chiefly that can withstand obstructions. Such be all those that be of thinne substance, & which do scoure without gnawing, as is: *ptysan*, *mulsa*, and such like. Therfore the best foode for them that are thus diseased, is, *ptysan* broth, wherein *apium* hath bene sodden. Also you may minister broth of a chicken, wherein parsly hath bene sodden: but drinke *mulsa* or barley broth, or decoction of the tame endiues.

Note.

Victus ratio.

Cure of inflāmatiō turning to suppuration. And if that inflammation do begin to chaunge to suppuration & rotting, then all the aforesaid signes will increase, as paines, feuers, rauings, carefulnesse, and abhorring of meate. Then you must helpe the permutation, and rotting, that it may quickely be done, lest other members in continuance of time doe rot with it also. Therefore you shall helpe it to rot with this cataplasme. ℞. of the roote of *Althæa* ℥.j.ß. fænugreeke, and lineseede. ana. ℥.ij. leaues of *Althæa* and mallowes. ana. *M.* vj. dry figges in number vj. boile these in water till they wax soft, then bruise them, & make a cataplasme. Neither shall you do amisse, if you applie an emplaister, that can helpe it to chaunge into matter; as this is. ℞. of barley meale, & fænugreeke. ana. ℥ iij. of the roote of *Althæa* ℥. ß. of the roote of white lillies. ℥.j.ß. lineseede. ℥.j. floures of cammomill, and melilote. ana. *M.* ß. boile all in water vnto a iust thickneſse, then commix of oyle of cammomill. ℥.j. of oyle of lillies. ℥.j.ß. boile them againe, and make an emplaister. Of these said thinges you may also make a cerate, by putting to them butter, *ladanum*, rosen and waxe. When the suppuration and rotting is fully come to a perfection, then the paines doe ease, and all the fittes doe appeare gentler and meeker. In the time of the rupture or breaking, the paine doth encrease more againe, therefore then also you must helpe the rupture or breaking of it, by vsing of goates dong and doues dong, nettleseede, mustardseede, and other

Cataplasma.

Emplastrum.

Ruptura.

other things that doe drawe to the superficies : and by heating potions, as is decoction of poley, fumitorie, roote of *Chamædrios*, and such like. When it is broken you must minister water of honie , or decoction of cicers , and other like things , which haue an abstersiue and scouring vertue . And if the matter doth auoide by the veynes , you must commix things that prouoke vrine : as bee *sium*, *asarum*, *casia*, and cinamome . But if it auoide by the bellie, commix those things which doe purge gentlie , as bee goates wheye , *tamarindes* , and *casia fistularis*. Also it is lawfull then to vse clysters made of the decoction of barley . When clensing and scouring of it is done, minister medicines which can glutinate and ioyne it vp.

CHAP. XXVI.

Of distempure of the Spleene.

De Intemperie Lienis.

LIke as other partes of the bodie haue eight kindes of distempures, so many hath the spleene , and most often it suffereth cold and moyst distempure. Eche particular cause is not to bee declared here : for there bee some causes that bee in other distempures of other members of the bodie , therefore you shall seeke them in Galen *ex capitibus primi. 2. & 3.* *Lib. de morborum causis*. The surest and shortest signes of distempure of the spleene is knowen by those things that bee eaten and dronken , and by those things which are applied outwardlie vppon the skinne , nigh to the skinne , nigh to the left side . For if cold distempure doth vexe the spleene , all meates and drinkes which doe coole notablie , doe soone and manifestlie hurt the spleene . Also all cold thinges applyed outwardlie doe hurt it : and therefore they signifie cold distempure of it : but contrariwise all hot thinges doe ease it . And if the distempure of the spleene bee hot , it is not vexed with cold meates or drinkes or with cold things applyed outwardlie. And if the heat increase there is not onely no swelling in it , but also it suffereth contraction , and shrincking vp , speciallie if a feuer bee present. But meates and drinkes that bee hot , and those things that adde heat, being applyed outwardlie doe encrease hot distempures, and make them outragious . Also all cooling things be ioyfull vnto them. Likewise also you may gather the signes of dry distempure, specially when it is not euident by the proper nature of it for lacke of greatnesse. Also those things that be applyed outwardly to the body , and that be receiued inwardly, if they haue vertue and power of drying, they doe dry vp the spleene . When the spleene is vexed with moist distempure , and so continuing a while, it causeth it to encrease so much, that it toucheth both the stomacke & the liuer. Also the kind of paine together with these aforesaid signes, do declare the distempure that vexeth. For in a hot and cold distempure, they haue smal paine or none at all, neither haue they any also in a moist distépure: but least of all in a dry distépure. By these aforesaid signes, you may make coniecture of compound distempures of the spleene . For in a maner altogether, when a hot distempure is vehement, a dry distempure followeth it: & to a cold distempure being inueterate, a moyst distempure followeth. But in so much as humours flowing into the spleene doe cause swelling : you must haue diligent

Cause.

Signes of distempure of the spleene in bare qualities.

Cold distemper.

Hot distemper.

Dry distemper.

Moist distemper.

Signes of distempure of the splene through humours.

consideration to them. For if choler do flow thither, the whole body appeareth hotter, although there be no feuer present. Also the eyes and the vrine be coloured by choler. The sicke shall alwayes accuse drines, & complaine of thirst, and choler troubling his mouth. He abhorreth meate, & is troubled with watching, and desireth cold things, and with all these his tongue is yelowished. He hath tertian fits, and the maners of the sicke be wrathfull, and they will chafe out of measure. If Melancholie doth flow, his colour doth appeare as well on the tongue, as in all the rest of the body, aud he hath vnnaturall appetite to meate: the patient is sad and heauie, and other signes of choler be present with these. Also fits do vexe him the fourth day. When a flegmaticke humor floweth into the splene, his colour shalbe like fleume. The sicke doth not thirst, he desireth meate, vnlesse the humour be salt fleume: for the sicke abhorre meate, and be more desirous of drinke, for they are thirsty. Also fits vexe them euery day. And their vrines are white, & they themselues be slow and sluggish. Some of them that haue colde distempure with it, haue a great and a hard spleene. And if it be a sanguine humour that floweth into the splene, it is possible for it to chaunge the colour both of the tongue, & of the skin. As for the appetite or abhorring of meates, the sicke is in a meane betweene both, and they be more sick thē the rest, although they haue not like swelling of the splene. The veines of the whole body do appeare full of bloud, & the vrine is yellow. These signes we haue declared at large out of *Actius*, because they are cōmon, & may almost be applied to al distempures of other medicines caused through flowing of humors. Generally distempure of the bare qualitie of the spleene is almost without swelling. You must cure and correct them both by meates and drinkes, as also by simple medicines and foments, oiles & ointmentes and such other like, which be contrary to the distempure. Therfore you shall heale hot distempure of the spleene, (as you did of the liuer) by meates and drinkes that doe coole, and by annoyntings with oyles of roses and *oleum molinum* and other things which bee rehearsed before in the 23. chap of this booke. Likewise cold distempure of the liuer, by those things which doe moderatly heat. In a moyst distempure of the spleene, besides those things which are rehearsed before in the 23. chapter, these things doe profite: roote of fiue leaued grasse, dry plantaine, the floure and fome of salt, *ammoniacum*, iuice of willow and such like. If you make of them an oyntment or cerate by putting to sufficient vineger, such as we will a little after describe. Also frictions are most conueniēt for this, which haue a discussing vertue. Dry distempure of the splene is cured by sweete bathes and hot waters, also annointings with sweete oyle, & meates moisting without coldnes, as is Ptysan iuice. If distēpure of the splene be caused through flowing of an humour, then if the humour be sanguine, you must let bloud of the inner veyne of the left arme, called *lienaris vena*, or if that can not be founde, let bloud of the veyne, which is betweene the ring finger, & the eare finger, then apply both inwardly and outwardly medicines which do adde strength to the spleene, as is, the barke of the roote of capers, of hartestongue, *Ceterach*, maydenhaire, *Ireos*, calamint and such like, which also are able to adde strēgth & stability to the liuer: of which we will speake aboundantly in the chapters following. If other humours flow to the splene, first you must

Choler.

Melancholie.

Fleume.

Bloud.

Note.

Cure of distempure of the bare qualitie of the spleene.

Hot.

Cold.

Moyst.

Dry.

Cure of distēpure by flowing of an humour.

auoid the superfluous humours by purging them with medicines: then all the rest of the time, you must correct the distempure that is left, and also apply things that strengthen the spleene.

CHAP. XXVII.

Of inflammation of the Spleene.

De Lienis Inflammatione.

Causæ. *Signa.* THe Spleene, like as other members is vexed with inflammation as oft as hot blood doth flow thither vnnaturally. It is knowne by heauinesse and swelling of the left side, which wil not giue place to the feeling: also by paine & stretching out of the place, by feuers and by burning heate. But if aboundance of humors do rush in thither, it is knowen by the greatnesse & swiftnesse of the ingendring of the inflammation. Let the diet of them that be vexed with inflammation of the spleene be simple, and giue them those things that wil easilie digest for their meate, as is Ptysan iuice, bread wet in other things which be often rehersed of vs before in the inflammation of other members. And if the inflammation indure long, you may also giue them birds flesh, and fishes taken in grauelly places. Let the drinke of the patient be decoction of cinnamon or watrie wine. Let the cure be begunne by cutting of the vaine of the spleene, or that vaine, which is betweene the little finger and the ring finger, if there be no cause to forbid it. Let the belly be often washed with clisters, but specially, if you may not let him blood. Then lay vpon the spleene restrictiue medicines, which can appease the furie of that, that floweth, and keep the strength of the liuer and spleene, but yet you may not onely apply restrictiue things, but you must commixe with them those things which do extenuate, cut and loosen without euident heat, lest grosse matter be stopped in it, and do waxe more vehemently hard. Therefore if there be moderate inflammation, you must applie moist wooll wet in wine that is old, sharpe and thinne, and mixed with sweete oile. But if there be greater heate, take oile of roses, or *oleum melinum*, or oile of cammomil with vineger, you may commixe them togither after this sort. ℞. oile of roses and quinces. ana. ℥. ij. oyle of cammomil. ℥. j. the best vineger. ℥. ß. commixe them all togither for a foment and irrigation. And if the aforesaid oiles be not at hand, seeth bryer leaues and quinces in oile, & adde to also some extenuating things, as is wormewood and peniroiall. And you must beware also that you apply nothing vpon the spleene cold, but whatsoeuer medicine you applie to it outwardly, let it be warmed. After foments and irrigations, you must passe to cataplasmes: in the the making of which you may adde the meale of darnell and barley with drie figges, lineseed and oile wherein wormewood and peniroiall be sodden. But you must beware that the place be not kept bare after irrigations and cataplasmes, but assoone as those be taken away, by and by applie such cerates or implaisters as be described in the chapter of inflammation of the liuer. For both the liuer and the spleene require one kinde of medicines, but the spleene requireth so much the stronger medicines, as it is of grosser nourishment. Therefore you shall seeke examples of medicines meete for this place out of the chapter of inflammation of the liuer: obseruing onely this thing, that you alway commixe vineger,

Dyet. *Potus.* *Curatio.* *Venæ sectio.* *Clyster.* *Fomenta.* *Note.*

and somewhat that is acceptable to the spleene, and that doth peculiarly defend his strength. And if the inflammation of the spleene tendeth toward suppuration and rotting, which do seeldome chance, you must helpe to further the suppuration, lest other members putrifie, by cataplasmes that bring it to matter, whereof we haue spoken in the inflammation of the liuer.

CHAP. XXVIII.

Of hardnes of the Spleene.

DE LIENIS SCHIRRHO.

Causa. INflammation of the spleene, if it be not rightly cured, it draweth togither a hard swelling of the spleene. The cause of this disease is a certaine humour, which cleaueth stubburnly to the spleene: but it is when hardnes engendreth *Signa.* without inflammation into ouermuch swelling. The euill is easily knowne by touching, of what cause soeuer it be. His diet must be extenuating: therefore *Victus ratio.* he must eate meate which is easie of digestion, and doth engender good iuice and thinne. He must eschew all hard flesh, which doth engender grosse iuice, and which do striue against digestion. He must drinke wine that is thin in substance, yellowish in colour, not verie old, and being without al restriction. Also he must put much trust in exercises, which it is good to vse before meate, the bodie not abounding with superfluities. Also it is manifest that vociferation, and crying out, oportunatly done and in time, doth greatly helpe in this euill. *Curatio.* For the cure, you must vse verie strong things as wel outwardly as also inwardly. Therefore within the bodie minister most strong potions, for those they may suffer without griefe. Among the which, the chiefe be the barkes of the rootes of capers, hartestongue, the roote and herbe of *Tamariscus* sodden in vineger or *Oximell*. Also iuice of centorie dronke, and decoction of bitter lupines taken with rew and pepper. *Anagallis* the female. ℈. j. with *Posca* or *Oximell* profiteth maruellously to drinke it. Also the most conuenient remedie for the hardnes of the spleene is iron quenched often in water, or wine, or *Posca*. For that water or wine or *Posca* ministred in the beginning is pleasant, & most profitable, and is giuen many dayes orderly. Therefore to them that haue the feuer, minister water or *Posca*: but to them that haue tender flesh, and lacke a feuer, minister wine. Let the iron that is quenched in them be some instrument that is laid with steele. Also the scales of yron may profitably be ministred to strong and rude men. For this doth melt the spleene notably, for it hath a consuming vertue. But yet lest it should hurt the stomake, it is good to commixe with it some strengthning medicines, as is hartestongue, toppes of wormewood, *casia*, annise seed, *serpillum montanum*, or such other like. Apply out- *Fomentum.* wardly this foment. ℞. centorie, hartestongue, rew. ana. *M*. j. barke of the roote of capers. ℥. j. seeth all in vineger, and when they be sodden, wet a sponge in *Vnguentum.* the decoction, and applie it hot to the spleene. Moreouer this ointment sheweth a maruellous effect. ℞. of the oiles of capers, lillies and *Ireos*. ana. ℥. j. marrow of oxes shankes. ℥. ij. muscilage of the roote of *Althea*, fenugreeke, and lineseed. ana. ℥. j. badgers grease, hens grease, goose grease. ana. ℥. ij. the barke of the roote of capers, *Tamariscus*, *cystus*, centory. ana. ℥. j. gumme ammoniacke, *bdellium*, *galbanum*. ana. ℥. ß. the gummes being first dissolued in vineger, with

waxe

waxe as much as is sufficient, make an ointment. Also emplaisters and cerates do profit much being made after this sort. ℞. of the oiles of lillies, *Ireos*, and of capers. ana. ℥.j. barley meale, fenugreek, lineseed. ana. ℥.j. the bark of the roote of capers, harteſtongue. ana. ℥.j. ß. roote of *Althæa* ℥.j. *bdellium*, ammoniacke, *galbanum*. ana. ℥.j. ß. *opoponax*, mirrhe, frankensence. ana. ℥. ß. with rosen, turpentine and waxe, as much as is sufficient make a cerate. Moreouer the Phisition must looke diligently to the disease, as he seeth cause sometime adde & sometime take away those things which do either mollifie, or attenuate & dissolue, or which addeth strength. In conclusion cupping glasses fastened with scarification, is not a little profitable. *Ceratum.*

CHAP. XXIX.

Of obstruction of the Spleene.

De Lienis Obstructione.

IT chanceth sometime not onely through weakenes of attractiue vertue, which is in the spleene, but also through stopping of the passage, by which the dreggie humour of melancholy is deriued from the liuer vnto the spleene there followeth obstruction. Afterward that vnpure and naughtie blood is distributed all ouer the whole bodie, which if it chance, then the colour of the bodie is corrupt, and enclineth to blacknesse. Also sometime they that are thus diseased, haue vncurable vlcers. The causes may easily be known by those causes, which we spake off in the chapter of the obstruction of the liuer. This euill is knowne by heauines, which is about the left side. If the whole bodie be corrupted with it besides, it is easie to know specially by the colour of the face, difficultie of breathing, troublesome dreames, and other such like aforesaid. This disease is cured with an extenuating diet, and by medicines which take away obstructions, whereof you may finde great plentie reherſed in the chapter of obstructions of the liuer: for both these members haue need of like medicines: But yet the spleene hath neede of stronger medicines so much as it is nourished with grosser food. Therefore against grosse humors, that they may obey readily to be purged, there behoueth preparatiues, which preparatiues shall be the same that are for obstructions of the liuer, (this onely obserued) that here all things be stronger, and that they haue things commixed with them that do adde strength to the spleene, (the humour being preparate) then they must be purged by such medicines as do purge grosse and dreggie humours, whereof we haue spoken often before. After this apply such medicines both inwardly and outwardly, as are contained in the former chapter, and in the chapter of obstruction of the liuer. Therefore those places will shew you medicines abundantly. *Causæ.* *Signa.* *Dyet.* *Cure.* *Præparatio humorum.*

CHAP. XXX.

Of the Iaundies.

De Ictero.

THE Iaundies is nothing else but a shedding either of yellow choler, or of melancholy all ouer the body. Somtime there chanceth shedding of choler to the skinne, the liuer being safe, as in the *Crisis* of diseases. Many times the iaundies is caused, and doth chance when the blood is corrupted without *Ictterus aurigo arguatum remium.* *Causæ.*

a feuer of ſome outward occaſion, and is made cholericke, as it chanceth by biting of venemous beaſtes. So a certaine man, when he was ſtong of a viper, had all his bodie ſpotted like the colour of leekes. Alſo it may chance that through inflammation, or changing of the naturall temperament of the liuer, ſuch corruption of humour may happen, that ſometime all the bodie ſhall be manifeſtly like herbes that be whitiſh with paleneſſe. Alſo ſometime it ſhall be like the colour of lead, as alſo ſuch colours be blacker if they happen through diſeaſe of the ſpleene. Alſo it is cauſed many times through weakeneſſe of the bladder that receiueth the choler, which doth not draw as it was wont to do the cholericke humour from the liuer vnto him, & therfore leaueth the blood vnpure. Alſo ſometime it is cauſed through obſtruction and debilitie of the veſſels, whoſe mouthes are deriued from the gall to the liuer, and do not therfore draw the cholerike humour. Alſo manie times through obſtruction of the paſſages, which goeth to the bowels. But that we may diſcerne well the cauſes of the iaundeis, you muſt of neceſſitie conſider the figure of the excrements, and the colour: ſeing in ſome they appeare much coloured by yellow choler, as alſo in ſome the vrine doth appeare. Therefore in them that haue choler burſt out vnto the skinne, by reaſon of a good *criſis* in feuers, their excrements and vrine ſhall ſeeme to be of naturall colour. But if with the feuer cholerick deiections do inuade, and there be heauineſſe in the right ſide, it ſignifieth burning inflãmation in the liuer: by whoſe violence the blood is changed into choler, & carried all ouer the bodie. But if there be burning without heauineſſe and griefe, the euil is ingendred onely through hot diſtempure of the liuer. But if without a feuer, togither with feeling of ſome heauineſſe about the right ſide, white excrements be auoided: in them you may iudge that there is obſtruction of the paſſages of the bladder that receiue the choler. If ſuch egeſtions come forth without that heauines, you may iudge their ſtrength to be weake, either the attractiue vertue which fetcheth out the cholerike humour from the liuer, or weakeneſſe of the expulſiue vertue, which driueth out to the bowels. Alſo by and by after moſt cholericke humours be ſent out with the vrine aboundantly. Thoſe that haue melancholy ſent to the skinne togither with the blood, they be vexed togither grieuouſly: for there followeth it ſadneſſe without reaſon, and gnawing of thoſe things which be about the belly, difficultie of breathing, abhorring of meate, and they auoide blacke vrine, but their doung is like the colour of coperous or ſhomakers bleach, and their wombe is much coſtiue. But thoſe that haue the iaundeis cauſed of yellow choler, haue no gnawing about the belly, nor alſo they do not ſo much abhorre meates, they auoid white egeſtions, their vrines be coloured like ſaffron: but they remaine troubled: but commonly to all that haue the iaundeis, there chanceth ſluggiſhnes to moue, & a contrary mind to ſweete meats. Alſo itch of the whole bodie followeth. The whites of the eyes and the partes of the face nigh the temples, and the balles of the cheekes do betoken it by their pale colour. Alſo the vaines vnder the tongue are found full, and ſignifie an aboundant humour. The iaundeis that is cauſed by reaſon of a good *criſis*, when the feuer is perfitely ended, they are ſoone cured, if they vſe bathes of ſweete water, and frictions or chafings with diſcuſſiue oiles, and all things

Signa.

Blacke humors.

things that rarifie the skinne, (as be) oiles of cammomill, of dill, of *ireos*, or such like. Also rosemarie sodden in oile doth discusse and dissolue much. Let their whole diet be moist, and extenuating grosse humours. They that haue the iaũdeis caused through biting of a venemous beast, they are to be cured almost as those be, which be bitten with a mad dogge, of the which we will speake in an other place. Those that haue the iaundeis through hot distempure of the liuer, or through inflammation of it, you must minister the cures which are rehearsed before in the diseases of the liuer. Therfore that which we haue rehearsed there, must be referred hither. But if the iaundeis be caused through obstruction of the bladder that receaueth the choler, then two speciall remedies must be vsed: bloudletting and purging. In them therfore that bloud doe much abound togither with choler al ouer the body, and that be troubled with heauines or stretching out about the liuer or the splene, nothing can be done more profitably, then to let him bloud, so there be no cause that letteth it. You must cut the innermost vaine of the right arme, and that if the liuer be affected euill: but if the splene be diseased, cut the vaine in the left arme, you must drawe out the bloud now and then, lest if you should drawe it out on heapes, the strength of the sicke should faile him. And if we be prohibited from bloud letting, we may conueniently minister a clister. For a clister may well be cast in after bloudleting, for by the auoiding out of the doũg, it maketh easie breath, and by prouoking and gnawing of the bowels it draweth and pulleth backe to it the humours that are sent out to the skinne. Make it after this sort. ℞. both the endiues, horehound, agrimonie, maiden haire, origan, woormwood. ana. *M*. j. seedes of annise, fennell, percely, sperage. ana. ℥. ij. ß. licorice, *apium*, fennell, the rootes of them. ana. ℥. j. boile them in sufficient water vntill the third part: then straine them and take of the licour of that decoction. ℥. xiij. *casia fistula*. ℥. j. *hierapicra*. ℥. ß. *electuarium de succo rosarum*. ℥. ij. oiles of dill and *ireos*. ana. ℥. j. ß. salt. ℥. j. commix them all and make a clister. But purgations be most proper and familiar for this disease: but so that the humours be first attenuated, and made thinne by brothes, potions, and also medicines. Therefore he must vse meates of easie digestion and extenuating, birdes of mountaines, fishes of grauelly places, & potherbes prouoking vrine: specially endiue, sperage, louage, fennel, & such like. Flesh of wild beasts being tamed are best, specially of goates. For his sauce vineger is good, wherin *Aristolochia* hath bin steeped. He must abstaine from fruites, but let his banket be almondes, a fewe at once, and cicer, a litle tosted. Also the decoction of it continually dronke profiteth not a litle. Wine white and thinne, and not very old, is good. For medicines let him haue those, that be taught in the chapter of obstruction of the liuer, and also in the 1. booke the 11. chapter. Aboue other specially, *apium*, percely, maiden haire, calamint, veruaine, roote of chikweed, or mather, *aristolochia*, *serpillum*, S. Iohns wort, being decoct, are good. The humours being preparate and extenuate at length you must minister a medicine that purgeth choler. You must giue strong purgations to them that haue the iaundeis: for through the drines of their stomach, the medicines seeme weaker and lesse in effect in them. The best purgation in this case, is infusion of rewbarbe, described in the first booke the 11. chapter. Also *hierapicra*, *electuarium de succo ro-*

Cure of iaundeis comming through crisis of a feuer.

Of venimous byting.

Cure of iaundes of hote distempure of the liuer or inflammation.

Cure of the iaundeis through obstruction.

Venesectio.

Clister.

Victus ratio.

Purgatio.

sarum, de psillio and *diaphenicon*. And if you profit him nothing with the first purgation, you must returne againe to those things, which haue vertue to take away obstructions and stopping: & after three dayes you must purge him more vehemently again. If the iaundies be engendred through disease of the splene, you must tourne to the chapter of melancholiousnes, and the chapter of obstruction of the liuer. The belly being purged, you must againe minister medicines which doe purge the entrailes. For which purpose the roote of *ciclaminum* beaten and drunke is onely good: for this doth not onely purge againe the intrailes, but also it is most meete to shut out the choler, by sweat in the whole skinne all ouer. Therefore after it is drunke, you must helpe the exclusion of the sweat by couerings, & warmings in bed. You may giue of it. ℥.ij.or iij.with *aqua mulsa*. Also iuice of the barke of radish doth notably well, if it be mixed with sweete wine vnalaied, or *vinum mulsum*, so that.℥.ij.of the iuice be tempered with ℥.j.of wine. Also earthwormes drie giuen three dayes with *vinum mulsum*, do send out the iaundies by the vrine. Also you may giue verie profitably iuice of endiue and succorie to them that haue feuers by it selfe, and to them that lacke feuers with wine. Also iuice of *cuscuta* profiteth maruellously. Also cammomill is most profitable, which is called *leucanthemus*: and also *buphthalmum*. But all the medicines ministred in drinke, let them be ministred in a bath if it can be, when the patient sitteth in a great hot vessell. Also you must be much diligent at this time to giue him a diet, that recomforteth and refresheth strength, by the which the vertue expulsiue may be repaired: and if any member be hurt, let it be strengthned, and let the corruption of his colour be purged away. Also it is good for him to vse exercises, gestations, annointings and sweating out. For this purpose drie hot houses are good: in the which annoint the bodie with oile, wherin *serpillum* or rosemary hath bene sodden. And if any of the iaundies be left about the face and the eies, if the vrine appeare pure, & the belly auoiding after his accustomed maner, you must vse infusions into the nose: for which purpose iuice of *cyclaminum* is poured in, also *nigella* with vineger, iuice of the roote of beetes and *anagallis*. Also let the sicke sitting in a bath draw into his nosethrils very sharpe vineger, and let him keep it a while, pressing his nosethrils togither, and it will purge maruellously.

CHAP. XXXI.

Of euill state of the bodie.

De Malo Corporis Habitv.

κακεξία. *Cachexia* in greeke is nothing else, but an euill and naughtie state and disposition of the bodie. For it is in such case that it is spred abroad in waterinesse, and all the whole body is loose and waxeth soft. This disease for the most part is ingendred of a long sickenes. Also it followeth when some entraile is hardned, specially after the hardnesse of the liuer and the splene. Also it chanceth often in a continuall *Dysenteria*, and the disease called *Cæliacus morbus*. Also through letting of some accustomed excretion. The whole body is made whitish and weake, so that his legges are scarse able to beare him: and in the beginning his digestions be letted, his appetite remaining still: but afterward there followeth abhorring of meate, and their breathing is seldome and weake

Causæ.

Signa.

weake. Also their belly sendeth out vnequall excrementes. Old men and children are specially taken with this disease, which doe soone perish through weakenesse of the vitall facultie, and because the iuice doth breath out of them readily through thinnes of the skinne. But they that be of full age, do seldome fall into this disease, and do soone get it away againe. If this disease do indure long, it turneth into the dropsie, therefore his cure may not be deferred. Let his diet altogether be thinne and drie: therefore let their meates be simple, and which will easily digest, and that can ingender the best bloud. Let them eschue all fruites also that ingender grosse and viscous humours, and that be hard to digest. Wine is good for them which is white, thinne, and odoriferous. For the cure, if the disease happen by letting of accustomed excretion, you must stirre vp and prouoke the excretion. Therefore you must vse bloud letting, if nothing do let it, which you must draw out by little and little at sundrie times vnto the third or fourth day in them that fell into this disease through retention of the hemorrhoides or menstruis. But in them that haue it through aboundance of vicious humours, bloud letting is hurtfull. Therefore rather purge them with some conuenient purgation. The body being purged, let him vse chiefly waters that spring by themselues of alume and salt peter, and afterward sulphurous waters. Also let them exercise diuerse deambulations, gestacions, vociferations, frictions with linnen, and other moderate exercises. After let them vse annointings with oyle, wherein is put somewhat that drieth vp humours, (as be) *nitrum* and saltes. To cure the wearinesse apply certaine bathes betweene whiles. Also potion of woormewood helpeth them maruellously, and *dropaces* applied. Also if the liuer be affected, or some other of the inward members, it is good to cure them by their owne remedies before prescribed. If the euill turne into the dropsie, you shall finde it next.

Diet.

Curatio.

Diacarthan

CHAP. XXXII.

Of the dropsie.

De Aqva Inter Cvtem.

THere be three kindes of the dropsie. The first is called in Greeke *Ascites*. The second *Tympanites*, and the third *Anasarca*, *Ypostarca*, *Sarcites*, and *Leucophlegmatia*. *Ascites* is, when much watery humour is heaped vp betweene the skinne or filme called *peritoneum*, and the bowels. *Tympanites* is when much windinesse and superfluous breath is gathered in the aforesayd places of the bellie. *Anasarca* is, when the humour is dispersed throughout the whole bodie, that all the flesh appeareth altogether moyst and wet like a sponge or paper. The dropsie is caused through great coldnesse of the liuer, or through other partes verie notablie cooled, which can bring the liuer into the same effect. The liuer is affect by the spleene being colde, and by the stomach and the bowels, also by the lounges, the reines and the mydriffe. Also it chanceth through vnmeasurable auoyding of the hemorrhoides, or through womans fluxe, or through retention of menstruis, or through some other great affection of the wombe. For in all these the liuer hath no vnnaturall swelling: and yet the bodie is taken with

Ascites.

Timpanites

Anasarca.

Cause.

the dropsie, onely through refrigeration of the liuer, affected in the beginning. But afterward sometime it also waxeth hard, which is euident to be seene in them, which through vntimely drinking of cold water, haue their liuer cooled on heapes, so that the dropsie followeth by and by, before the liuer be lifted vp into a knottie swelling. Many haue fallen into the dropsie after the gout, and through the vexing paine of the hucklebones. Most commonly those which feele not their meate, and haue euill state of the bodie, and also that be troubled with the iaundeis, the dropsie followeth it. And it followeth *Cœliacus morbus*, and *Disenteria*. Commonly euerie dropsie causeth difficultie of breathing, and swelling, and heauines, and naughty colour. Also they abhorre meat, & desire drinke largely, specially they that haue *Ascites*. For the humor that is holden and kept in the aforesaide places, is salt and rotten: therefore also after for the most part, there is wont to follow a feuer. Women are lesse troubled with the dropsie then men. Children for the most part are taken with the dropsie *Anasarca*. Among the said three kindes of dropsies, *Timpanites* is the most perillous: *Ascites* lesse perillous then it, and then *Ansarca*. One diet is cõmon to all these kindes of dropsies: that their meate be easie of digestion and sufficiently coact, and dry. For that meat that is lose and moist, is apt to be turned into watrines. Therfore let his bread be very well baked, & let it haue salt, *ammi*, fennell, annise, or comin commixed with it. Also it ought to be wel leauened, for it restraineth and stoppeth the lesse. Of birdes the driest are good, as partiches, turtles, blackbirdes, and thrushes and such like. Of foure footed beastes goates and hares. Also chickẽs, their extreme parts, when they are rosted. Of fishes, crabbes of flouddes. Also egges rosted are good. Let him vse potherbes, but seldom. Let those things that be ministred vnto them be somewhat sharpe, and that haue vertue to attenuate and heat: as is, *Apium*, percely *Daucus*, rocket, peniroiall, colewortes, garlicke sodden, oinions and leikes. He must altogither abstaine frõ pulses. For sauce let him vse vineger with pepper, cinamon & such like. Let their salt be compound with fennell, hisope, rosemary and *apium*. You must giue them so much drinke only as shall suffice somewhat to breake their thirst: for ouermuch drinke doth dammage them that be sicke of the dropsie without measure. They must drinke thinne wine, and that doth prouoke vrine. But they must eschue sweete wines and *mulsum*: vineger doth maruellously quench their thirst. Morouer let them take the greatest portion of meate at supper. Let them eschue much fruites & second tables: but yet nuts, almondes pomegarnets peares sodden, & dry figges are to be giuen vnto thẽ, but yet let them take all those moderately and not euery day. Let not their bed be verie soft, specially those that haue *Anasarca*. Strew vnder them dry herbes, as be, peniroiall, calamint, origan, & such like. For it is maruellous, how much those doe drie vp while they sleepe: so that it hath bin proued that some being wrapped & hidden in a heape of wheat, to haue risen againe after sleepe strong & safe. Also let thẽ vse exercises in the Sunne, if it be sommer & a faire day, but let their head be couered: but if it be cold, let them vse it in houses being warmed, & nigh a fire, or at a fire. Riding is expediẽt at the first, & to be caried hither & thither in a chaire. But if the strẽgth of the patiẽt may suffer it, it is better to walke much on his feete, and sometime to run, then to be borne. Also

Signa.

Dyet.

Panis.

Potus.

Exercitatio.

the

the patient must be wrapped in skinnes dried with the Sunne, or digged into hote sand. After exercises wipe of the sweat with sharpe linnen clothes. Also it is very good if you vse dayly, thrise or foure times, frictions: for this doth open the passages that are shut: and it drieth vp, extenuateth and casteth a sunder humours. Therfore it doth very quickly prouoke forth much sweat, and constraineth the flesh. They must be rubbed with drie hands, or with salt beaten in water, or hote oile. After this they must be washed with alume water, or sulphure water, or salt water. For many which haue bene taken with the dropsie *Anasarca*, and haue vsed such kinde of bathes, they haue suffised to weare out the disease, and also to make a stronger state of the body. And hitherto, we haue rehearsed a common diet for all kinde of dropsies. For the cure, the remedie that is common for all dropsies, is that by and by in the beginning you must purge the humour that doth abounde. That you may doe both by bloud letting, and by purgations. and by those medicines that prouoke vrine. That which is good particularly for this or that kinde, we will teach in the chapters following, in which we will follow the cures of them euery one particularly.

Curatio.

CHAP. XXXIII.

Of the dropsie Anasarca.

DE ANASARCA.

IN the dropsie *Anasarca*, all the whole body, and the flesh appeareth loose & wet like a sponge, as it is said: so that all the whole body swelleth vp, and is like a dead body. In this disease you must begin the cure with letting of bloud, specially if the euill be engendred of suppression of hemorrhoides or menstrues, and if age and strength will suffer it. For by this meanes the aboundance of humours that doe hurt, are drawen out, and the feeble nature being vnloden is swifter, & the cause of the disease is minished, and also health commeth againe with lesse labour. The naughtie humours being drawne out and purged by bloud letting, you must come to the remedie of purging medicines. But if there be neede of extenuation and preparation of the humours before their expulsion, you shall minister decoctions, and other things which be rehearsed before in the chapters of weakenesse of the liuer, & obstruction of the liuer. For which purpose minister also syrups of wormewood, of tame endiue with the broad leaues, of Agrimonie & *bizantijs*. Let the purging medicines be of simples, rubarbe, & agaricke: of compoundes pilles of rubarbe, *pilulæ de hierâ simplici*: and pilles of agaricke and such like. Also *hierapicra* is good in the beginning, because is taketh away obstruction, and addeth strength to the entrailes. Therefore you must onely beware, that you minister not purging medicines that be strong, & which adde no strength to the liuer: but you must bring forth the hurtful humour with easie medicines by little & little. For if you purge but once, and on heapes, you destroy the strength marueilously, and coole the liuer. Therefore euery weeke you must make the wombe soluble, and you must alwayes passe from gentle remedies, by little and little to stronger. Therfore in this kinde of dropsie the Antidotes, *diaphœnicon*, and *Electuarium nidum* be good. Also the roote of Elder sodden in wine doth purge notablie. Also the roote of wolwort profiteth, for they be both of one vertue. Moreouer the rest of the

Signa.

Curatio.

Purgatio.

time of the cure, while he abstaineth from purging medicines, you must minister those things that adde strength to the liuer, whereof many be recited before, where we taught the cure of obstruction and weakenesse of the liuer. Also minister those things which prouoke vrine. For which purpose, you may wel minister *diarrhodon abbatis*, *aromaticum rosarum*, *dialacca*, *diacurcuma*, trochiskes of

Tritura. agrimonie, of rubarbe, of wormewood, *theriaca*, & such like. And this medicine profiteth notablie. ℞. the pouders of *diacurcuma*, and of *dialacca*, ana. ℈. j. pouders of *diatrion santalon*, and of *diarrhodon abbatis*, ana. ʒ. ß. pouder of *aromaticum rosarum*. ℈. j rubarbe chosen. ʒ. ß. seedes of endiue with the broad leaues, of melons, and of fennell, ana. ℈. ij. of wormewood, chammomill, and withwinde. ana. ℈. j. of nutmegges, squinant and spiknard. ana. ℈. ß. j. of very white sugar.

Alia. ʒ. j. commixe them together, and make a pouder. Also this profiteth maruelously. ℞. seedes of caraway, fennell, and anniseana. ℈. ij. seedes of comin and S. Iohns worte. ana. ℈. j. seedes of *ammeos*, parcelie, daucus and louage. ana. ʒ. ß. of the rootes *Ireos* and of *Asarum*. ana. ʒ. j. wormemood. ℈. j. of licorice. ʒ. j. sugar, the weight of all the rest, commixe them all and make a pouder. And you must doe your diligence, that in *Anasarca*, the medicines bee more drie then moyst, because the whole state of the body is so waterie. Moreouer you must applie those medicines outwardlie, which can dry vp humours, as bee cataplasmes, emplaisters, ointments, and other like things that haue drying vertue

Cataplasmata. in them. Therefore a cataplasme is good made of barley and beane meale, of fenugreeke, of the roote of walwort, of laurell bearies, of wormewoode, and of origan sodden in wine, and laid ouer all the whole body. Also oxes doung conuenientlie dried, may well be applied with *posca* or *oximeli*, hauing the fourth part of brimstone put to it. Also fresh cheese hauing much creame being laid to, maketh well against all swelling partes. Moreouer doues doung and goates doung mayweede and chammomill, by euen portions bruised, sodden in vineger, and hony may be applied. Moreouer you must vse emplaisters of leauen, dry figges, *nitrum*, *Ireos*, melilote, sage, peniroiall, *cardamomū*, *sulphur viuum*, laurell bearies, stauesacre, salt armoniacke, masticke, frāckensence, sothernwood, *Aristolochia rotunda*, doues doung, make it vp with *oximell*. But you must altogether eschue fat and rosennie cerates, for they engender windines and cause swellings. But yet the legges and the hands, and other parts of the body being swollen, may often be annointed with this ointmēt in the Sunne or by a fire ℞.

Vnguentum. of *vnguentum agrippa*. ʒ. j. of the meales of lineseede, fenugreeke, beanes and barley. ana. ʒ. ij. seedes of *Althea*, *nigella*, *daucus*. ana. ʒ. j. ß. *Sulphur viuum*. ʒ. iij. bole-armoniacke. ʒ. ij. roote of *Ireos*. ʒ. iß. roche alume, franckensence. ana. ʒ. j ß. *Euphorbium*. ʒ. j. oiles of *Ireos*, white lillies and cammomill. ana. ʒ. j. ß. with waxe as much as is sufficiēt, make an ointment, wherwith annoint the swollen parts very often, it being melted on the coales. For his diet you must seeke it in the former chapter of the dropsie.

CHAP. XXXIIII.

Of the dropsie Ascites.

DE ASCITE.

Signa. IN the dropsie *Ascites*, all the whole bellie is swollen vp, and if it be stroken, there is heard such a sound, as a bottle doth make that is not full of water, but

but the other partes of the body, speciallie the vpper partes, are not puffed vp nor swollen. Let his diet be, that hath this dropsie, of birds of mountaines and other meates easie of digestion, and which do engender good iuice, as is said before in the thirtie two chapter. The cure must be begun by vsing of purging medicines. Let them be such as we rehearsed in the former chapter. Coleworts of the sea called *soldana*, and *soldanella* taken in drinke excelleth all the rest: for this sheweth a maruelous effect in bringing forth the hidropicke water, so that many by the onely vsing of it, haue bene restored to health. Geue of it in wine or whey. ℥. ij. or more or lesse according to the diuersitie of the body. Also pilles of *sagapænum* are verie good: and two drachmes or three of the iuice of the roote of *Ireos*, putting to it ℥.j. of sugar. Also you must minister sharpe clysters, vnlesse the bellie be soluble of it selfe: for then it is more conuenient to drie vp. Among other this clyster is speciallie commended. ℞. floures of laurell ℥.ij. roote of polipodie, agaricke. ana. ℥.j. ß. dodder or *cuscutha*. ℥.iij. seeth them in wine or water vntill the third part be consumed. Then take of the licour of that decoction being strained. Lib. 1. of *benedicta laxatiua*. ℥. ß. of *Electuarium nidum*. ℥.ij. ß. *mel rosarum*. ℥ j. oiles of rew, chammomill and *Ireos*. ana. ℥.j. salt gemme. ℥. ß. commixe them all and make a clister. For the same purpose, if you thinke good, you may seeth *colocynthis*, *cartamus*, laurell bearies, annise seede, ammi, and caraway seedes, rew, roote of wild cucumber, and other like things put to them. After the aforesaid remedies you must lay vpon the whole bellie, some of the prescribed cataplasmes and emplaisters. Also applie ointments and remedies that prouoke vrine and sweat: and let him vse exercises of the which we haue spoken aboundantlie before.

Dyet.

Cure.

Clister.

CHAP. XXXV.

Of the dropsie Tympanites.

De Tympanite.

Signa.

IN this kinde of dropsie, the bellie is puffed vp and stretched out: and being stroken, it maketh a noyse like a tabour or timbrell, but the other partes of the body waxe leane. It requireth like diet, that the other kindes of dropsies haue: but in this all windie things are speciallie to be auoided. Also let their exercises be much, and great thirsts doe helpe and succour the patient stronglie. Let the cure be begun with purging medicines, whereof you shall finde examples before. Also it is good to cast in clysters, which haue vertue to dissolue and discusse wind, as this is. ℞. rootes of *apium*, and fennell. ana. ℥.j. seedes of annise, fennell, daucus, louage, parcely and comin. ana. ℥.ij. careaway seede. ℥.iij. rew, *asarum*, leaues of walwort, melilote, ana. *M*.j. boile them in water vnto the third part, and then take of the licour of that decoction being strained. ℥.xij. *hierapicra*, *benedicta laxatiua*. ana. ℥. ß. *Electuarium de baccis lauri*. ℥.iij. oiles of rew & dill. ana. ℥.j. ß. salt. ℥.j. ß. commix them together, and make a clyster. You must giue also vnto the things that do prouoke vrine, & you must vse aswell inwardlie as outwardlie those things that do dissolue and discusse windinesse, wherof you shal find plenty in the chap. of the cholicke. The bellie must dayly be nourished with *Panicum milium*, salt, branne, leaues of rew, chamomill floures, hot ashes sewed in bagges. Also you may apply to it this cerate. ℞. floures of cham-

Victus ratio.

Curatio.

Clyster.

Sacculi.

Ceratum.

momill & melilote.ana.℥.j.ß.mintes,ſauorie,*aſarum*.ana.℈.j. ſeedes of anniſe, fennell,rew,comin,*daucus*. ana.℥.j.*cardamomum*.℈.ß. mirrhe,*caſtoreum*.ana.℈. j.oile of rew.℥.iij.oile of dill.℥ j.ß.roſen and waxe as much as is ſufficient,make a cerate. Moreouer cupping glaſſes faſtened often to the whole bellie lightlie and with much flame do maruelouſlie profite. Afterward the bellie muſt be rubbed with a ſharpe linnen cloth,ſo long till it be red. Inwardly he muſt vſe the antidotes,*dianiſum*,*diacuminum*,& *electuarium è baccis lauri*,or theſe lozenges, Lozenges. ℞.the pouders of *dianiſum*, and *diacuminum*.ana. ℈.j. the pouders of the antidote of laurell bearies.℥.j.the pouder of *diagalangæ*.℥.ß. ſeedes of anniſe,carawayes,*daucus*,& fennell.ana.℈.ß.leaues of rew,ſeedes of *Apiũ* and louage.ana. ℈.j.ſugar.℥.vj. diſſolue it in the diſtilled waters of fennell and *Apium*,and make lozenges. The other remedies are to be ſought in the chapter of the cholicke.

CHAP. XXXVI.

Of reynes that ſend forth bloudie vrine.

DE RENIBVS CRVENTAM VRINAM EXCERNENTIBVS.

MANY times there happeneth a diſeaſe of the reynes, through the which thin wheyiſh bloud is piſſed. It is cauſed through weakenes of the reines, Cauſe. which be not therfore able to deuide the vrine: or it is cauſed through amplitude of the reines,which ſtraine out the vrine frõ *Vena caua* vnto the reins. For whẽ the paſſages are wider and ſtronger,they alſo ſend out ſome of the bloud to the reines,and other groſſe matter. Alſo oftentimes the reines do ſend out bloud likewiſe as it is wont to do in the hemorhoides. Moreouer ſome do void out bloud frõ the reines through breaking of a veine in the reines: as it chaunceth to thoſe which haue lift vp a great weight,or haue lept greatly, or haue fallen out of an high place, or haue ſuffered ſome ſuch other violent thing. Sometime it chaunceth through gnawing of the veines by ſharpe humours Signa. flowing from aboue. If this diſeaſe be cauſed through weakneſſe of the reines the bloud is ſent out very wheyiſh. But if it be through amplitude and largenes of the veines,then they feele no paine. If the excretion of bloud be by certaine circuites,then either there is fulneſſe of the whole bõdy,or neglecting of accuſtomed exerciſes,or refection of ſome member that went before. And if it chance through breaking of a veine, then bloud is piſſed forth moſt aboundantly: but if it be of gnawing, then bloud is ſent forth by little and little, and paine doth vexe the reines. Therefore you ſhall cure that excretion of bloudy *Cure of bloudy vrine by weakneſſe of the reynes.* vrine, which is cauſed through weakneſſe of the reines, or amplitude of the veſſels that ſtraine out vrine to the reines,by quiet & reſtrictiue meates, drinking of blacke wine and other things which are rehearſed in the chapter of ſpitting of bloud. You muſt abſtaine from thoſe things ſpecially which prouoke vrine and from carnall copulation. In drinke,beſides thoſe things that are rehearſed in the chapter aforeſaid,miniſter decoction of the roote of comferie,& *tragacantha* miniſtred,that is ſteeped in blacke wine,is good. Alſo ℥.j. of hartſhorne with wine,& iuice of marigolds doth ſtop bruiſings out of bloud from the reines. Likewiſe leaues of willow brayed with wine,*lapis hematitis*.℥.j. roote of white thorne and decoction of knotgraſſe. Moreouer.℥.j. of bolearmoniacke miniſtred,is good. Sirups of roſes & of mirtles, trochiskes of ambre,

of

of *terra lemnia*, and of *spodium*. Moreouer sheepes milke is onely praised being ministred fasting ℥.iiij. with ℥. j. of bolearmoniacke commixed with it. Apply outwardly to the reines and the loines those things which be described against spitting of bloud, and in the chapter of *Dysenteria*, and other eruptions of bloud. And whatsoeuer can together with his restraining and drying adde strength also: (as be) leaues of brier, and oke mast, mirtle bearies, pomegranat rinds, *balaustiæ* and such like. After this the state of the bodie must be refreshed and restored with meates of good iuyce, with milke and flesh of birdes, also with swines flesh that is leane, that thereby the whole body may be brought to his former strength, and the reines being strengthened also they may fulfill their owne proper office, and that they may deuide, and straine out the wheyish humor from the blood. But if the reines do send out bloud according to the circuits, or through the breaking of a veine, or through gnawing of sharpe humors flowing from aboue, then by and by you must cut a veine of the same side in the arme. To those that send out blood by circuits, let them blood a litle before the circuit, but let the other blood by and by in the beginning: but it is better to part the drawing out of the bloud, that his pulling backe & auersion may be done by litle and litle. Let the places about the reines be couered with sponges wet in *posca*, or moist woll with oile of roses and vineger. After this apply ointments, emplaisters and cerates described in the places before rehearsed. Also a cupping glasse may commodiously be applied, specially if you suspect inflammation to be present in the which pisse blood through breaking of a veine. Also potions are good rehearsed before in the chapter of spitting of blood. In the meane season also, the sicke must be driuen from all salt and sharpe things. But when excretion of blood ceaseth, he must vse a diet that doth not ingender much blood, specially in those that void out blood by circuit. Also the vpper parts of the bodie must continually be exercised. In those which pisse blood through breaking of a veine, if the exulceration be left in the places you shall cure them after the bloud is stopped by those things that are spoken of in the chapter of exulceration of the reines.

Cure of bloodie vrine comming through circuits, or breaking of a veine, or gnawing.

CHAP. XXXVII.

Of Inflammation of the reines.

De Renvm Inflammatione.

Causæ.

Signa.

The Reines are vexed with inflammation for diuerse causes. For both corrupt humors, and stripes, and rubbings together, and drinking of medicins do ingender inflammation of the reines, and specially continuall and vehement ridings. There cometh to the sicke a beating paine behind about the first ioint of the backe, a litle aboue the bastard ribs: but the paine stretcheth vpward, euen vnto the liuer, specially the right side reine being vexed, but downeward vnto the bladder and priuie members and the loines and hips: and also to the share and thighs. Also there followeth astonishment of the legge that is neere, that it can neither be stretched out right, nor he can not go on his feet. And whether sneesing or anie other concussiō do chance, they are vexed with most vehement paine, their extreme parts be cold, and most the calues of the legges and the feet. There is present difficultie in making water, and they pisse continually and painfully. In the beginning their vrine is thin and waterie, hauing

no residence in it: but the inflammation waxeth worse, it is more rubicund. Also afterward it is grosse and filthie, and there be vehement feuers present. And if the inflammation increase still, all these signes waxe more vehement. To these commeth disposition to vomit, and gnawing of the stomach, and vomiting of choler. Many of them are vexed, and sweate vntill their harts faile them: their belly is stopped, so that they are puffed vp with wind, and do send out belkings continually. There followeth vehement abhorring of meate, and to some there are continual exacerbations, but to some betweene whiles. And generally egestions of the wombe, and much excretion of vrine do go before those paines. The sicke must lye in a verie soft bed: and the first day he must abstaine from meate, but you may not extend his fasting to many dayes. For the vrines being made more pure and sharpe by fasting, do vexe with most vehement biting and gnawing. Therfore in the beginning you must nourish them with thin suppings, that do ease and cease gnawing and biting, (as is) broth of ptisan or *alica* of barley. Also mallowes for his potherbes doth much profit. Let his drinke be water wherein a litle cinnamon hath bene sodden. To be short, let his diet be thinne, & such as is in other inflammations. For the cure, in the beginning you must by and by let him blood, and you must cut the veine that is in the hamme or in the ankles, and that must be done on the legge that is right against the reine that is vexed. Also sometime (as Galen saith) you may let blood of the arme (that is) when the inflammation is new, and abundance of blood is present. After bloodletting you must come to outward medicines, as cataplasmes, foments, liniments, emplaisters, & such like, which haue vertue to coole meanly, and to ease paine, made of the oiles of roses, quinces and cammomill, of barley meale, beane meale, fenugreeke, lineseede, and such like, which be rehearsed in the chapters of inflammation of the liuer and the spleene. And if the paine be not eased by those things that be applied outwardly: apply a cupping glasse to the loines, and the guts, and scarification being made, you must draw out much blood. Then you must vse nourishment of sponges, and other things which can ease paine. You must only beware all this time, that you giue not such medicins to drinke as prouoke vrine, for they hurt vehemently by bringing in gnawing and biting humors to the inflamed parts. This medicine I haue proued to be singularly good. ℞. the iuice of clary, & the iuice of nightshade, ana. ℥. ij. dronke in ℥. vj. of stale ale, morning and euening sixe dayes together. Also you must beware in the beginning of the inflammation of purging medicines. But yet you may vse soft clisters (specially if the belly be costiue) made of the decoction of mallowes, or lineseede, and fenugreeke, or ptisan broth, putting to it oyle of violets, or cammomill oile. But you must beware that you put not in great abundance of it, for then the bowels being filled and stretched out with it will presse together the reines. But when the inflammation is perfectly ceased and concoct, which you may know by the ceasing of the paine, then also you may purge him by medicines that prouoke vrine: for after inflammations concoct, and digest, the vrine cometh forth much in quantitie and grosse. And in those that haue residence, it is good, and so iudged the best altogether. What medicines prouoke vrine, we haue taught in the second booke of making of medicines chap. 7. specially among pot-herbs, fennell, *apium*, & parsneps wel sodden,

Victus ratio.

Curatio.

Localia.

Note.

are

are good. And if by the aforesaid medicines, the inflammation be not driuen away, and if neither the paine, nor the feuer, nor the heauines do rest by vsing of the aforesaid things, and also if difficultie of pissing, & often dropping downe of the vrine, do vexe the patient, these betoken matter to be gathered in that part: therfore as swiftly as you can, you must helpe the suppuration and breaking out of the matter. For the which purpose, a sponge continually wet in water and oyle in steede of a foment profiteth. For the same purpose also vse cataplasmes, which are made of barley meale, bran, figges, *althæa*, and such like, rehearsed before in the chapter of inflammation of the liuer. Also it profiteth greatly to descend into a bath made of mollifying herbes, as mallowes, *althæa*, linesseede, fenugreeke. And if after perfect suppuration, the rupture and breaking be delayed and taried (which you may know if the feuers and paines wax lesse, and sense of heauinesse remaine about the reine that is affected) minister those things in drinke, which prouoke vrine, as is, decoction of fennell, peny-royall, origan, and such like. For these somtime do breake the suppuration, and purge out the matter with the vrine. And if the vsing of thē doe profit nothing, you must wash the belly with sharpe clisters: as with roote of wild cucumber sodden and alayed, or decoction of garlicke, or radish. You must steepe those in brine, and commixe a litle oile, whereby they may be made slipperie to be powred in. These must be throwen in with a clister pipe, and the sicke must be bidden to hold it long time: for they are wont often to breake that suppuration, together with that, that they mollifie the bellie. Also if the rupture and breaking tarie, comin with wine called *passum* helpeth, and rew with *vinum mulsum*. Moreouer the rupture being made, litle peeces of flesh being long, are sent out with the vrine. And if the vlcers be malignant, there be sent out humors stinking, swart & slimie: but if they be benigne and gentle, the matter that is pissed forth, is white, equall, light, and without grieuous sauour, and litle in quantitie. After the eruption and breaking out of the matter, minister milke, with honie, and other things which shall be rehearsed in the chapter of vlcers of the reines.

Signa suppurationis.

Signa perfectæ suppurationis.

Signa rupturæ factæ.

CHAP. XXXVIII.

Of the stone in the reines.

De Calculo Renum.

THE stone of the reines happeneth oftener to men of perfect age, than to children. The cause of ingendring of such stones is continuall cruditie and rawnesse of the stomach, whereby abundance of grosse and earthly humours are heaped vp together, & burning of firie heate about the reines parcheth the humors, and knits them together, and hardeneth them into a stone. The stones be in the reines, nigh their ventricles either litle or great, and somtime smaller, somtime manie, differing among them selues in greatnesse, figure, colour, and sharpnesse: for they are found blacke, whitish and pale. There chaunceth to the sicke grieuous paine in the raines, and he feeleth like as it were a bodkin thrust in, and yet there appeareth no swelling without. He can turne his backe bone hardly. The legge that is right against the raine that is diseased, is astonied, there is present abhorring of meate and vomiting. About the beginning of obturation and stopping, the vrine is pissed foorth litle in quantitie and

Cause.

Difference of stones.

Signa.

waterie. Afterward there followeth perfect suppression of the vrine, and the wombe auoideth nothing, but it maketh many proffers to goe to the stoole. Sometime there is auoided forth bloud, through the violence of the stones, specially if they be sharpe stones. Also the vrine hath grauelly residence, specially when the stone is remoued from the reines, which signes aforesaid *Hippocrates* declareth in *lib.6.Epid.par.1.Aphor.5*. Moreouer things that be light and round, are easily sent out: but not so, if they be of any other forme or fashion: but specially if they be long and sharpe, they are hard to be sent out. When the stone, stopped in the reines, doth cause most vehement paines, lest abundance of bloud through the greatnesse of the paine should come downe together to the member diseased, in a bodie that is full of humours and strong, you must by and by cut the veine in the hamme of that legge that is astonied, and is right against the reine that is diseased. But if those that labour of ill digestion or vitious humours, purging of the abundant humour is good for them. Neither may this caution be omitted, except something do forbidde them: which also Hyppocrates biddeth, while he teacheth that young men should be purged with hellebore. And if it be not lawfull to let bloud, nor to minister purgation, you must wash the wombe by ministring of clisters, which you must doe at that time specially, when there is great plentie of excrements in the bowelles. But you must onely beware that they be not strong clysters, and that they do not drawe plentie of humours from other places to the bowelles, lest the passages of the vrine should be straightened and pressed together. But let them be such as are onely able to auoide the excrements contained in the bowels, as is this Clister. ℞. Mallowes, *althæa*, mercurie, maidenhaire, parietarie. ana. *M*.j. water cresses. *M*. j. ß. seedes of parsley, *apium*, fennell, and flaxe. ana. ℥.iij. roote of *gladon*. ℥. j. ß. branne. ℥. j. boyle them in iust quantitie of water vnto the third part, and then take of the licour of that decoction being strained. ℥.xj. of *casia fistula*. ℥.j. of *hierapicra*. ℥. ß. *mel rosarum* strained. ℥. j. ß. oyles of dill, rewe, and cammomill. ana. ℥. j. salt. ℥.ij. commix them all and make a clyster. But we may in no case vse continuall clysters, and neglect almost all other remedies, as many Phisitions doe now a dayes, but vse them twise or thrise, but so that they be not kept aboue their accustomed time. For if they be holden longer then they ought to be, they cause pressing together. and straightnesse of the reynes, and the conduites of the vrine. When the belly is purged and emptied of excrements, you must minister those medicines, which cã loosen the conduits & passages. For which purpose the region of the reines, and the loynes must be annointed with this medicine. ℞. oiles of dill, & of sweete almondes. ana. ℥.ij. oyle of cãmomill. ℥.j. ß. hennes grease, and goose grease. ana. ℈.ij. butter without salt. ℥.j. wax as much as is sufficient, make a soft oyntmẽt. Also he must vse incessiõs of the decoctions of calamint, origan, water cresses, colewortes, leaues of *althæa*, mallowes & such like: or the sicke must otẽ be let down into a great vessell of warme sweet water. Also fomẽts of branne, with leaues of *althæa*, sodden, being applied to the grieued place be very good. Also cataplasmes made of wheat meale, of lineseede & fenugreeke, of lupines, of the roote of dogge fennell beaten very small, and of cammomill. Also it is good to lay bread sodden in wine called *passum* about the loynes and the belly.

Curatio.

Venæ sectio.

Purgatio.

Clyster.

Note.

Vnguentum.

Incessions.

Cataplasmata

Neither

Neither shall he doe rashly which applieth cataplasmes, and other things before rehearsed to the bladder and the share. But you must bring on heapes one plaister after another, before the first doe coole: for cold doth draw togither & bind, and so doth hold still the stone in the reines, and in the conduites of the vrine. And if you list not to vse so many cataplasmes, you may couer it with some heating thing vpon it that it coole not; for these sometimes, and that not seldome, are wont to suffise for to cast out the stone by the vrine. And if these driue not away the disease, you must minister in drinke those things, which prouoke vrine. These that follow draw much vrine: gladon, S. Iohns wort, parsley, *orcoselinum*, grommell, *ammi*, seede of *daucus* and fennell, *asarum*, roote of briony & mather, barke of the roote of capars, sperage and such like. With these commix those things that bring downe vrine vnto the reines: as is roote of pencedane, or dog fennell, briony, *apium* and *radicula*. Also commix with them those things that breake and teare the stone in the reines, as is, *sium*, maidenhaire, *bdellium*, tutsan seede, *bruscus* roote, saxifrage, betonie, roote of *damosonii*, broth of cicers, roote of cypresse, grommell, *lapis iudaicus*, *xanthium*, the seede and roote of *althæa*, gumme of plomb tree, earth wormes sodden, and stones and sponges of the sea. Euery one of these part of them sodden and part of the verie finely poudred, minister them to drinke. But it is best to minister those things which prouoke vrine and breake the stone, at that time, when the vehement paines be released, which chanceth when the stone is remoued, and stirred out of his place. But if the stones be established fast, and be vehemently compact in the reines, hee must eschue much drinke, and also those things that prouoke vrine: for seing they bring with them to the reynes a great aboundance of excrements, they cause the passages of the vrine to be stopped, and let the passing of the stones out of the reynes. You must release and losen the reines, & the conduites of the vrine, with foments, cataplasmes and incessions, as is aforesaid. Also the bellie must be voided with light clysters, lest the passages of the vrine be stopped. After that paine is a little released, you may also applie profitablie to them a cupping glasse, specially subtillie fastened to, if inflammation do not let it: for often times cupping glasses do so remoue on heapes those stones, that they cease the paines by and by (that is) the stones being caried into the amplitude of the bladder. Wherefore in the beginning fasten a cupping glasse aboue from the reine, and then to the part about the priuie members, ouerthwartlie according to the placing of the conduites of the vrine. Moreouer stones being brought from the reines to the bladder, and for their greatnesse being holden still about the necke of the bladder, they do often bring the sicke into extreme perill, as well through their pricking paine, as also because they will not suffer the vrine to come out. You must goe about to let the sick lye in such a fashiō, that he may lye vpright, and haue the ioynts of his huckle bones lye verie high. Then you must stirre them many wayes, that by all the meanes that you can inuent, you may make the stone to fall out of the passage of the bladder. Afterward you must bid the sicke to put out the vrine quickly: but when the stone is not cast out, you must moue him againe, and vse it againe and againe often. And if you do profit nothing by thus doing, you must put in an instrument called *catheter*, which is apt to drawe out

vrine, and with that you must draw the stone from the necke of the bladder, and bring out the vrine. Afterward you must labour to breake the stone being in the bredth of the bladder, with conuenient medicines by potions: but if the stone fall out of the bladder, it stayeth about the middle passage of the yarde, and by wounding it bringeth perill of exulceration: then you must poure hote water by little and little, from the furthest partes of the yarde, or you must put the yard in hote oyle, that hath dissoluing vertue in it. Also you must minister much of some decoction made of those things that prouoke vrine, and you must bid the sicke gather much vrine, and afterward to put it out, and to expell it diligently: for so the stone withdrawen is wont to fall out. But when you cannot drawe him out this way neither, you must cut the yarde aboue with a little wounde, about the bignesse of an acorne: for it is not good to cut it vnder the yarde; for almost alwayes it turneth into a *fistula*, and afterward the vrine commeth out by the cleft. The stone being at the last remoued away, you must preserue the man, that the reines bee no more troubled with the stone.

Preseruation from the stone.

The greatest thing to auoide engendring of the stone, is to vse meates of good iuice, easie of digestion, and moderate. Therfore it is good for him to beware of all meates of hard substance, and which are hard to be broken in peeces with chewing. Also let their exercises be meane, and let them vse but little all kinde of pulse, and of corne: also cheese, milke, and the meates that are made of the. Moreouer blacke wine, and plentie of flesh, and generally all things of grosse iuice, and that be ouer hot and sharpe. You must admonish them, whom the stone hath afflicted, that they vomit often after supper, and that they drinke wormewood continuallie. And at certaine times, if bloud seeme to abound, let them cut a veine, or if vicious humours be gathered on a heape, let them vse a purging medicine, agreeing to their temperament. Also, their water throughout all their diet, must be most pure and strained. Also let their wine be thinne and white, and not very old; for that is meete to prouoke vrine. Also they must vse as well meates as medicines that prouoke vrine. Therefore they must cate dayly parsneps very well sodden, fennell, *Sium*, peniroyall, and such like. Amog medicines this pouder is of much effect. ℞. of the rootes of fennell, sperage, & *filipendula*, ana. ℥. j. rootes of mather. ℈. j. rootes of *Aristolochia rotunda*, & *Althæa*, ana. ℥. j. licorice scraped. ℥. ij. the stones of sea sponges, & *lapis iudaicus*. ana. ℈. j. seedes of *ammeos*, *daucus*, parsley, saxifrage, fennell, annise, grommell. ana. ℥. ß. seedes of melons, and citrons pilled. ana. ℥. j. ß. seede of *alkakengi*. ℥. ß. pellitorie of the wall, mallowes. ana. ℥. j. pulioll mountaine, maidēhaire, peniroyall, *asarū*. ana. ℥. ß. of the bloud of a male goat dried, & præparat. ℥. j. *bdellium*, *ammoniacke*. ana. ℥. ß. of crabbes eyes, cinnamon chosen and squinant. ana. ℈. ij. beate all & bring them into a most fine pouder, whereof giue the weight of one drachme euery fourth day, or once a weeke in the morning with thinne wine. Moreouer the preparating of the goates bloud aforesaid is taught of *Aetius. lib.* 11. *cap.* 12. Other remedies we will speake of in the chapter of the stone in the bladder.

Pouder against the stone of the reines.

CHAP. XXXIX.

Of vnmeasurable pissing.

DE DIABETE.

DIABETES

DIABETES is a continuall disease about the reines causing much thirst: and also whatsoeuer is dronke euen as it is taken it is pissed out againe. This disease is engendred of weaknes of the retentiue vertue of the reines: but there is such strength of the attractiue vertue, that it sucketh the whole body through immoderat heat. There followeth to the sicke a stubborne thirst, neither are they filled by ministring any kind of licour. Therefore they are constrained to drinke continually, because that which is drunke, goeth on so swiftly by the vrine againe. Also the bowels of the sicke seeme to burne, the loynes swell vp, and the stones and haunches also. And if yet more gnawing heate be increased in the bowels, the stomacke is wrinckled, and the veines in it are lifted vp, all the state of the body is leane, and there chaunceth grieuous consuming of the body. The effect of the cure consisteth in that, to stop the sharpnes of the humour, & the bloud, and with that to make the wheyish humour which is commixt with it, of slowe mouing, & to correct the distempure of the reines. Therfore by and by, when the euill beginneth, being not yet come to his perfection, it is best to cut the veine on the arme, and to draw out bloud moderatlie. Also you must giue him things that prouoke vrine meanely, which may purge out the vicious humours that be setled in the reines. But if the euill be immoderat and old, you must neither vse bloud letting, nor minister any thing that prouoketh vrine: for these do further the colliquation and consuming of the body, which doth chaunce also by it selfe. For in them that this euill is inueterate, their strength faileth them, and through bloud letting the whole body is made sharper, and things that prouoke vrine, doe multiplie and encrease the euill in them. The greatest and chiefest remedy of this disease, is to reuomite that vp againe, that is drunke. Let his drinke be very cold, as also let the rest of his diet be cooling. Therfore giue him meates of good iuice, and which can difficultly be chaunged, and do lacke mordacitie and gnawing: or which is able to stop mordacitie and sharpnesse, as be rere egges, *alica* made like a souping, and leane swines flesh much sodden. Also you may well giue them new cheese well compact, and without salt: and milke wherein flint stones, or red hote steele hath bene quenched the whey taken away. Also for souping, cold *Ptysan* broth is good. For pot herbes, take endiue, letuce & purslaine. Of fruits, peares, apples and pomegranates. Also fishes of grauelly places be good. He must drinke wine that is red and thicke, well alayed with water, for to wash the salt humours, which cause the thirst: for wine chaungeth the temperature of the body to sweetnesse. In drinke also you must minister vnto him iuice of pomegranates, *rob de ribes*, or *rob de barberies*. For medicines minister vnto him the iuice of knot grasse, or of sanguinarie with blacke wine. Also decoction of comferie and of dates, & of mirtle beries, or peares. Likewise syrupes of roses, and mirtles, and such like. Also Trochiskes of *spodium* may be ministred with iuice of knot grasse, or blacke wine. Outwardly you must applie to the sides, the loynes, and the share, ointments, cataplasmes, and cerates that do coole: as be those which are made of rose vineger, *polenta*, lettuce, duckes meate, pellitorie of the wall, vine leaues, purslaine, and such like. For which purpose also, ointments do profit, made of oiles of roses and mirtles, or annointings with the iuice of nightshade, or of vine buddes. Also you must lay to the *Hypochonders* or.

Diabetes quid.
Causæ.
Signa.
Curatio.
Diet.
Medicamenta
Localia.

sides in forme of a cataplasme, Barley meale, wrought vp with vinegre, & oyle of roses. Also vse this emplaister. Ry. barley meale. ℥. ß. vine buddes, tops of willow, *bursa pastoris*. ana. M. ß. the rinde of pomegranates. ℥. ij. ß. purslaine. M. j. seedes of quinces. ℥. j. red roses. M. j. ß. boile thē all in water vnto the thicknes of hony, then adde to it oyle of roses. ℥. ij. oyle of mirtles. ℥. j. boile them againe and make a plaister. Of these aforesaid things you may make a Cerate, by putting to *hypocistidos, acatia*, bolearmoniak, rosen & waxe. Also you must prouoke them to sweate, that the vicious humours may be turned to sweating out. The best euaporation and sweating is in a tonne, made with herbes and other hote things to prouoke sweate after such sort, that the head may be without the tonne. Or else apply a vessell full of hote water to the patients feete, lying in his bed, and prouoke sweate. Also wash the conduite with plantaine water, and burnt alume.

Emplastrum.

Sudorum excitatio.

CHAP. XL.

Against vlcers of the reines.

VLCERS or boiles of the reines be caused through rupture, & breaking of the veines in the reines. Also it is caused through rotting of inflāmatiō, & through sharpe & gnawing humours, caried into the reines. When the reines are exulcerate, there is paine felt in the loines with heauines, and the vrine is pissed forth without any impediment, which chaunceth not so in the vlcers of the bladder. Also there is atter commixed in the vrine with little peeces of flesh, or haires swimming in them. According to *Hyppocrates* saying. 4. *Aphor.* 75. who sayth, if bloud or atter be pissed out, it signifieth exulceration either of the reines, or of the bladder. And by and by after he sayth, if in a grosse and thicke vrine, there appeare little peeces of flesh, or as it were haires, they are sent from the reynes. Therefore when these appeare, let the sicke eschue crudities, and facietie or fulnesse. Therefore let him eate no raw things in his meates, neither that which is hard of digestion, or that will easily corrupt, or ingender inflammations or windinesse. Let him chiefly abstaine from those things, which do soone waxe soure or sharpe. Also from all sharpe and burning things, & whatsoeuer doth breed and ingender choler: as is, much thirst, abstinence, hunger, labour, wrath, solitarinesse, exercise, watching, and immoderate sauces. He must eschue aboue all things immoderate riding, & all vehement mouing and stirring: also he must auoid perpetuall idlenesse, & continuall bathing. He must vse new bread well wrought, and giue him flesh of birdes of the mountaines, and kids flesh, & such like tender flesh. Also giue him scalie fishes of grauelly places, rosted on a grediron. Moreouer riuer crabs, soupings of *Ptysan* and *amylum* sodden with milke, be maruelous good. Giue him also milke mixed with egges, and the fat broth of an henne. Also rere egges ministred alone, are good. Of pot herbes, mallowes, endiue, sorrell, purslaine, and lettuce are good: but all these must be sodden, for the sicke must eate nothing that is raw, as is aforesaid. Of fruicts, raisins are not hurtfull, and pine nuttes. Also almondes wel blanched are good. Much drinke & strong must be eschued. And he must altogether refraine from cold drinke. For cold, as *Hyppocrates* sayth. 5. *Aphr.* 20. is an enemy to vlcers. For his drinke let him vse wine that is alayed, & some-

Cause.

Renum vlcera.

Signa.

Dyet.

somewhat restrictiue: or let him drinke goates milke, or sheepes milke, or almond milke. Carnall copulation is maruelous euill not onely for vlcers, but also for all other diseases of the reines, specially in old men, & in them that be weake of nature. Such things must be eschued, as prouoke vrine. Also bathing let be seldome vsed, as is aforesaid. It is not vnprofitable to vse naturall bathes, and waters sprong of themselues, and specially allome waters, and brimstone waters, for it is commodious to wash cold places: It destroyeth vlcers that be hard to cure, as well outwardly as also inwardly. Also naturall waters dronke after the morning walke are good. The cure of vlcers of the reines, when as they are caused through sharpe and gnawing humors, must be begun of purging of vitious & gnawing humours. They that are thus affected, you must also purge them by vomite: for vomite is not good onely to auoide vicious humors, but also if any man do vomite boldly euery moneth, he shall dissolue the vlcer of the reines, and what euill soeuer may chaunce there: for it turneth the mouing of the humours into a cõtrary part. Also in the meane season you must minister medicines which doe stop the gnawing of the sharpe humours, as is, mallowes, endiue, sorrell, purslaine, seede of melons, cucumbers, & gourdes, syrups of violets, roses, and water lillies, and the conserues of them. But whẽ the vicious humors be purged, he must drinke *aqua mulsa*, or the decoctiõ of fenugreeke with hony, or of cucumbers, or of mallowes, or of melons seede with *hydromell*. Also minister milke with hony newly milked, and hote, for it is good to purge the vlcers. Also goates whey, decoction of barley, raisins, and of licorice, is maruelous good, also the iuyce is likewise. When that the vlcers be purged and cleansed: which you may know, if there appeare in the vrine, neither peeces of the couer of the vlcer, nor yet dreggie and filthy atter, but matter that is whitish, light, equall and little in quantitie: then minister such medicines, as doe drie vp and conglutinate. For which purpose giue him bole armoniacke, gumme, *tragacanth*, *amylum*, *terra lemnia*, and such like before rehearsed. But among other things, this pouder is maruelous good. ℞. *Terræ lemniæ*, bolearmoniacke. ana. ℥. j. ß. *Tragacanthæ*, *spodium* burnt. ana. ℥. j. *amylum*, pine nuttes toasted. ana. ℥. ß. lineseede, cucumber seede blanched, melons seede. ana. ℥. ij. seede of *Apium*. ℈. ij. dragons bloud. ℥. j. beate them all together, and make a very fine pouder, of the which giue the sicke dayly. ℥. ij. with milke newly milked. Moreouer outwardly you must applie such things as can drie and strengthẽ the reynes. Therfore minister emplaisters and cerates, or ointments made of the oyles of roses, and of mirtles, of barley meale, frankensence, masticke, red roses and such like. Examples whereof you may seeke before. As for other remedies, we will rehearse hereafter in the chapter of vlcers of the bladder.

Curatio.

Vomitæ.

Medicins stopping gnawing of humours.

Purging of the vlcers.

Glutinatiues.

Pului.

To drie and strength the reines.

CHAP. XLI.

Of the stone in the bladder.

Calculum reficæ.

STONES in the bladder doe ingender oftenner in childen, then in older folke. When that vrine grosse and very thicke is caried into the largenesse of the bladder, it setleth and stayeth there, like dregs of wine, or muddie water, and afterward through the heate, that is in children, being dried and compact

Causæ.

together, it breedeth a ſtone. Therfore there be two ſpeciall cauſes of the ingendring of the ſtone in the bladder (that is) thickneſſe of the vrine, and heate of children. They that haue the ſtone in the bladder, they itch often, and do handle their priuie mẽbers, which alſo are ſwollẽ, and they are conſtrained to make water continually, & they are vexed with the ſtrangurie, or dropping out of vrine. The cure of this diſeaſe is almoſt the ſame that the cure of the ſtone in the reins is. But they differ in this thing, becauſe the ſtones of the bladder require ſtronger medicines, and you muſt apply the medicines in another place thẽ you did in the cure of the reines. The ſtones that are ingẽdred in the bladder, are broken chiefly with theſe medicines (that is) the ſeede & roote of fennell, of louage, blacke pionie ſeedes, motherwort, cammomill, the roote & ſeede of *althæa*, *ſium*, maidenhaire, ſorrell rootes, the ſtones of ſponges, the ſtone of *tecolithus*, grommell, *bruſcus* roote and ſeede, the ſtones which come out of men (with their vrine) brayed and drunke, the ſeed of litle burs, the barke of capers, ſothernwood ſeede, iacint, white violets, ſmalach, parſley and other ſuch like which do prouoke vrine, and which be rehearſed in the chapter of the ſtone in the reines. To theſe you muſt conioyne the moſt laudable remedie (that is) a hedge ſparrow being dreſſed in ſalt, and taken raw in meate, doeth heale the diſeaſe perfectly. For it expelleth the ſtones that are alreadie ingendred by the vrine, and it letteth them from ingendring any more. Alſo goates bloud is a preſent remedie, aſwell for the ſtone of the reines, as of the bladder: for it diſſolueth thoſe that be ingendred, and driueth them out with the vrine, and prohibiteth other to ingender any more, and ceaſſeth paine. Furthermore if the ſtones of the bladder can not come out by the paſſage of the vrine, but that they be there ſtopped, and compact together, and ſo do cauſe ſuppreſſion of vrine, then the ſicke muſt be vpward, ſo that his hippes muſt lie vpward and higheſt, and then you muſt moue him hither and thither many wayes, that therby the ſtone may fall out of the paſſage, and afterward bid him piſſe euen as he lieth yet vpward. But if he can not make water ſo neither, prouoke the vrine by a cyring, and after that you muſt miniſter thoſe medicines, which haue vertue to breake the ſtone in the bladder. And if the cure come not to paſſe by this meanes, you muſt come to cutting. The ſtone therefore being conſumed by any of the meanes aforeſaid, ſuch an order of diet muſt be appointed to the patient, that the ſtone may not engender againe, which we haue preſcribed in the chapter of the ſtone in the reines.

Signa.

Curatio.

To breake the ſtone in the bladder.

CHAP. XLII.

Of bloud broken out of the bladder or curded in it.

Cauſe. IT chanceth ſomtimes that a veine breaketh in the bladder, and thẽ ſome of the bloud is ſent out, and ſome waxeth thicke and curdeth within. When the

Signes. bloud is thickened and curded within, the patients heart faileth him, and he waxeth pale, his pulſes be ſmall, darke, and thicke, he is ſorowfull, he is cold, and his ſtrength decayeth. And ſometime when a clod of bloud chaunceth to fall into the paſſage of the vrine, then it ſtoppeth the going out of the vrine. You muſt in this caſe, as alſo in other burſtings out of bloud, cauſe a very

Curatio. quicke and ſpeedie remedie. Therfore if nothing forbid it, it is good to cut the

vei

veine in the arme, drawing out the bloud by times, that by this meanes the bloud may be drawen backe often, and by litle and litle. Let the patient in his lying be laid vpward, and let his hips be lifted vp, and apply ſponges dipped in *poſca*, that is, water and vineger ſodden together, to coole him. Alſo the extreme parts muſt be bound, and the ſhare muſt be couered with ſponges dipped in *poſca*. If the euill increaſe, cupping glaſſes faſtened to the ilions, & to the loines profit much. After irrigations with the ſponges dipped in *poſca*, you muſt vſe cataplaſmes of knotgraſſe, brambles, plantaine and pomegranate floures. Alſo vſe cerates made of *hypociſchis*, *acatia*, bolearmoniacke and ſuch like rehearſed before in the chapters of ſpitting of bloud, and of the fluxe *dyſenteria*. You muſt poure into the bladder, iuice of knotgraſſe, plantaine, or millefolie, commixing with it *acatia*, bolearmoniacke, trochiskes of *ſpodium* and ſuch like. Alſo inceſſions of ſuch like things are good; for both *poſca* and decoction of *Lentiſcus*, and alſo of brambles and ſuch like, are good. Alſo you muſt miniſter in drinke, medicines apt to bring out bloud, as be *rhaponticum* finely beaten, and 12. red ſeeds of pionie, *terra lemnia*, horſetaile, the roote of centorie the great, the barke of frankenſence and ſuch like. But in them that bloud is congealed and curded in the bladder, firſt you muſt go about to diſſolue & diſperſe that bloud with conuenient medicines. Therfore you muſt miniſter in drinke, motherwort, *ſtichados*, citrine, wormewood, ſothernwood, ſhauing of a vine, radiſh ſeede, hares or goates creame, each of them with *oximel*. Alſo *oximel* miniſtred by it ſelfe, doth profit maruelouſly, for it diſſolueth the curds, that afterward they may come forth by litle and litle with the vrine. Apply outwardly bathes, ointments, irrigations, and other things that haue vertue to looſen and releaſe, which you muſt ſeeke out of the chapter of the ſtone in the reines. Aboue other things this cerate is verie good. ℞. of the oiles of roſes and cammomill. ana. ℥. j. ß. calamint, comin, leaues of elder. ana. ℥. iij. *bitumen iudaicum*, gumme ammoniacke, ana. ℥. j. hares creame. ℥. iij. ſothernwood, meale of fenugreeke. ana. ℥. ß. ſpermacety. ℥. j. with roſen and waxe as much as is ſufficient, make a cerate to apply to the ſhare. And if you profit nothing by doing thus, but the vrine is ſtill ſtopped, you muſt of neceſſitie vſe a ciring: by the which when you haue brought out the vrine, you muſt againe miniſter the things aforeſaid in drinke, and apply thoſe things outwardly, which do diſſolue congealed bloud. And if the cloddes of bloud will not yet be diſſolued, you muſt come to the curing of it, likewiſe as you did in the ſtone of the bladder.

To bring out bloud.

To diſſolue curded bloud.

Ceratum.

CHAP. XLIII.

Of inflammation of the bladder.

OF diſeaſes that be in the bladder, and ingender there, the moſt grieuous and deadly is the inflammation thereof. The ſicke haue theſe tokens following. They are vexed with a ſharpe feuer, they watch, they raue, and ſpeake they wot not what: they vomit pure choler, and they can not make water, the ſhare becometh hard, & hath vehement paine, they haue deſire to the ſtoole, as is wont in the diſeaſe called *Tenaſmus*; the ordure that commeth foorth is thinne and hath no reſidence: alſo ſometime inflations follow, and the wombe is coſtiue, the right gut being preſſed together of the inflammation of the

Inflammatio veſicæ.

Signa.

Curatio. bladder. To them that haue this diſeaſe, if nothing let it cut the veine of the hamme without any tarying, or draw bloud of the ankles. Alſo miniſter to him

Diet. a thinne kinde of diet, as is preſcribed in other inflammations. He muſt alſo abſtaine from wine, and he muſt vſe water, wherein a little cinnamon hath bene ſodden. Outwardly you muſt applie thoſe things, that haue power to ceaſe and mitigate paine. Therfore the place of the bladder muſt be nouriſhed with oyle wherein hath bene ſodden dill, line ſeede, and ſometime rewe and *althæa*. Medicines that be cold and reſtrictiue muſt altogether be forborne: & that chiefly becauſe the bladder is full of ſinewes: for cold as *Hyppocrates* witneſſeth 5. *Aphor.* 28. is an enemy to ſinewes. Moreouer becauſe cold things do ſhut vp and bind, and ſo do ſtop the vrine (which thing chaunceing in this euill by it ſelfe) it encreaſeth it. And laſt of all becauſe cold things do prohibit and let that the humours cauſing inflãmation, may be diſſolued, conſumed and digeſted: therfore medicines meanely hote are rather to be applied, which haue vertue to ceaſe paine, to loſen the pipe and paſſage of the vrine, and to diſſolue the in-

Clyſter. flammation. Alſo let the guts be waſhed with ſoft and eaſie cliſters, and after the dong is come forth, caſt in oyle of dill, or ſuch like thing to eaſe and ceaſe the paine. It is good to ſeeth poppie ſhelles, together with oyle, and to poure in gooſe greace, or freſh hennes greace ſoddẽ together in the ſame oyle. In moſt vehement paine you muſt poure in ℥. j. of pilles of houndes tong diſſolued in oyle of dill: or take *opium* with mirrhe and ſaffron, and annoint it vpon wooll, and put it vp into the fundament. Alſo let the ſick ſit in the decoction of line-ſeede, fenugrecke roote of *althæa*, *dauci* ſeede, and ſuch like, and bid the ſicke piſſe as he ſitteth in the water of the decoction: for the bladder is not ſtrong enough to receaue and expell out the vrine: therfore the patient or ſome that be about him, muſt thruſt & preſſe the ſhare eaſily & ſoftely, and that muſt not be done out of meaſure, leſt that paine ſhould be augmẽted thereby. Alſo after

Fomenta. clyſters & inceſſions vſe foments by hote water, and apply oyle in oxe bladders, or other veſſels, halfe full, or little bagges as is ſhewed in the chapter of

Sacculi. the plurifie. And if for all theſe things, the euill ceaſe not, faſtẽ a cupping glaſſe with ſcarification to the grieued places. Moreouer he muſt abſtaine frõ thoſe things which prouoke vrine vehemently, and hee muſt eſchue much drinke. When there appeareth euident declination of the diſeaſe, you muſt come to

Catheter. the vſe of thoſe things that haue vertue to diſſolue and mollifie, whereof we haue ſpoken often before. The putting in of a Cyring into him that is diſeaſed with inflammation of the bladder is not eaſie to vſe, and ſpecially in men: for ſeing it can not be put into them wit hout paine, it ſharpeneth the paine and increaſeth the inflammation: but in women it is no great hurt to vſe it. For the paſſage of the vrine in them is ſhort and ſtraight, ſo that they may ſuffer the doing of it without paine. But if the perill through the ſtopping of vrine do very much conſtraine you, then you muſt of neceſſitie vſe a cyring in men alſo: not becauſe it taketh away the anguiſh of the diſeaſe, but rather becauſe it ſhould amende the great ſuppreſſion of vrine, and deliuer the patient from deadly perill. After that you haue entiſed out the vrine, you muſt come againe to the remedies which do ceaſe paine, vntill the inflammatiõ be diſſolued and rotted. Oftẽtimes the inflammation is wont to be diſſolued by and by through

the

the meanes of an *Erisipela*, rising outwardly vpon the skinne, and remaining there, and not returning againe inward. Yea and oftentimes much vrine being cast out, doth iudge the euill. Yet neuertheleſſe although theſe things appeare, you muſt ſtill vſe the remedies aforeſaid: in as much as for the moſt part, perfect tenſion and ſtretching out being riſen, continuall exacerbations and fittes are cauſed, and long conſtitution of the euill. But when the perillous fittes are ceaſed, and the conſtitution of the diſeaſe is now waxen old, you muſt come to the vſing of oyntments, which do call out and bring forth the humors from within: and likewiſe emplaiſters, which do rubifie and bliſter the skinne, are to be applied which you may finde after.

CHAP. XLIIII.

Of vlcers of the bladder and his necke.

Vlcera veſicæ.

THE bladder is exulcerate either through ſome bile, or botch, or ſwelling, which hath bene before, or through ſome rupture, or by eating, and gnawing of a fluxe, or through ſome ſuch like cauſe. There followeth this ſickneſſe *Signa.* ſharpe paine of the bladder, at all times piſſing and auoiding out matter. And when the vlcers be foule and filthy, there commeth forth dreggie and ſlimie matter, and ſuch as hath a groſſe reſidence like branne. And ſometime thinne skinnes like leaues, and wooll are ſent out with the vrine. If the vlcers doe ſpread abroad and feede deepe, there is ſent out vrine that is bloudy, atterie and ſtinking. To theſe ſignes may be added, difficultie of making water, and riſing vp of the yard. There is paine not onely when the paſſage of the vrine is exulcerate, but alſo when the exulceration is in the bottome or depth. You may know whether the exulceration be in the bottome of the bladder, or nigh the pipe and paſſage of the vrine by this: for if it be in the depth of the bladder, there followeth paine about the ſhare: but if the vlcers be nigh the necke of the bladder, there is paine felt onely at ſuch time, as he maketh water, and ſpecially at the beginning and ending of his piſſing: and alſo his paine is the greater if the vrine be ſharpe. They that are vexed with this euill, they either ſit continually, or they can not ſtand vpright, nor reſt lying along, and *Why the vlcers of the bladder be incurable.* through great and continuall paine they are killed with feuers, watchings, and conſumings, ſome ſooner and ſome later. But the vlcers of the bladder bee incurable, or at the leaſt wayes very hard to cure: as well becauſe the bladder is ſinowie, as alſo becauſe the vrine which is of nature ſharpe doth continually touch the vlcers, and ſo gnaweth them: and will not ſuffer them to conglutinate and ioyne together. For although much vrine be ſent out, yet all the bladder can not be cleane emptied, but alwayes ſome of the vrine is left in it, which doth continually touch the vlcers. Yea when the abundance of vrine is ſent out, then the bladder ſhrinketh vp and falleth together, ſo that the vrine that is left in it, although it be very little, yet toucheth euery part thereof. But ſeing that oftentimes ſome things chaunce beſides our expectation, you ſhall go about the cure, by the which, if you bring nothing elſe to paſſe, yet you ſhall diminiſh the paines of the fits. Firſt therefore, you muſt *Curatio.* perſwade the patient to lye downe and to reſt in his bed: and that ſpecially, when that he hath a feuer. Then you muſt miniſter remedies far intermitting feuers. The chief thing in this caſe hath bene drinking of milke, and this is to

be compared aboue all other medicines: for it maketh ſmooth roughneſſe, and waſheth vlcerations, and ſcoureth the euill. Let the reſt of his diet be ſuch, as that is, which is miniſtred in the exulceration of the reines. Alſo you muſt comfort the ſicke by medicines, that will let the ingendring of ſharpe vrine, which doth gnaw and fret the vlcers. And if there be inflammation with the exulceration, cataplaſmes of lineſeede, and fenugreeke, & other things, which are rehearſed before in the chapter of inflammation of the bladder, are apt and meete to be applied. Moreouer, if the exulceration do ſpread broder and eate deepe, you muſt applie outwardly medicines ſomewhat reſtrictiue, and ſuch as be hote when they are applied, that by their heate they might helpe the painfull places round about by mollifying them, and that through their vertue, they may prohibite the places nigh adioyning to feede & eate. Reſtrictiue medicines be theſe: galles, pomegranate rinds, alume, *acatia*, *hypociſchis*, & and ſuch like often rehearſed of vs before. Alſo you muſt caſt into the exulcerate places, milke newly milked, or very good oyle of roſes warme. And if none of theſe be at hād, you muſt caſt in cōtinually moſt ſweete water warmed: ſpecially at ſuch time as the gnawing is preſent. Alſo you muſt driue in by the fundament the iuice of Pryſan, or the decoction of lineſeede, cucumber ſeede huſked, fenugreeke, mallowes, or milke with oyle of roſes. Moreouer when thou wilt miniſter a cliſter to him which is diſeaſed in the bladder, he may not lye vpward, for the bladder then will not ſuffer the infuſion to enter in, becauſe it lyeth vpon the ſtreight bowell: but the patient muſt lye groueling vpon his knees, and ſo you muſt caſt in your infuſion. Alſo let the ſicke ſit often in hoate water, and in diſſoluing decoctions, for theſe doe ceaſe paine ſomewhat. And when the vlcers doe ſpread abroad and feede, you muſt caſt into the bladder by a Cyring ſuch things as can ſtoppe the feeding: as be *acatia*, *hypociſchis*, *terra lemnia*, bole armoniacke and other rehearſed a little before. But if the vlcers be foule and filthie, you muſt poure in medicines, which haue vertue to ſcoure & cleanſe them, as is *mulſa* much watered, or milke with a little honie, or with the ſeede of cucumbers cleanſed. But if there follow ſharpneſſe and gnawing, caſt in milke newly milked, mixed with good *amylum*, or tuttie waſhed with many waters and dried, and then mixed with the milke. When the vlcers be ſcoured and purged cleane, you muſt procure to bring them to a ſcarre, & to heale them. And that muſt be done by reſtrictiue inceſſions, and by emplaiſters, foments, and irrigations, that be of like facultie and vertue. But if the exulceration doe endure long time, as it chaunceth for the moſt part, then the patient hath exacerbations and fittes ſometime, and intermiſſion and ſpace frō them at other times. Therefore in the painfull fittes applie emplaiſters and irrigations, hauing power to ceaſe and eaſe the paine: and in the time of the intermiſſion betweene the fittes, vſe ſuch things as haue vertue to deſtroy the euill. Therefore applie to the ſhare, Synapiſmes, and ſuch things as will rubifie and bliſter. And let the ſicke vſe a diet that is good to reſtore ſtrength. And if the euill doth not waxe gentler, you muſt make burnt ſcurfes about the ſhare, either by medicines or with iron, and to ſuffer the vlcers to purge and cleanſe thē ſelues long time with matter flowing out. You may alſo miniſter medicines to ceaſe paine in drinke, if vehement paines vexe him. For this purpoſe about other

Reſtrictiue medicines.

Note.

To ceaſe paine.

ther things, which we haue rehearsed in other places, the pills of *Alkakengi* with *opiũ* are good. Also these things following do much mitigate the paines of exulceration (that is) cucumberseede, mallowes, white poppie, *tragacanthe*, *amylum*, pine nuttes, and almondes. Therefore this medicine may be ministred ℞. cõserue of violets. ʒ. iij. seede of mallowes. ʒ ij. of the foure great cold seeds. ana. ʒ. j. liquorice scraped. ʒ. j. ß. gumme. ℈. ij. bole armoniake. ʒ. ß. trochiskes of *terra lemnia*. ʒ. j. make them vp altogether with syrupe of liquorice. Minister of it dayly in the morning the quantitie of an hasell nut. Moreouer you must throw into the bladder medicines that can ease paine, and heale the exulceration.

CHAP. XLV.

Of the strangurie.

De Stillicidio Vrinae.

STRANGVRIA in greeke, *stillicidium vrine* in Latin, is a disease whereas the vrine distilleth downe by drops, or by little & little, and causeth a continuall prouoking & desire to pisse. This disease is caused through the sharpnes of the vrine, or by exulceration of the bladder, or by an impostume of the liuer, or the reines, which being broken and sending the filth and atter to the bladder, thorough the sharpnesse thereof, it causeth continuall desire to pisse. You shall iudge that sharpnesse is the cause, if his vrines be colericke, and also all the state of the body, if the rest of the signes betoken choller, and that gnawings do chaunce about the bladder. You may know the exulceration of the bladder, as also an impostume or bile of the liuer & the reines, by the signes afore rehearsed in their owne proper chapters. If therefore the strangurie be caused thorough sharpnesse of the vrine, then you must purge the vicious and naughtie humour, that doth abound, withall speede. For the which purpose, besides those things which are often spoken of before, whey with *casia fistula*, is maruelous good, or some other medicine that bringeth out choler. The colerik humour being auoided and purged, the patient must vse meates that be temperate, and that can stop the sharpnes: as is, iuyce of ptysan, mallowes, purslaine, violets, cucumberseede and such like. He must abstaine from all things that be sharpe or salt. Also let him eschue wine, exercises, wrath, & slow eating: for all these things do heape vp choler in the body. Let thẽ vse stony fishes, & bathes of sweete water, which is wont to make temperate vicious humours maruelously. In drinke you must minister much sweete water hote, or the decoction of barley with syrupe of violets, and roses. But you may not giue him wine, as is said, except it be sweete and alayed with water. Also milke drunke hote, is the best thing that can be. To conclude for the order of his diet, he must vse meats that do moisten, and brothes that do make the wombe soluble. But the sicke must be compelled to pisse continually: for if the sharpe dregs do tarie long in the bladder, it gnaweth and exulcerateth it. Also to stop the sharpnesse of the humours, minister the medicine which we haue described in the end of the former chapter. For the same purpose minister decoction of lycorice, or this pouder following. ℞. of the seedes of melons husked, citrons, and cucumbers. ana. ʒ. iij. seedes of gourds, purslaine, & lettuse. ana. ʒ. ij. of red roses. ʒ. j. iuice

Στραγγεία.

Causæ.

Signa.

Victus ratio.

Pulvis.

of licorice and of mast.ana.℥.j.ß.beate them all & make a fine pouder:whereof giue dayly the weight of ℥.j.ß.in the morning with syrupe of lycorice,or iulep of violets or roses. Also venice turpentine washed in rose water or endiue water,and ministred the quãtitie of a nut, or sometime two or three is maruelous good: for this(as Galen witnesseth.*lib.5.de tuenda sanitate*) doth not onely loosen the belly without hurt,and so by that meanes, turneth away the sharpe humour from the passages of the vrine:but also it scoureth & clenseth the inward parts,& specially the reines.And there haue bene some, that haue recouered health only by the vse of this. Also clisters made of the decoctiõ of mallowes,violets,*althæa*,leaues of willow, water lillies,and other afore rehearsed, putting to them *casia fistula*,suger,and oile of violets,and roses do profit much. But if the sharpnesse do still increase,you must also cast in by the yarde into the bladder milke with *amylum*. Also for the same purpose you may cast in the decoction of white poppie,and you must annoynt outwardly vpon the share,and there aboutes oyles of violets,and water lillies, putting to them a very little of the iuyce of purslaine. But if the Strangurie doth chaunce through exulceration of the bladder, or through some other part of the body being euill affected,and so purging it selfe out by the vrine,then it is manifest that those mẽbers ought first to be cured,but yet so that this present euill be not neglected. The cures of euery part you may seeke out of their proper places & chapters.

Terbenthina resina.

Clyster.

CHAP. XLVI.

Of difficultie of pissing.

De Difficvltate Vrinae.

Δυσυρία. Causa.

DIsvria in Greeke,*vrinæ difficultas*,it is a disease wherein the vrine is pissed hardly and difficultie. It is caused through weakenesse of the bladder, and through cold distempure of it which hurteth his actions. Also sometime it is caused of grosse & fleugmatike humours which stop the necke of the bladder.You may know cold distempure if it come of an outward cause, by the patients telling,and by the thinnesse and whitenesse of the vrine. But if besides the whitenesse there appeare grosseneesse in the vrine,you may iudge it a fleg-matike humour, which hath stopped the necke of the bladder, as is aforesaid. Cold distempure is cured by those things that do heate.Therefore he must vse heating meates,and wine that is hote and condite.Also he must vse medicines which prouoke vrine,as are parsneps well sodden,fennell,*apium*,sperage,smalach and such like. Also crabs and hedgehogges do prouoke vrine very well. You must drie their flesh and minister the weight of one ℥. in drinke.Also minister in drinke the decoctions of aromatique things, or electuaries made of them,& so named of them.Aboue other things the antidotes of *diacalaminthes*, *dialactia*,and *diacurcuma*,are very good. Also triacle giuen in drinke is maruelous good. You must nourish the share without, with hote oyles,as is, oyles of rewe, dill,lillies,scorpions,and of *castoreum*.Also you must applie fomẽts, and little bagges made of cammomill,sothernwood,betonie,mugwort, rewe,calamint,sauein and such like herbes. The sicke must sit in the decoction of the aforesaid herbes,and couer and make hote the bottome of the belly. Also sometime it profiteth to cast in the decoction of the said herbes mixed with hote

Signa.

Cure of a cold distempure.

Fomenta.

oyles.

oyles into the fundament. If a cold and fleugmatike humour do cause difficultie of pissing, then the patient must vse *oximell*, and decoctions of hysope, peniroyall, origan, time, and such like often before rehearsed. Also let him vse foments, irrigations, and little bagges made of hote things, whereof we spake a little before, and in the former chapters. Moreouer whether a grosse humour, or the stone, or a clod of bloud, or any other thing of that kinde through stopping doe let the passage of the vrine, it is good to put in a Cyring, vnlesse inflãmation of the members do let it, whereof also we haue admonished before. *Cure of fleugmatike humor that stoppeth.*

CHAP. XLVII.

Of stopping of the vrine.

De Svppressione Vrinae.

ISCVRIA in Greeke, *suppressio vrinæ* in Latin, it is a disease, in the which the vrine of the patiẽt is altogether letted & stopped. This disease is caused somtime through weaknes of the bladder, not being able to thrust out that which is contained in it. Also sometime it chanceth through stopping of the neather passage of the bladder, or of grosse humours, or of a stone congealed. Also it is wont to come either of an inflammation, or of hardnesse, or some swelling against nature, which maketh the passage straighter, or stoppeth it altogether. Also sometime it commeth by a little peece of flesh, or a hard knob ingendred in the passage of the vrine. Also bloud congealed into cloddes in the bladder, is cause of the suppression & stopping of vrine. Also atter sent down to the bladder frõ the reines, or the liuer, or from some other vpper part, causeth stopping of the vrine, euen like as a grosse and clammie humor doth. Also it chanceth somtime, through the dull sense of the bladder, that the vrine is not made, and yet it is without hurt of the vertue expulsiue, whẽ as his proper sinewes be euill affected: so in haile folke whẽ the vrine is holden lõg time, the bladder is stretched out, and the vrine is stopped. If the stopping of the vrine be caused thorough weaknes of the bladder, it is knowen by those signes which declare the cold distẽpure of the bladder. If it be caused of grosse humors, it is knowen by the diet that went before. As if one that liueth idlely, hath vsed much meats which do ingender grosse and clammie humours. If it be caused of the stone, you may know it by the signes which are rehearsed before in the chapter of the stone. If it be caused of inflammation, or of any other swelling, it is knowen by paine, by feuer and by sight. When suppression of the vrine is caused thorough some peece of flesh, or some knobbe, it may be knowne by the signes of vlcers aforesaid: and also because that a cyring being put in, the vrine commeth out. Also a cyring being put into that part of the conduite or passage, where you coniectured the byle to be before, it moueth paine, and the flesh being broken with the cyring, there followeth out with the pissing of the vrine, both bloud and fragments of flesh. If clodded bloud cause stopping of the vrine, there went before it excretion and pissing of bloud, or fluxe therof. Whẽ as attre hath stopped the vrine, you may know it by things that chance before for either the bladder or the reines laboured of some euill before, whereby such, & so much atter might gather: or there hath bene an impostume in some member aboue the reines, which being broken the attre is sent downe into the *Ισχουρία. Causæ. Signa.*

reines, and so into the bladder: the rest of the causes may be knowen by the patients telling. The cure is diuers according to the diuersitie of causes. For if the stopping of vrine be caused thorough imbecillitie and weakenesse of the bladder, you must minister and applie those things which doe heate, as is said in the former Chapter. For you must altogether remoue cold distempure, which letteth the actions of the bladder. If the withholding of vrine bee ingendred of grosse and clammie humours, hee must be cured by foments, incessions, and cataplasmes made of herbes that be hote, and that haue vertue to cut and diuide the humours, and with a dyet of such like things. Besides those things which we haue rehearsed in the former Chapter of difficultie of pissing, this oyntment following is notablie good, to take away the disease. ℞. of the oyle of scorpions, oyle of narde, and of lillies. ana. ℥.iij. gumme serapine, *bdellium*, and *oppoponax*. ana. ℈. goose greace, duckes greace. ana. ℥.ß. roote of *Enula cãpana*. ℈.ij. penirоyall, calamint. ana. ℈.ß. dissolue the gummes in wine, & with wax as much as is sufficient, make an oyntment. Also you must throw into the bladder with a cyring, oyle of scorpions, or lillies, or some other thing that cã dissolue, cut, & diuide clammie humors. If the vrine be stopped through the stone or clodded bloud: you must seeke the cure out of their proper chap. For the stone which hath stopped the passage of the vrine must be remoued out of his place as is taught before in the 41. chap: but the clodded bloud must be dissolued, as is taught in the 42. chap. If the vrine be stopped through inflãmation, or some other swelling against nature, the cure must also be sought out of their own proper chap. And if the vrine be stopped through some little peece of flesh or hard knob, apply bathings & other dissoluing & loosening medicines and such as do open & spread abroad the pipe & cõduit of the vrine: exãples wherof you may seeke out of the chap. of the stone in the reines. And if the vrine do not come out so, you must come to the vsing of a cyring, and by putting in of the instrumẽt you must entice out the vrine. If the vrine be suppressed through the dull sence of the bladder, you must raise vp his actiõ, by prouoking vrine, & you must helpe it by incessiõs, foments, and other hot medicines, which can take away his sleeping & dulnes. But you must onely eschue those things which prouoke vrine, lest that through plentie of it, the bladder be stretched out, and so the cõtractiue vertue of it should be hurt. Moreouer you must entice out vrine with *nitrum*, or salt peter, or with a quicke louse, or with some other thing, that can stirre vp the vertue expulsiue of the bladder. In healthfull folke, when through some great busines the vrine is holden to long, and so hath made the bladder feeble, that it cannot expell it out, then he must helpe himselfe thus. He must stand, so that the necke of the bladder may leane downeward, and must lay both his handes about his share, and he must presse it and thrust out the vrine by little and little, and thus may he doe also in the dull sence of the bladder aforesaid.

Curatio.

Cure if it be of weaknes of the bladder.

Cure if it be of grosse humors.

Vnguentum.

Cure if it be of the stone or clodded bloud.

Cure if it be of swellings.

Cure if it be of a peece of flesh or knobbe.

Cure if it be of the obtuse sence of the bladder.

Cure if it come in haile folke.

CHAP. XLVIII.

Of exulceration of the priuie members.

De Exvlceratione Pvdendi.

VLCERS ingendred in the priuie mẽbers without inflammatiõ haue needed of medicines, which doe drie vp vehemently: such as these be, paper burned,

ned, drie dill burnt, and drie *Aloës* made into pouder, for you can scarcely finde a more present remedie. Also the roote of *Aristolochia rotunda* doeth bring present remedie to the exulceration of the priuie members. Also among compounde medicines, that is the most effectuous and profitable. R. *Aloës epaticum.* ℥.ij. galles. ℥.j. dragons bloud, bolearmoniacke, tuttie. ana. ℥.j. rootes of *Aristolochia rotundæ.* ℥.ß. mirrhe. ʒ.j. of gumme arabicke. ℥.ij. alume burnt. ℥. ß. let all these be beaten, and make a fine pouder, and strew it vpon the exulcerate partes. But if the vlcers be very moyst and foule, first scoure them and clense them with *mulsa* well alayed, and then after with goates milke: which thing being done, vse the aforesaid pouder, or *lapis hematites*, or frankensence, or pomegranate ryndes, or *terra lemnia*, or such like beaten into pouder. If there chaunce inflammation together with the exulceration, you must first remoue the inflammation with linnen clothes wet in rose-water, or night shade, or purslaine water, or housleeke water, putting to it the white of an egge, and applying it to the diseased place. The rest of the remedies, seeke out of other Chapters.

Aloe arida.

Pulus optimus.

Abstertion of the vlcers.

CHAP. XLIX.

Of the continuall standing of the yarde.

De Priapismo.

PRIAPISMVS (as Galen witnesseth in *Lib. 6. de male affectu locis. Cap. 6.*) is when the yarde is stretched out in length and in breadth, nothing prouoking the patient to lust and desire, nor no heate gotté. And if there chaunce to the yarde panting or beating, then the euill is called *Satyriasis*. This euill is caused (as Galen doth witnesse in the place aforesaid) either through immoderate opening of the mouth of the arteries, or of some vaporous spirite ingendred in the hollow and fistulous sinow. But it followeth often after the gaping and opening of the mouthes of the arteries. For it is easier for them to stretch out wide, then for a fluuious and windy aire to ingender in the hollow sinow. For the loines being heat, it is reason that the arteries are made hotter, & that also their mouths should be wider opened. Therefore at that time, they send out no smal substaunce of spirite or aire into the hollow sinew, which being a little filled, it stretcheth out the yard, so that all his power doth seeme to consist in the hollow sinow. Sometime this euill chanceth to them which haue abstained long time frō carnal copulation contrary to their custome. And this thing chaunceth specially to them, that do abound with much bloud, and doe not studie to dispers the aboundance of bloud with much exercise. They that labour of this disease be grieued, as those be, which be taken with distention & stretching out of the sinewes: for the yard being puffed vp, and stretched out, suffereth as it were a crampe. They that haue this conuulsion or crampe, doe quickly perish, vnlesse helpe be vsed to them by and by: and when they dye their bellie is puffed vp, and their sweat is cold. The cure is diuers according to the diuersitie of causes: for if the disease do chaunce through gaping of the mouthes of the arteries, & so through the heate of thē, by and by it is good to let bloud by cutting of a veine; which thing also you shall doe, when this euill taketh them which abound with bloud, and haue abstained lōg time from car-

Priapismus.

Satyriasis.

Cause.

Curatio.

nall copulation, contrarie to their custome. And you must cut the blacke veine which is called *media* or *mediana*, the middle veine of the arme. Also he must vse a thinne dyet, and abstaine from wine. Giue him but little meate made of corne, and that which doth ingender no winde at all, and that causeth thirst, and it is good for him to vse drinke water: exercises and frictions or rubbings are well applied and vsed to dissolue and disperse the spirites or ayre. Also it is good to goe about emptying by vomiting. Also if the wombe be costiue and bound, you must make it soluble with a clyster, that is not very sharpe, as that is which is made of the decoction of beetes, mallowes & mercurie. You must altogether abstaine frō purging medicines, lest that the humors should be drawne downeward. For the same cause also, he must eschue those things which haue vertue to prouoke vrine. To conclude you must altogether labour & study to minister those medicines which cā void & empty the abundance, & draw vpward, & so turne the humours from the priuie members. And if the euill endure long, fasten cupping glasses with scarification. And if there be fulnes apply horse leeches. But you must lay vpon the loynes, those things which do euidētly coole, as is, nightshade, purslaine, henbane, & singreene. Also you must of necessitie annoint the yard, and the space betweene the fundament and the yard, with some iuice or water of herbes that do coole gently. If a cerate made of fine oyle of roses, washed often in cold water applied as well to the yard, as also to the loynes, it doth notablie well. The making of this cerate which is called *ceratū liquidū*, is taught of Galen. lib. 1. *de simpliciū medicamētorū facultate*. cap. 6. Also this cerat is good. ℞. white wax washed ten times in cold water. quar j. purslaine. ℥. ij. cōmix them together & bring thē into the forme of a cerate. To be short, apply, and also minister in drinke those medicines which cā extinguish and quench seede: of the which we will speake aboundantly in the next chap. Moreouer it is hurtfull for him to rest, lying vpright, but he must lye on his side. He must altogether be kept from sightes and stories, and rehearsing of those things, which pertaine vnto lecherie. If this disease chaunce of a vaporous and windie spirite, or aire ingendred in the hollow sinow, all your whole cure must be turned to the dispersing and dissoluing of it. Therfore you must turne backe to the chapters of curing of inflammation, and windinesse of the stomach, and to the cure of the windie cholicke: for there you shall finde plentie of remedies.

Clyster.

The summe of the cure.

CHAP. L.

Of shedding of sperme.

De Seminis Profluvio.

Τοναρροια. GONORRHAE in Greeke, *seminis profluuium* in Latin, it is excretion and shedding of seede or sperme against the patientes wil, and without sicknes of the yarde. It is caused through imbecillitie and weakenesse of the retentiue vertue in the vesselles conteining the sperme: or through some other disease that moueth the partes of the vesselles of sperme, after that sort, as the expulsiue vertue doth, according to nature: as in the falling sickneſſe it chaunceth sometime, and in other violent conuulsions and crampes. Also sometime it is

Cause.

caused through fluxe of the spermaticke vessels. The seede that shedeth out,

is

is waterie thinne without appetite of carnall copulation: and for the most part without feeling of it, but sometime it commeth out with certain pleasure. They that haue this disease, their whole body corrupteth by little and little, and waxeth leane, specially about the loynes: and there followeth much weakenesse, not for the multitude of seede, but for the principallitie of the places. And if it come out (the yard not standing) there followeth imbecillitie and weakenes of the retentiue vertue in the spermaticke vessels. But if it commeth out (the yard standing) the griefis somewhat like a conuulsion, or crampe. This disease chaunceth not onely to mē, but also to womē, & in womē it is hard to cure. The cure of this disease is cōmō with those cures that are ministred in euery fluxe. First therefore you must keepe the sicke in quietnesse, with little meate, & with drinking of water. Then also you must couer the places about the share and priuities, and the loynes with wooll wet in oyle of roses and in wine, or in oyle of blossomes of apples, or of quinces. Also sponges wet in *Posca* applied are not hurtfull. The dayes following you must vse cataplasmes, emplaisters, and oyntments, made of vine branches, quinces, *acatia*, *hypocisthis*, sumach, and such like afore rehearsed. Also he must vse restrictiue incessions made of decoctiōs of bryer, plantraine, mirtles and such other like. These things must be sodden in austere and sharpe wine, or also in water. Let him vse meats which are hard to corrupt, and that are difficultly chaunged, and that haue power to drie vp. Also you must giue him with his meates and drinke, the seede of *Agnus castus*, and of hempe, specially rosted. Also the seedes and leaues of rewe, the seede and stalke of lettuce, and the roote of watter lillies. In drinke minister dayly, in steed of common water, the water wherein iron hath often bene quenched. To be short he must eschue the vsing of sharpe things, and drinking of much wine, and eating of pottage, and all his whole diet must be appointed of such things, as do dry vp & restraine. And you must minister such medicines as do extinguish and quench seede, as is tutsan seede tosted and rubbed: also the leaues and floures of it are said to restraine lecherie, not onely when they are eaten, but also when they are taken in drinke, or strewed vnder one. Purslaine eaten, and lettuce seede droncke, and the roote and seede of water lillies taken in meate, do extinguish the seede by cooling of it. But rewe eaten corrupteth and destroyeth the seede with his heate. They which eate calamint continually, doe loose the power of generation, and likewise the seede of white violets doth the same. But smithes water, in which iron is often quenched, being continually dronke, doth diminish the seede without any grief. Moreouer of these simples before rehearsed, you may compound and make diuers remedies. And specially this pouder is good. ℞. of the pouders of *diacuminum*, *diacalaminthes*. ana. ℥. j. ß. seede of tutsan and rewe. ana. ℥. j. calamint. ℥. ij. seede of lettuce and purslaine. ana. ℥. j. suger, the weight of them all: commixe them together and make a fine pouder, whereof minister. ℥. j. or ℥. j. ß. infused in soure wine. Also it is counted notable, to lay a plate of lead vpon the loynes, for it is wont to coole much. To those which cannot suffer hardnesse of lead, you must giue counsell, that they strew vnder them some of the aforesaid herbes dried: for the which purpose aboue other things, vine leaues, rew, calamint, and roses are praysed: for these profit, & besides that they hurt not the reines. For vehe-

Signa.

Curatio.

To extinguish seede.

Trisura.

Lamina Plinij.

ment cold things being applied to the loynes, do hurt the reines. Also let not his bed be soft, and let him lye for the most part vpō his side, eschuing vpright lying, lest thereby the arteries of the loynes should wax hote. After that the disease hath dured a while, you must commit the sicke to exercises, whereby the whole body, and specially the diseased partes, may be confirmed and strengthned. Also it shal be good, if nothing else doe let it, to vse cold bathing and washings, which is wont to driue away all the grief engēdred of fluxe: and that specially if the water be indewed with any medicinable qualitie. Also it is good at certaine times to vse those things that do rubifie and blister, & that can fetch out from the depth and bottome, vnto the top of the skinne. Moreouer the patient must exclude all thought belonging to carnall copulation.

CHAP. LI.

Of the losse of carnall copulation.

DE IIS QVI RE VENEREA VTI NON POSSVNT.

Cause. THEY which be maried, and cannot vse the act of generation, because of the sluggish impotencie and weakenesse of their members, comming of a cold distempure wherewith they be vexed, or of some other cause: such ought to exercise the neather partes, and to vse meates that do heate and engender good humours: as is the flesh of hennes, capons, partrich, feasantes, yong doues, birdes of mountaines, and specially sparrowes, cockes stones and such like. Not onely good nourishing meates, but also windie meates are good for him, as be chiche peason, beanes, scalions, leekes, the roote and seede of parsneps, pine nuttes, sweete almondes, rape rootes and such other like. Also the egges of partriches do stirre vp carnall lust. Let the patient sleepe in a soft bed, and let him read things that do stirre vp lust, or let him heare them read. Let

Curatio. his priuie members be continually chafed and rubbed with oyles, ointments and other heating medicines. For which purpose vse this ointment following.

Vnguentum. ℞. oyle of lillies. ℥ j. ß. oyle of *castoreum*. ℥. ß. pepper, nigella, pellitorie. ana. ℈. j. mirrhe, ℥ ß. *Euphorbium*. gran. iij wax as much as is sufficiēt, and make an ointment. And also he must vse medicines, which do engender plentie of sperme, and can heate. Among simple medicines; these that follow do chiefly stirre vp

Simples to prouoke carnall lust. carnall lust, as be rocket, mustard seede, garden cresses, nettleseede, roote of Aron, and pepper, *satyrion orminum*, annise, squill, *orchis*, called also *testiculus canis*, whose greatest round roote drunke with milke doth prouoke stiffenesse of the yarde, but the lesse roote thereof dronke with water doth slake the stiffenesse thereof: also fennel and dill are good. The stones of a fox dried, beaten to pouder and dronke, doe cause a stiffenesse of the member, not hurtfull nor vaine. Also the parts of scinces which embrace the reines, are dronke to raise a stiffenesse of the yarde. Moreouer burne the drie pissell of an hart and minister. ℥.

Antidotum liquidum. j. of it with pure wine. Among compoundes it is good to vse this medicine. ℞. *Dianthos, pliris arcoticon, diagalangæ*. ana. ℥. iij. *diasatyrion*. ℥. vj. pine nuttes, sweete almondes, *pistax*. ana. ℥. ij. *satyrium*. ℥. j. roote of Aron. ℈. j. seedes of rocket, nettles, and garden cresses. ana. ℥. j. ß. *scincus*. ℥. ß. *nux indica*. ℥. j. of long pepper and ginger. ana. ℥. j. ß. pouder of hartes pissell. ℈. j. syrupe of mintes, and suger as much as is sufficiēt, and make an electuarie, whereof minister before supper

or

or fasting the quantitie of one drachme, or two alone, or in good wine.

CHAP. LII.

Of bursting or ruptures.

DE RAMICE.

CELE in Greeke, *ramex* and *hernia* in Latin, the barbarous writers call it *ruptura*. It is causèd diuers wayes, and thereupon it hath diuers names. For if the *Peritonæum* doe breake, and the bowelles fall downe into the coddes, it is called in Latin, *ramex intestinorum*: that is, the rupture of the bowels. But when the bowels doe cleaue or stay aboue the priuie members, it is called in Latin *ramex inguinis*: that is, the rupture aboue the priuie members. And if any quiet and waterie humour be gathered in any part of the filmes, or skinnes of the coddes, it is called in Latin, *ramex aquosus*: that is waterie rupture. When there groweth hard flesh, within the coates and tunicles of the stones, it is called in Latin *ramex carnosus*, that is a fleshie rupture. To be short, the kindes of ruptures euer take their names of the things that do fill vp the coddes. As if the call or filme that lappes in the bowels, doe fall downe into the coddes, it is called in Latin *ramex ormenti*: that is the rupture of the filme. And if the bowels do slippe down also with it, it is called in Latin *ramex ormenti & intestini*: that is, the rupture of the filme and the bowels. So when the veynes which nourish the stones be spread abroad, and swollen out of measure on heapes, it is called *ramex varicosus*: that is the rupture of the swollen veines. The rupture of the bowels, and of the partes aboue the priuie members, are causèd either because the *Peritonæum*, is stretched out more then it ought to be, or because it is broken. Both these do chaunce through some violent occasion going before, as a stroke, or leaping, or crying, or by taking vp of a great weight. A waterie rupture is causèd sometime of a secret cause, and sometime of a manifest cause. Of a secret cause, as when the vessels that are ioyned together be increasèd in the coddes, & then a waterie humour mixed with bloud is driuen downe to those partes, and resteth there. Of a manifest cause, as when through some blow or stroke, the vessels breake and slide downe: and then bloud flowing downe thither to nourish them, it is chaunged into a waterie and wheyish substance. A fleshie rupture is ingendred of a secret cause, as through the stone, being without fluxe and waxing hard, of a stripe, or by ill curing after the cutting of a rupture. The causes of the other ruptures are euident by their descriptions. The signes both of the rupture of the bowels, and the rupture about the priuie mẽbers are cõmon. For there is a manifest swelling in the codds, or about the priuie mẽbers, which appeareth greater, then it did before in exercises, iourneys, holding of the breath and such like occasions: being thrusted together, it goeth backe again slowlie, and it rouleth down againe quickly. The particular signes whereby ruptures that come when the *Peritonæum* is but stretch out, be these: that the bowels fall downe not for a long time together, but for a short space & for very little cause, the swelling appeareth equall & deepe, the bowels that fall down being staied with the *Peritonæum*. The proper signes of a rupture that commeth when the *Peritonæum* is broken, are, that the bowels fall downe vniuersally from the beginning of the rupture, and that onely through violent

Κήλη. *Ruptura.* *Ramex intestinorum.* *Ramex inguinis.* *Ramex aquosus.* *Ramex carnosus.* *Ramex ormẽti.* *Ramex ormenti intestini quę.* *Ramex varicosus.* *Causæ.* *Signa.*

causes: the swelling is of a wonderfull greatnesse, inequall, and it sheweth streight way sticking out in the skinne, because the bowelles are fallen out of the *Peritoræum*. The cõmon signes of a waterie rupture be these: swelling that is without paine, and firme, and permanẽt in the coddes, not vanishing by any occasion: but in them that haue but a little of the humour it giueth place, and in them that haue not so much of it, not so. And when there is a waterie humour in the coddes, the swelling shineth of the same colour that the humour is, as like dregges, or bloud, or rubicund, or swart. And when these signes appeare in both sides of the coddes, it betokeneth that there is a double rupture. There followeth after a fleshie rupture, hardnesse, and a colour alwayes like vnto it. But if the swelling doe encrease into a hardnesse or kernell, then there is neither colour nor sence, nor feeling. But if the humour be of a wicked nature, then pricking paine doth vexe him. The rupture of the bowels, and of the parts about the priue members, be cured in this wise. You must lay the patient vpright and separate his legges, and then put vp the bowels by little and little: and when they are put vp, you must keepe them vp with conuenient trusses, and ligamentes. But if the places adioyning to the coddes, or to the place about the priuie members, be grieued with inflammation and most grieuous paines, and that there come with it frettings and windines, and so thereby the bowels be made disobedient to go vp againe, then you must vse and applie foments, lyniments and bathes, which haue vertue to mollifie and to cease paine and inflammation, and to disperse windines: as those things be which be made of mallowes, cammomill, dill, lineseede, fenugreeke, carawayseede, aniseseede, comin and such like. Also nourish the places that be vexed with paine, with wooll that is moyst, dipped in wine and oyle. When the bowels are put vp againe into their places, you must goe about, that they may be kept vp still, with conuenient trusses and bandes: applying to it first, restrictiue or glutinatiue cerates, or emplaisters, as this is: ℞. ship pitch, masticke. ana. ℥. iij. frankensence. ℥. ij. *hypocistchus, sarcocoll, acatia.* ana. ℥. j. ß. *lapis hæmatitis,* dragons bloud. ana. ℥. ij. bolearmoniacke, rootes of comforie, galles, pomegranate rindes. ana. ℥. iij. misle of the oke. ℥. j. ß. of either *Aristolochia*. ℥. ij. sumache, pomegranate floures. ana. ℥. j. goates tallow. ℥. ij. turpentine and wax as much as is sufficient: dissolue the gummes first in vineger or wine, and make a cerate, and put it in a weathers skinne, and applie it binding it fast, and doe not loose it before the seuenth day. Also in the meane season let the sicke tarie thirtie dayes in his bed, and let him abstaine from windie meates, and from much drinking of wine, from vehement mouing, running, leaping, crying loude and such other like. And in the meane season let him drinke this decoction. ℞. both the kindes of *sanicula*, of *solidago saracenica*, or *consolida saracenicæ*, *ophio glossum*, pedelion, agrimonie, *numulari a.* ana. *M.* j. knotgrasse, *clematis daphnoides*, great plantaine, burnet. ana. *M.* ß. roote of comferie, hounds tongue. ana. ℥. ß. roote of the sixt kinde of *geranium*. ℥. vj. seede of mirtles. ℥. iij. pomegranate floures. ℥. ij. leaues of laurell. ℥. j. ß. boile these in red wine and water of iust quantitie till the third part be consumed. Then straine it and by putting to it suger, make the liquor of the decoction sweete, and purifie it, and make a sweete potion, whereof minister dayly in the morning. ℥. iiij. Also you must take

Cure of the ruptures of the bowels and of the inguen.

Ceratum.

Diet.

A glutinatiue decoction. Prunella.

take very good heed, that the bellie wax not costiue: for if he be constrained to labour much, when he should go to the stoole, the bowelles will slide downe againe. Also he must vse apt and conuenient deligatures and trusses, as be admonished before. And he must vse them specially, at such time as occasion and necessitie of mouing requireth it. A waterie rupture must be cured by such medicines, as doe heate and drie vp, as be beane meale, laurell, bearies, lineseede, *daucus*, *althæa*, *nigella*, and such other like, which we haue rehearsed in the chapter of the dropsie *Ascites*, and other dropsies. To conclude: as for the cure of these ruptures, or any other by surgerie, let be sought out of *Paulus Æginetu, libro sexto*, chapter sixtietwo, where he treateth of it aboundantly: for it is not our intent to treate thereof in these bookes: therefore we will proceede to the diseases of the wombe.

To cure a waterie rupture.

CHAP. LIII.

Of stopping of menstruis.

De Svppressis Mensibvs.

Cause.

THE menstruis of women are suppressed and stopped in them either naturally or against nature. If they be naturally stopped you shall know it chiefly by this: becaus the woman thereby is vexed with no grief of the whole body, nor yet of the wombe. Also you shall haue a respect to the age, for in many the floures begin to flow the fourteenth yeare, and in very fewe before the thirteenth or twelfth yeare. And to most women they burst out after the fourteenth yeare. For the most part, the purging endureth for two or three dayes, to many fiue dayes, in some it endureth vnto the seuenth day. The menstruis also doe stoppe in some the fiftie yeare, or the fiftie fiue yeare, and they flow not vntill the sixtie yeare, but in fewe women. Also barraine women and dauncers, are not naturally purged: for whatsoeuer excrement is in them, it is consumed by be the vehemencie of exercises. And to be short, women of a hote temperature, that be wilde, and doe vse strong exercise, they purge out little or nothing. But many times the menstruis are wont to be suppressed and stopped against nature, either through ouer much grosseneſse, or slendernesse. For fat folke are more without bloud, then other folke, and they haue lesse and streighter veynes, and that little bloud which is in them, turneth almost all into fat. But they that are leane & slender which be wasted with some continuall sickenesse, they haue no superfluous bloud in them. Moreouer the menstruis doe not flowe in them, whose bloud is either grosse or clammie; or if it be sent to some other part of the body, and purged out, as for example, if it goe out at the nose, or at the fundament. Also in some that haue cast out much bloud from the breast, the menstruis are stopped, and in some, becaus much bloud hath gone out of a veine being cut. Also other kinds of emptyings haue often done the same thing, as aboundant sweating, continuall vomiting, fluxes of the bellie, and all kindes of pustules and wheales which budde out of the skinne. Besides the causes now rehearsed, oftentimes the menstruis are withholden through great and sharpe sicknesses, & through aboundance or scarcitie of foode. For of little foode, that little doth expirate and breath out streight, and of much foode the passages are stopped, and the excretion

In whom the floures are naturally stopped.

In whom the floures are stoppep against nature.

and voyding out of the menſtruis is preuented and letted. And for thoſe cauſes the menſtruis are ſpecially ſuppreſſed and ſtopped, the whole body being euill affected. Alſo they are in like manner withholden and ſtopped, when the wombe it ſelfe is afflicted with a particular diſeaſe or vice: which thing chaunceth to the wombe ſometime through hote or cold diſtempure of the ſame. Alſo many times the purgation of the menſtruis is letted thorough hardneſſe ingendred in the mouth of the matrice, or through ſome excreſcence and growing vp of a peece of fleſhe, or alſo through aboundant fatneſſe. Alſo to ſome by and by in the beginning, certaine filmes or thinne skinnes ingender about the necke or entrie of the matrice. To other ſome the ſcarres of vlcers, which haue bene before in the wombe, haue ſtopped the mouthes of the veſſelles, which caried bloud into the wombe. To ſome after the aborſion of the wombe, (the mouth of it being exulcerate, and afterward healed and brought to a ſcarre) there commeth conioyning and compaction of it, which beſides that it letteth all other tranſpirations of the wombe, it alſo ſtoppeth the excretion and voyding out of bloud. Moreouer ſtubburne carefulneſſe, immoderate feare and great ſorrow doe ſtop the menſtruis. There followeth ſuppreſſion and ſtopping of the menſtruis, heauineſſe of the whole body, deſire to vomite, abhorring of meate, and certaine terrible diſcurſions, ſuch as chaunce to thoſe that haue cõceaued. Moreouer there be paines about the loynes, thighes, necke, the hinder part of the eyes, and the forepart of the head. Alſo there follow continuall feauers, and blackiſh vrines, with certaine red attre, & filth in them, euen like as one ſhould mixe ſoote with the water wherein new killed fleſh hath lately bene waſhed. Alſo to many either the vrine doth come forth difficultlie or elſe it is ſtopped altogether. The diuerſitie of cauſes is knowen partly by the diſpoſition of the whole body, and partly alſo and for the moſt part, by the telling of the patient.

Signa.

Cold diſtemper

Women may know a cold diſtempure in themſelues, by theſe ſignes ſpecially, becauſe they be more ſleepy and ſlower to all kinde of mouing, and whiter of colour, and as it were of a leadie colour. Moreouer their vrine is waterie and ſuch like ſignes appeare, which are often rehearſed before. The tokens of hote diſtempure are cleane contrarie to theſe ſignes of a cold diſtempure before rehearſed. Signes of fulneſſe, beſides thoſe that may be gathered out of the former chapters, are wont ſpecially to be theſe: that womẽ, that are vexed therwith, are greeued moſt in the time of the menſtruis, and they feele vehement paine, about the loynes and the priuie members, and their veines are ſwolne vp very great. The cure is diuers according to the diuerſitie of cauſes. For if a cold diſtempure of the liuer or wombe doe ſtoppe the flowing of menſtruis, it muſt be cured aud driuen away with contraries: that is, with meate and medicines that doe heate. Therefore you muſt giue vnto them hote meates, and wine that is yellow, odoriferous and old. Alſo you muſt preſcribe to them exerciſes, and you muſt miniſter other things which can helpe the body. Aboue other theſe things that follow are good, peniroyall, time, calamint, ſothernwood, diptaine, roote of *yreos*, *caſia*, gladon, *aſarum*, and ſaueine: of which you may make decoctions and foments. Alſo you muſt miniſter vnto them faſting, after a bath, pure wine hote. Alſo the meete and cõuenient times to take theſe medi-

Hot diſtemper

Plenitudo.

Curatio.

Cure of a cold diſtemper.

medicines be, first, if the patient drinke straight way, when the time of purgation is at hand: secondarily, if she drinke straight after a bath, fomentation, or annoynting, that the medicine helping the body being yet hote and loose, may shew his strength and effect the more easilie and effectually. Women that be too hote and vse much exercise haue no neede of curing: for it were better to the safegarde of their proper health, to prescribe them such a dyet, whereby their bodies should be so dried, that the menstruis should not neede to be purged: but this were against conception: for they doe not conceiue which be not purged. Therefore for conceptions sake, and for because that almost all women keepe an vndiscreete dyet, purgations be necessarie. Therefore it is good also to adioyne the cure, whereby the menstruis, that are stopped thorough hote distempure, may be brought out. Women therefore, that be hote, and vse many exercises, must chieflie be made moister by moist meates and drinkes taken in good quantitie, as be soupings of ptysans, and of *Alica*, and meates that are made of lambes flesh, kiddes flesh, and fishes that be tender, birdes of mountaines, & milke. Let their pot herbes be lettuce and gourdes, & their fruict, new figges. They must vse white wine, that is not very old, and let it be alayed. Also bathes of sweete water are good, and to conclude, the diet ascribed to them that haue the feauer Ethicke, is to be prescribed to these. If the menstruis be withholden and stopped by reason of the fulnes that vexeth the woman, and if nothing else doe let it, you must begin the cure with letting of bloud. And you must cut the veynes of the anckles or of the hammes: and that not before the accustomed time of the menstruis. Neither will it be vnprofitable, if cupping glasses be fastened to the legges. The bloud being emptied, minister potions which can prouoke menstruis, and applie fomentations, bathes, and annoyntings of other things which we will describe hereafter. But if there be no fulnesse, but onely grosse and flegmaticke humours doe stop the flowing of the menstruis: First you must minister medicines which can cut and diuide the aforesaid humours, and preparate them, and make them easier to be expelled and purged out: as is this decoction. ℞. the rootes of gladon, *yreos*, parsley and sperage. ana. ℥.j. of the seedes of *apium*, fennell, *bruscus*, annise, *daucus*, ammi, and nettles. ana. ℥.j. calamint, wormwood. ana. *M*. ß. origan, sothernwood, mugwort, peniroyall, *asarum*. ana. *M*.j. hysope. *M*.j. ß. chosen cynnamon. ℥.j seeth all these in a conuenient quantitie of water, vntill the third part be consumed: then streine it and make the licour of that decoction sweete with suger, and clarifie it with the white of an egge, putting into it of the syrups of calamint, of hysope, and of horehounde. ana. ℥.j. ß. and make a potiõ, whereof minister dayly in the morning the weight of ℥. iiij. When that decoction is dronke vp, minister some purging medicine: as is, *hierapicra*, *diaphœnicon*, and *electuarium viduum*, pilles of agaricke, of *benedicta*, or such like. After purging the patient must vse exercises, and frictions of the neather partes, and specially walkings. Moreouer apply fomentations, and bathings made of camomill, motherwort, mintes, and other things rehearsed in the decoction aboue said. Also annoynt the patient with this oyntment. ℞. of the oyles of lillies, and rew. ana. ℥.j. motherwort with the thinne leaues, peniroyall, calamint. ana. ℈.j. root of *yreos*. ℈.ij. hysope, origan. ana. ℈.iij with wax as much as is suffi-

Cure of hote distemper.

Cure of fulnes.

Purgatio.

Exercise.

Foments.

Vnguentum.

cient, make an oyntment. After this, for the cause aboue said, minister medicines, which can streight way prouoke and bring forth the menstruis being stopped, such as these be: mirrhe, *castoreum*, laurell bearies, madder, pepper, sage, rewe, saueine, *casia*, and such other, which be rehearsed before of vs. This medicine is notable good. ℞. *castoreum*. ℥. j. wild mintes beaten into pouder. ℥. ß. old wine, or *mulsa*. ℥. iiij. commix them together, and minister it hote after a bath. Also the decoction of peniroyall, mugwort, rewe, comin, *daucus*, sage, dill, *ammeos*, fennell, *enula campana*, and such like are good. Also calamint beaten into pouder, the weight of ℥. ij. or saueine, the weight of ℥. j. dronke in wine or *mulsa*, is very good. Moreouer trochiskes of myrrhe do maruelously profit. Also wine wherein wormewood hath bene infused or sodden, must be dronke all the time of the cure. Also you must vse to put pessaries into the wombe, if that necessitie so require it, such as this is. ℞. of *Triphera magna*, that is without *opium*. ℥. j. of the meale of *ernum*, *nigella*, mather, mugwort, peniroyall. ana. ℈. j. ß. iuice of rew. ℥. ij. commix them together and make a pessarie, and put it in with woll or cotton. Or this pessarie. ℞. mirrhe, *bdellium*, storax. ana. ℥ j. calamint, sothernwood, and wormwood. ana. ℥. j ß. rootes of gladon and mather. ana. ℥. j. seede of *nigella*, drie rewe, laurell bearies. ana. ℈. ij, saueine. ℈. j. *castoreum*. ℈. ß. beate all these to fine pouder, and commix them with hony or *Triphera*, or *mithridatum*, and make pessaries to put into the womans priuities. Also you must cast into the wombe hote oyles, as is oyles of *yreos*, lillies, laurell and such like. Also it is good to vse suffumigations made of Storax, *galbanum*, frankensence, *bdellium*, the roote of *Aristolochia*, mugwort, cloues, cynnamon and such like. Examples whereof you shal finde in our booke of making of medicines. Moreouer the wombe must be euaporated, and fomented with odoriferous things, as with marioram, sauorie, calamint, cammomil, peniroyall, mugwort, roote of *yreos* and such like sodden in a pot, which you must couer with a couering that hath a hole bored through it, wherein you must put a reed or some other pipe, and you must annoynt it round about aloft, that the woman sitting thereon, may be fomented with it. Also it will profit, if the woman sit in this decoction vp to the nauell, and after receiue the pessaries before rehearsed. Fat women must be cured with a dyet that can extenuate, and with swift exercises, and with other medicines which can make the body slender and leane: as be continuall deiection and solution of the bellie, oyntmentes that haue vertue to euaporate and breath out, and such like, which be aboundantly intreated of by Galen *Lib.* 14 *Ther. meth. Cap.* 15. & *Lib.* 6. *de tuenda sanitate*. Those which are not purged of their menstruis, through leanenesse of the body, whether it chaūce through sickenesse, or any other meanes, you must first recreate, and refresh them, and restore the flesh of their bodies by a conuenient dyet, and by other medicines, which Galen rehearsed in the places aforesaid. And if they waxe fleshie, there is good hope that the menstruis will burst out by their owne accord, which if they doe not come forth alone, then you shall prouoke them by potions, soments, and other medicines aboue rehearsed. If the menstruis doe not flowe, because of some disease and vice of the wombe, first you must cure the euill, that is cause of the stopping of the menstruis: and after that, we must procede to the prouocation and purging of the menstruis. The cure of the

To prouoke menstruis.

A notable medicine.

Pessus.

Alius.

Suffitus.

Cure of fatte women.

Cure of leane women.

Cure if it be of vice of the wombe.

disease

diſeaſe of the wombe, muſt be ſought out of their proper places.

CHAP. LIIII.

Of flowing of menſtràis.

DE REDVNDANTIBVS MENSIBVS.

WE ſay, that menſtruis doe redound and ouerflow in women, when that great plentie of them do flow out longer then the accuſtomed time of their purgation. There is no iuſt or certaine time of their purgation: for to moſt women they flow two or three dayes, to many fiue dayes, and to ſome ſeuen dayes. The menſtruis doe chaunce to flowe out of meaſure, through great or ſmall veſſels opened wide, or broken. Alſo immoderate purgations doe engender in women, ſometime through grieuous trauaile in childbirth, which alſo do ceaſe oftentimes of themſelues. Oftentimes after aborſion, they labour of a vehement aborſion, and fluxe of menſtruis, and ſometime it bringeth thē a daungerous perill. If the greater veſſels be broken or open, the bloud floweth out guſhing on heapes: but if the leſſer be open, it floweth out by little and little, and not in great quantitie. If it be cauſed through eating or gnawing, it doth not onely flow by little & little, but alſo it floweth with very great paine. Moreouer whē the mēſtruis flow immoderatly, there followeth a filthy colour, the feete are puffed vp with a light ſwelling, the ſtrēgth of the body is decayed, both the digeſtion and appetite of meate is corrupted: and in all pointes ſuch ſignes, as are wont to follow immoderate voyding of bloud, either by the hemorhoides, or by any other fluxe of bloud doe follow in this diſeaſe. Firſt therfore in the beginning of the cure, you muſt bind the places between the ioints, and the extreme partes of the body with bands, beginning at the arme-holes and the ſhares. Alſo you muſt faſten great cupping glaſſes lightly vnder the pappes, as *Hyppocrates* teacheth. 5. *Aphor*. 50. Alſo they muſt vſe meates and drinkes, that be ſharpe and reſtrictiue, as is ryce and ſuch like: and let the ſicke rather eate roſted meates, then ſodden: and ſpecially ſuch fleſh, as is of nature able to drie vp, as be birdes that liue in mountaines, and wild beaſtes. They muſt abſtraine from mouing, and winde, and in ſteede of it they muſt vſe ſome reſtrictiue potion, or *poſca*, not cold but warme. Moreouer you muſt miniſter reſtrictiue medicines in drinke, as theſe ſimples be following. ℞. pomegranate floures, *hypociſchis*, *acatia*, corall, *Lycium*, *terra lemnia*, galles, knotgraſſe, both the *Conſolidaes*, the ſtone *hematites*, ſhelles of maſt, plantaine, barberies and ſuch like. Compounde medicines be theſe following, as ſyrups of roſes, mirtles, trochiskes of ambre, and of *terra lemnia*. Alſo theſe pilles following are maruelous good to ſtop and reſtraine the menſtruis. ℞ *terra lemnia*, bolearmoniacke, frankenſence, maſticke, galles. ana. ℈. ij. dragons bloud, the ſtone *hematites*. ana. ℈. j. harts tongue burnt. ℥. j. *hypociſchis*, *acatia*, red corall. ana. ℥. ß. pomegranate floures, red roſes. ana. ℈ ij. Ambre. ℈. j. cōmix them with ſyrup of mitles, and make pilles whereof miniſter the weight of one drachme or. ℥. ß. Alſo foment the place outwardly, with the oyles of roſes, mirtles, quinces, and ſharpe wine. And applie oyntments, emplaiſters, and cerates, and reſtrictiue Epithemes, whereof you ſhall finde many before in the chapters of the fluxes, *Dyſenteria*, *Diarrhea*, and *Lienteria*. Alſo inceſſions made of the decoctions of the a-

Cauſe.

Signa.

Curatio.

To reſtraine menſtruis.

Catapotia.

Inſeſſus.

foresaid medicines be good. Also you must vse such medicines, as are cast into the wombe with an instrumẽt. For the which purpose iuice of plantaine is marueiously commended, wherewith Galen sayth, in foure dayes, he stopped a fluxe of the wombe, that could be stopped with no other medicine. The quantitie that must be throwne in, should be the measure of one cyath. Of the same effect be the iuices of knotgrasse, or nightshade, or *hypociſtbis*, or *acatia*, or such like cast in. Also the vsing of Pessaries is not to be despised: among which this is specially praysed. ℞. of frankensense, pomegranate floures, & galles. ana. ℥. j. of gumme arabicke, *acatia*, ambre, harts horne burnt. ana. ℥. ij. bolearmoniacke. ℈. ij. beate all these to fine pouder, and mixe it with wooll dipped in oyle of roses, and put it into the wombe.

Pessulus.

CHAP. LV.

Of womans fluxe.

De Fluore Muliebri.

Causæ.

Signa.

Cure of the red fluxe.

Victus ratio.

Cure of a fluxe that is white and atterie.

Vteri *fluor*, in Latin, *fluxe* of the matrice in English, is a continuall distillation, and flowing out for a long time, of the whole body, purging it selfe. That which is voyded out, doth represent such forme and colour, as the humour that doth abound in the body. For some is red, as bloud putrified, or attre: some white, which commeth of fleume: some is pale, which signifieth choler: and some is waterie which is, of a wheyeish matter. And if pure bloud come forth, as in the cutting of a veine, you must take good heede, that some erosion and gnawing be not ingendred in the wombe. By these signes following the fluxe is knowen. The places are continually moyst with the humours, being diuers in colours. The patient is ill coloured, she sauoureth no meate but abhorreth it, in walking she breatheth difficultlie, her eyes be swollen, sometime with paine, and sometime without paine, or with exulceration or without it, and either with an inflammation, that is with the vlcer, or else it is filthie or pure. The diuersitie of causes you may know by the colour of that that floweth forth as is aforesayd. And if a woman be vexed with a red fluxe, in the beginning, if age and other things will suffer it, you must come to letting of bloud. For many incommodities would follow, if you should first goe about to represse and stop the rage and violence of the bloud that floweth, as the dropsie, vice of the sinewes, or of the mouth of the stomach, or of the head. You may part the times of your bloud letting, as you doe in them, that spit bloud, so that thereby the auersion and turning away of the bloud may be the longer a little. You must cut a veine in the arme. After this you must binde the extreme partes of the bodie with bandes, & you must vse & apply all such things, as can turne the fluxe of the humour another way. Therfore all those remedies that be rehearsed of vs in the former chapters be good. Let her whole diet be restrictiue, and such as doth ingender grossenes & thicknes. Let her drinke be water, or if she be weak wine that is grosse & restrictiue. But if the fluxe that is white or wheyish do vex a woman, it may not be stopped at the beginning, that euill homours may be purged out of the body. Nor also, it is not against reason, seing that, that which is flowed out, is ingendred of fleume, if you doe minister a medicine to her, which

which doth purge fleume. And you must minister, and apply to the whole body, medicines and remedies which do drie vp, seing that the disease it selfe is moyst. Therfore exercises specially of the vpper partes, and frictiõs are good. Also they must eate flesh which hath vertue in it to dry, as birdes of the mountaines, and wild beastes. Also in the beginning of the euill, such medicines may be ministred, as doe extenuate grosse humours, and after that doe bring them out with the vrine, as be *asarum*, fennell, *apium*, and such like, often rehearsed before. The beginning being past, you must applie to the wombe things that be moderately restrictiue, as be oyles of roses and quinces, and other rehearsed in the former chapter. Also you must vse abstersiue and scouring medicines, lest that vlceration be made with the humour that floweth: wherefore the wheyish humour must continually be washed with hote water. After the scouring and cleansing of the filth, you must annoint oyle of roses, or of quinces or of mirtles. Likewise, whe a womã is diseased with pale fluxe, it may not be stopped at the beginning, but the bodie must be purged with a medicine that purgeth choler. Then you must studie how to pull backe, and turne away the humour, and you must vse other restrictiue medicines, not neglecting abstersiue and scouring things, whereof you shall haue speciall neede, because of the sharpenesse of the humour. Moreouer to conclude, when the fluxe ceaseth, they must long abstaine from swift goings and walkings, from much frictions and rubbings of the bellie and the loynes, also from eating of sharpe things, from things that heate, and from such things as doe prouoke vrine.

Cure of a pale and cholerick fluxe.

CHAP. LVI.

Of strangling of the wombe.

De Vteri Svffocatione.

Svffocation or strangling of the wombe, is nothing else, but a drawing backe of it vp to the vpper partes. It is caused through strẽtching out of it, which is ingendred of fulnes, that followeth after the retention and stopping of menstruis. For in women the wombe, when it is retched and stretched out, it runneth not to an other place like a wandring beast, but is drawen backe through the extention. Also it chanceth oftentimes, through the seede that is restreined. Also many times it chanceth through cold, which happened to the wombe, at the time that the purgation of the menstruis is ministred. Also sometime it commeth through some hard aborsion, or when as any hath hasted to stoppe so dainely a fluxe of bloud flowing from the wombe. They that are vexed with this disease, when the fit is nigh, there followeth heauinesse of minde, slowneſſe, weakeneſſe of the legges, paleneſſe of face, and a sorrowfull countenance. But when the suffocation and strngling is now present there followeth disposition to sleepe, doting, a withholding of the instruments of the senses, the voyce doeth waxe dombe, and the legges are drawen vp together. The pulses are small and weake. Also oftentimes they are altogether stopped. Also in many the breath that should come out at the mouth and nostrilles, is stopped altogether, and yet that which is in the arteries, doth remaine still. When the euill doth cease, the bals of the cheekes begin to waxe

Cause.

Signa.

red,and the eyes be lifted vp and opened.Alſo a certaine humiditie and moiſtneſſe, that one may by feeling perceiue to runne out of the wombe of women, and the bowelles doe make a noiſe:and alſo the wombe it ſelfe is a little looſened,and ſo their minde,ſences,and mouing commeth to them againe.This diſeaſe commeth by courſes at certaine times as the falling ſickneſſe doth, and that chanceth when the matrice (as is aforeſaid) is filled with ſeede,or with ſome other matter that putrifieth and rotteth in it. When the wombe it ſelfe is diſeaſed with the quantitie & qualitie of any thing,then menſtruis, or ſeede, or other kinde of *ſymptomates* are ingendred. If that which is able to coole the whole body,do cauſe this diſeaſe,the body is ſo vehemently cooled, that both breathing and arteries beating,cannot be perceiued by the ſences. Which humour,if it be either groſſe or ſharpe,it cauſeth conuulſions and cramps: but if it haue the nature of melancholie,it cauſeth ſorrow and ſadneſſe, and defection of the minde,refrigeration,and paine of the ſtomach.This kinde of diſeaſe ingendreth in all ſeaſons,but ſpecially in winter and Autumne:and moſt commonly yong folke,and ſuch as be prone to lecherie,and barren,ſpecially if they be made ſo by medicines be moſt taken with this diſeaſe. Many doe recouer from this diſeaſe, and many againe doe periſh ſodainely in the very fit, or at the leaſt way within fewe houres after. That chanceth, when the pulſes be ſwift and inordinate,and then do leaue of and vaniſh cleane away. At the laſt a cold humour in little quantitie doth bedew and moiſture the skinne aloft.In the fittes therfore you muſt binde the extreme parts,and beſides the bindings, you muſt rubbe the legges, and all the whole bodie,and do euen as you would recouer one that is ſounded. And you muſt place the ſicke with her necke and ſhoulders,bending,and riſing vpward,and with her thighes and ſhare leaning downward.You muſt applie to her noſthrilles,ſtincking things,as the ſnuffe of a candle newly put out,feathers ſpecially of partriches, burnt,or wooll burnt, or ſoales of ſhoes, or ſhales of garlicke,or onions: alſo haires burnt,and ſpecially if they be the haires of the ſicke,or goates horne burnt. Alſo pitch melted vpon the coales,*galbanum* or *caſtoreum*,or ſuch like.Alſo you may hold a chamber veſſell with old vrine to their noſe, or old linnen cloathes dipped in brimſtone and burned. And you muſt perfume the priuities beneath with odoriferous things,as be ſtorax,wood of *Aloës*,cinnamon,cloues,and ſuch like. And it is good to faſten cupping glaſſes with much flame,and lightly to the partes aboue the priuie members,and to the bottome of the bellie. As ſoone as the fit doth come,you muſt applie fomentes,and little bagges warmed, to the bottom of the bellie and ſhare, for you ſhall ſcarcely finde a more preſent remedie in the comming of the fit of this diſeaſe. And you ſhall make them of both the motherworts,& with origan,betonie,cammomill,calamint,wormewood,peniroyall,lineſeede,louageſeede and ſuch like. And if the fit be prolonged,you muſt alſo adde to,ſuch things as are good to diſſolue and bring out windineſſe: whereof you ſhall finde examples and names out of the Chapters of windines of the ſtomach,and paine of the collicke. Alſo then, you muſt poure into the wombe,both oyntments & oyles,that be very odoriferous,as is, oyles of ſpike, and *yreos*,and ſuch like. Alſo let a midwife dippe her fingers in theſe oyles, and then put them into the mouth of matrice,rubbing it,long and eaſilie,that thorough

Curatio. How to doe in fit.

Saeculi.

rough that prouoking, the grosse and clammie humour may be auoided out. Also let the woman be raised with loud callings, and call her loude by her propre name. Also at this time, you must minister those things that cause sneezing, as be pepper, *castoreū*, *struthium*, and such like. There be some that thinke it good to vse incessions made of the decoctiō of laurel beries, & leaues, peniroyall, calamint, motherwort, horehound, saueine, *althea*, cammomill, *serpillū*, *yreos*, *aristolochia*, and fenugreeke. But in the time of the incessions, we may not omit the cure of the braine, but you must irrigate and sprinkle the head, with oyle of roses and vineger. But I iudge, that you must rather vse foments and little bagges then incessions, specially when as for the most part, although thou wouldest neuer so fayne, thou canst not vse incessions in this euill. When the fit resteth & is ceased, cōpell the patiēt to vomite: for all vomites do lighté, but specially such as are vexed with meate. The third day after, you must apply cupping glasses with scarification to the loynes, & the ylions. After the seuēth day minister the purgation of *hiera colocynthide*, or pilles of agarick, & by and by come to the drinking of *castoreum*, which being cōtinually dronke, it deliuereth the patient straight way from this euill. Also you must minister euery day therof. ℥.j. sometime with *mulsa*, somtime with the decoction of motherwort, and sometime minister it with thinne wine. Therfore at this time, rather then in the time of the fit (as is said) it is lawfull for you to vse incessions, and pessaries, that do mollifie, made of goose grease, *storax*, masticke, gumme ammoniacke, and such like. Also the wombe must be perfumed beneath with such things as doe heate, and haue vertue to bring out wind. Therfore vse this perfume specially. ℞. of the Trochiskes of *gallia* and *alipta mosthana*. ana. ℥.j. ß. *storax*. ℥.iij. cloues, maces. ana, ℥.j. wood of *aloës*. ℈.ij. cinnamon chosen, leaues of laurell. ana. ℥ ij. *lapdanum*. ℥.ij. ß. beate them into powder, and commix them with *storax liquida*, and make trochiskes for perfumes. In the meane season, let the woman bee content with a very little meate and drinke, and let all her diet be exciccatorie & drying vp. This cure following is to be vsed in the fittes of this disease. In restoring and recreating the whole body, specially if that the disease hath endured lōg, you must begin oftētimes with bloud letting: specially if the menstruis haue bene stopped, and letted of their purging. Then you must come to purging with *hierapicra*. The purging being done, you must fasten on cupping glasses lightly, but with much flame, and you must drawe them of violently. Also sometime the places may be scarified, and strew vpon the scarification, salt, then you must heale it with cōuenient medicines. Also you may apply very well *Synapismes*, and dropaces made of *Euphorbium*, pellitorie, pepper, and mustard seede. Also a good diet doth helpe much, as deambulations in the morning, gestations, and caryings in a cart or in a ship, or on a beast, be good. Also, after they be moued with carying about, crying out aloude, distinct and apt reading is conuenient. Also annointing and frictions vsed now and then are good. Bathes of sweete water are seldome to be admitted, and not but becausse it should scoure and cleanse the filth. It is very good to vse naturall bathes, which flow by nature: and this is as it were, the very last refuge. Aboue others those bathes are good, which be in *Badenia* in the base Germanie in *Marchia*.

what must be done straight after the fit.

Trochiskes of parfumes.

Dyet.

Cure of the whole body.

Dyet.

CHAP. LVII.

Of falling out of the wombe.

De Vteri Procidentia.

WE say, that the matrice falleth out, whē it is so turned downward, that it sticketh out outwardly. And yet the whole matrice rowleth not down, being losened frō the bands & ligaments, as many vnwise folke doe thinke, for if it should fall down so, it could not be restored againe. Although the wombe do fall out but seldome, yet there be many causes of the falling out of it. For a woman falling from an high place, if she fall on her haunches, the pannicles filmes, that hold vp the wombe, and the members adioyning doe breake and cause this disease. Also it chanceth many times that in a sore trauell of child birth, the wōbe falleth out because of the drawing out of the secundine, which, the wōbe that ioyneth to it doth follow. Also many times it chaūceth through negligēt & vnskilful drawing out of the child, specially if it be dead. Moreouer it chāceth somtime through a stripe, or lifting vp of a great waight, or through vehement perturbation of the minde, as death of childrē, or comming of enemies, or through perillous saying, or through some such like cause, all the body being loosened, the wombe falleth out: Also sometime this euill chanceth (all the whole being loosened) through rēsolution or weakenesse of the pannicles and muscles, which thing chanceth specially to them that be old. Oftentimes the wombe falleth out, through the flowing downe of an humour much in quantitie and clammie. It falleth out most cōmonly by the mouth of it, and that which falleth out, is like to the egges of an ostrich, differing onely in that, that it is bigger, or lesse in quantity. There is no neede of many signes, because the diuersitie of causes may partly be knowen by the cōstitution & state of the body, and partly also by the telling of the sicke, & them that be with them dayly: when this disease is but newly begun, you must endeuour to put vp the wombe againe, and to restore him into his owne place, for in the beginning it will be obedient to be put vp readily, and being in his owne place, it will tary so still, specially if age agree vnto it. For in them that are well stricken in age, the wōbe being put vp againe, it slideth out againe through euery light cause. It is good therfore, if there be hard dong in the right gut, to bring it out with a clyster. Likewise if vrine be gathered in the bladder, let it be brought out with a cyring, that the matrice may be at free libertie on ech side. For otherwise it chanceth by their stretching out, that the matrice, which is in the middest betweene them, is pressed togither, and pent in a straite place, and so when he is fallen out, they let let it & stop it, that it can not be put vp againe into his own place. When you haue thus done, you must lay the sicke vpright, so that her haunches may lye highest, her hāmes bowed, & her legges spread abroad: thē you must bath & nourish aboundantly that part of the matrice which is fallen out, with warme oile, or butter, or mallowes soddē, or with the decoction of *althæa*, fenugreeke, lineseede, or such like: & you must prepare woolltogither on a heape, in figure & thickenesse, according to the proportiō of the mēber, & wind it about aloft with a fine & pure linnen cloth: then dip it in the iuices of *Acatia* or of *hypocistis* infused in wine, and put it into the wombe, and you shall wrest and

Cause.

Signa.

Curatio.

and writh vpward all that which is fallē down by little & little, & without violence, vntill the matrice be put vp into his owne proper place. Outwardly you must couer the partes about the priuie mēbers with a spong wrong out of *Tosca*. The woman shall lye with her legges stretched out & ioyned togither, that the one may leane vpon the other. But it is more safegard, to bind the feete, togither, bringing the band vp to the knees. But if that part of the matrice which is fallen out, be swollen through continuance of time, and be stuffed vp with plētie of humours, so that the swelling do let the putting vp of it, you shall nourish it with decoctiō of beetes, & thē you must clense it & wash it with vineger, & strew in it salt finely powdred, & when it leaueth swelling, thē put it vp, as is aforesaid. Then fasten cupping glasses with much flame to the nauel, and both the ilions or small guttes: and apply cōtinually to the nose odoriferous things. The third day (the woolle being as yet stil in the wōb) let the womā sit in blacke soure wine a little warmed, or in the decoction of mirtles, bramble leaues, pomegranate rindes and such like. This being done let her lye vpright againe with her haunches highest, then take the former woolle out, & put in such another in the stead of the first, dipped in the same medicine. Also apply cataplasmes & emplaisters outwardly to the bottom of the bellie, made of dates, pomegranate rindes, lentilles & such like. Also Cerates that are made of mastick, wood of *aloës*, *lapdanum*, frākensence, squinānt, *acorus*, nutmegs, gumme *tragacanthe*, and such like, are good to be applied. But let these things be changed euery third day, vntill the cure be ended perfectly. Also during the whole time of the cure, let the woman eschue mouing, & such things as prouoke sneezing. And the wombe must be perfumed beneath with stinking things, but to the nose you must apply most odoriferous things, for because the matrice flieth frō stinking things, & it followeth & embraceth odoriferous things. Let her meates be such as ingēder good iuice, and giue her odoriferous wines. Also the belly must be made soft and soluble, lest if she should go to the stoole difficultly, the matrice should also fall out againe. But yet you must take good heede, that the belly be not too much loosened, for then the parts adioyning are loosened, and so the matrice wil fall out againe. Moreouer if that part of the wombe which is fallen out, hath through continuance of time by negligence bene putrified and rottē, and through continuall weeting of it with vrine, and filthinesse stinking in it, it be exulcerated: you must cut of and seare that which is vnprofitable, or burne it without any feare of danger: for it hath bene knowē (as *Paulus* testifieth) that the whole matrice, because it was rotted, hath bene taken away, and the woman liued still. *Victus ratio.*

CHAP. LVIII.

Of the mole in the matrice.

DE MOLA.

MOLA in Latin, is called of *AEtius* and *Paulus*, a swelling that is hardened, sometime in the mouth and entry of the matrice, and somtime it sticketh out in all the matrice, & in feeling it is almost like a stone. Galen in *Lib.* 14. *the-met.* defineth *Mola* to be a peece of flesh without shape. This dise[illegible] is caused of womans seede, and much menstruous bloud flowing into the matrice, and *Causæ.*

there kept, retained and ſtopped, which immoderate heate doth ioyne together, and changeth it into the forme and faſhion of fleſh. There followeth this euill, a hard ſwelling, with contractiõ and drawing vp of the ſides, ſlenderneſſe of the body, euill colour, loſſe of appetite, and ſuppreſſion of the mẽſtruis. Alſo in this euill the pappes do ſwel, ſo that at the firſt it cauſeth ſome to ſuſpect that the womã is cõceaued with child, but in proceſſe of time it may be diſcerned. For paine followeth the *Mola*, cauſing pricking, neither is there any mouing perceiued in this diſeaſe, as is in conception. Many of them do make a ſuſpection of the dropſie, but yet there is a difference betweene thẽ two: becauſe the ſwelling is hard, & doth not giue place to the thruſting of the hand or finger, as the dropſie doth, nor maketh a noyſe as the timpanie doth. But yet often in proceſſe of time, the liuer is cooled, & the dropſie ingendreth. This euill for the moſt part is incurable, except remedies be applied in the beginning.

Signa.

Curatio.

But howſoeuer it chanceth, the cure may not be neglected, but you muſt applie & miniſter all things that ſeeme to be good for it. But firſt of all you muſt giue her meates that ingender good iuice, & let her vſe moderate drinking of wine. Let not the woman vſe vehement mouing, for that will cauſe the fluxe to the diſeaſe, but let her vſe geſtations, and caryings, & deambulations and bathes, & in her lying let her feet be higheſt. In the meane ſeaſon if fulneſſe be preſent, you muſt cut a veine of the arme, and thẽ you muſt purge her by *Pilulæ fœtidæ*. When the body is purged and emptied, applie cataplaſmes, foments, inceſſiõs, peſſaries, ointments and cerates, which haue vertue & power to diſſolue and looſen, as they be that are made of *Althæa*, mallowes, cammomil, melilot, fenugreeke, lineſeede, & ſuch like. For this purpoſe alſo it is good to apply *Vnguẽtum dialthæa* or *emplaſtrum diachylon ſimplex*, or apply this ointment. ℞. of the oyle of ſweete almonds. ℥. iij. oyle of lillies. ℥. ij. ß. gooſe greace & hennes greace. ana. ℥. j. ß. muſculage of lineſeede & fenugreeke. ana. ℥. j. of the gummes *ammoniacũ*, and *bdellium*. ana. ℥. ij. roote of *althæa*, *nigella* ſeedes, and *daucus*. ana. ℈. ij. diſſolue the gummes in wine, and with wax as much as is ſufficient, make an ointment. Alſo you muſt put in Peſſaries made with butter, ſwines greace, harts marrow, reiſons, fat figges, lineſeede and fenugreeke. After this you muſt miniſter ſuch medicines, as cã prouoke mẽſtruis: for which purpoſe beſides thoſe things that we rehearſed in the Chapter of ſtopping of menſtruis, this medicine is good. ℞. the pouders of *diacimamomum*, *diagalangæ*, *diacuminum*. ana. ℥. ß. powder of diamber. ℈. j. powder of *dialaccha*. ℈. ß. Cinnamon choſen, S. Iohns wort, *calamus aromaticus*, *aſarum*, roote of gladon, aniſeſeede. ana. ℈. j. ſeede of rew, ginger, motherwort, horehound, *dictamus*, ſage. ana. ℈. ß. ſuger diſſolued in the waters of motherwort, and S. Iohns wort, as much as is ſufficient, and make lozenges, whereof miniſter dayly the waight of two or three. ℥. Alſo it is good to put in this peſſarie. ℞. of the roote of *Aſarũ*, gladon, and madder. ana. ℥. ij. ſeed of rew, *nigella*. ana. ℥. ß. marioram, nutmegs, cloues, laurel beries. ana. ℥. j. ſaueine. ℈. j. *caſtoreũ*, *euphorbium*. ana. ℈. ß, powder them & ſearce thẽ that haue neede, and with turpentine make a Peſſarie. To conclude, you muſt vſe medicines that cã diſſolue and looſen cõgealed bloud: for ſo there will follow excretion, and voiding out of much blacke bloud and clodded. Alſo it profiteth marueiouſly to the taking away of this diſeaſe, ſpecially if the euill hath continued

Vnguentum.

Peſſ.

Morſuli.

Peſſus.

long

long, to vse naturall bathes, and such as ingender by them selues, which haue vertue to dissolue and discusse. Moreouer many other remedies rehearsed in Chapters of the dropsie, may be vsed in this.

CHAP. LIX.

Of inflammation of the wombe.

De Inflammatione Vteri.

THE wombe is inflamed through many causes. As through a stripe or retention, and stopping of menstruis, also by aborsion, exulceration, vnmeasurable lecherie, sitting on a very hard stoole, very long and swift deambulation and walking. Also oftentimes it chanceth through cold, prohibiting and letting the transpiration and breathing out. The companions to inflammation of the matrice be these: an acute feuer, paine of the head, the share, the loyns, & the rootes of the eyes. Conuulsion and cramp of the armes, the fingers, and the neck, and declining of them contrary. Also paine of the stomach, and shutting vp of the mouth of the matrice, and pulses that be small and often. If the inflammation be feeble and small, the aforesaid signes will not be great and strong, and the wombe will be vexed with greater paine. But if the inflammation be vehemēt, then all the whole wombe is vexed with a panting paine, and all the signes will be the more vehement. If all the wombe be inflamed, it will be paineful all ouer, but if some part of it be vexed with an inflammation, then the paine is greatest in that part. For if the hinder parts of it be vexed with inflammation, the paine will afflict the loines most, and hard dung is withholden and stopped, because then the right gut is pressed together very much. If the former part be inflamed, then there is paine about the priuities, and the stranguric or difficultie in pissing is engendred, because the bladder is pressed together. If the sides of it be enflamed, the partes about the priuie members are stretched out, and the legges are grieued, and difficultly moued. When inflammation afflicteth the mouth of the matrice, there is paine in the *Abdomen*, and if you put in your finger, you shall feele the mouth hard, vnpleasant, shut vp, and burning hote. In the beginning therefore of the cure, if neither age, nor state of the bodie, nor time of the yeare do let it, you must cut the veine of the hammes or of the ankles, (if the inflāmation came not after aborsion or great voiding of bloud.) Afterward you shall place the sicke in a darke house, which is moderatly warme, bidding her to be quiet, and prohibiting all mouing from her legges. Then you must rub the space betweene the ioynts, and also the extreame parts, that you may turne away the course of the flux from the wombe. For her meate, which must be litle in quantitie, you must vse ptisan broth and rere egges: but there must be a day betweene: she must abstaine from drinking of wine, and for that, she must vse the decoction of cinnamon, or hote water. Also the belly if it be not soluble inough of it selfe, must be washed and emptied by easie and mollifying clysters. Outwardly you must apply vpon the loynes, and about the share, wooll wet in vineger, wherein roses haue bin sodden. Also dates or quinces sodden in wine, and commixed with oyle of roses, is good to be applied. Also you must apply cataplasmes made with the meale of lineseed, fenugreeke, and with melilot, plantaine, lentils, knotgrasse, purslaine, singrene,

Cause.

Signa.

Curatio.

Diet.

Localia.

and such like: and that specially if the inflammation be of the nature of an *erysipela*. Moreouer you must put into the matrice, wooll moistened with oyle of roses, or quinces, or in the iuyce of purslaine, or singreene. When the inflammation beginneth to decline and cease, you must come to the vsing of those things, which haue vertue to release, dissolue and discusse. Therefore you shall bid the patient sit vp to the loynes in fenugreeke sodden, or in the decoction of *althæa*, lineseede, mallowes, and sometime also motherwort, horehound and sage. Also you shall annoint about the priuities, & the loynes, barley meale with fenugreeke and lineseede sodden in *mulsa*, or the decoction of drie figges. Also put in pessaries made of butter, harts marrow, goose grease, hens grease, and such like. Whē the cure hath proceeded, sundrie meats and light will be much profitable. And when the declination of it is manifest, bring the sicke to bathes, and giue her wine that is waterie and thinne.

CHAP. LX.

Of windinesse in the wombe.

DE INFLATIONE VTERI.

Cause. THE womb is puffed vp through cold, or humors corrupt in it, or through aborsion, or sore trauel in child birth, the dore of it being shut, or a clod of bloud being in it and stopping it. Oftentimes the windinesse ingendreth in the hollow bought and space of it, sometime in the bosome of it, which is euident to the senses, and somtime in the thinner parts of the substance of the wombe,

Signa. not appearing to the senses. There followeth this euill, swelling of the bottome of the belly, with hardnesse & paine that pricketh, which goeth vp to the midriffe and the stomach: and yet neuertheless it is stretched out on both sides, sometime to the share, and sometime the paine is in the loynes, and at the nauell, to whom also the head agreeth. Also many times wind breaketh out of the priuities that the sicke may feele it. If therefore windinesse be gathered in the hollownesse of the matrice, there is heard a certaine rombling and noise in the bodie, such as chanceth to the guts which are vexed with gripings: also if you beate your fingers on it, it maketh a noise like a timpanie. But when the windinesse is contained in the thinne and slender passages of the matrice, then they are vexed with more vehement paine, and harder to cure. This euill is cured

Curatio. first, if age, the region, and time of the yeare do not let it, by bloudletting, fasting, and purging with *hierapicra Galeni*: which being done, you must vse foments, and annointings with oyle of rewe, or with oyle wherein dill hath bene sodden. Also let her vse incessions made of the decoction of rewe, peniroyall, calamint, horehound, motherwort, *althæa*, & such like. Also apply cataplasmes made of the seedes of *apium*, fennell, caraway, commin, louage, *daucus*, anise, fitches or darnell meale, and such like. Also you must poure into the wombe such things as haue power to loosen and dissolue windinesse: as is, oyle of rewe, *ammecs*, origan, and the decoction of things before rehearsed. And if windinesse be included and stopped through the meanes of a clod of bloud, after the vsing of the aforesaid things, and specially incessions, let the midwife put her finger being first annointed, into the womans priuities, and dissolue, and bring forth the clod easily and by litle and litle. And if the euill hath continued long, you must

must come to more effectuous remedies. Therfore you must vse liniments, emplaisters, and cerates that be stronger, as this is. ℞. fothernwood, origan, and calamint. ana. ℥. ij. seed of tutsan. ℈. ij. of centorie the lesse. ℥. j Caraway seeds, *ammi*. ana. ℥. ß. *casia*. ℈. j. *bdellium*, ammoniacke. ana. ℥. j. ß. oyle of rew and dill, ana. ℥. j. with waxe and turpentine as much as is sufficient, make a cerate and apply it to the wombe. Also sometime you must proceede to the vse of Synapismes & Dropaces. Also cupping glasses may be fastened to the places lightly in a circuite, and must be pulled away violently, for these do helpe as it were a charme. Also sometime scarification must be made: and you must vse such things altogether, as haue power to draw out, and call forth from the bottome to the top. Also, for her diet you must minister foode that doth attenuate and dissolue windinesse, and minister medicines, also that haue the same vertue, as *diamson*, and *diacuminum*, and *diacalaminthes*, and such like. *Ceratum.*

CHAP. LXI.

Of exulceration of the wombe.

De Vteri Exvlceratione.

Causæ. THe matrice sometime is exulcerate, because of hard child birth, or drawing out of the childe, or through corrupting of the matrice, or through sharpe medicines, or fluxes, or through impostumes or botches broken. They *Signa.* that haue this disease do feele a pricking paine in the aggrieued part: and at certaine times stinking and atterie humours are sent out from the filthy vlcer. And other signes proper to the diseases of the wombe do follow, as headach, and specially of the forepart of the head, of the great sinewes in the necke, and of the rootes of the eyes, is felt paine, which also extendeth vnto the fingers endes, and other tokens declared before in the chapter of inflammation of it. Therefore if the vlcer may be seene, it may be knowen by an instrument called *specillum oricularium*: but if it be deepe within and hidden, those things which come from it will declare it: for a diuerse humor is sent foorth. If the vlcer be enflamed, the humor is litle in quantitie, bloudie or dreggie with great paine. If the vlcer be foule and filthie, the humor commeth forth in more great abundance, and is matter with lesse griefe. If the vlcer doth eat and feed, the humor is stinking, blacke, & with vehement paine. *Curatio.* For the Cure, when the bile or vlcer is enflamed, you must vse bloodletting and other medicines that are good against inflammation, as is afore taught. In other causes you must vse purging medicines, specially if the bodie doeth abound with vicious and corrupt humors. Also apply such medicines, as do represse & stop the flowing of humors, and correct their hote distemper, as is, the iuices of waters of purslaine, plantaine, *bursa pastoris*, and such like before rehearsed. Then if the vlcer be filthie, you must vse scouring and cleansing medicins, as is, *ptisan* with hony, *mulsa* with the decoction of the root of ireos, *aristolochia*, wormwood, or agrimonie. Those vlcers which doe eate and feede, must be washed with mares milke, or Asses milke newly milked: you must mixe with milke, hony, and roote of ireos. These things, if the vlcers may be seene, may be annointed: but if they be deepe within, cast thē in with an instrument called *metrenchita*. Whē the vlcers be wel purged & cleansed, you must vse such things, as will close them vp: first gentle

things: and then those that be of a more effect. The Cerate of *Aëtius* doth especially please me, which is this. ℞. of white waxe. ℥. j. of fine oyle of roses. ℥. iij. and melt them together vpon the coles, and when it is cooled, then put it into a morter, and put thereinto womans milke, or asses milke, or goats milke newly milked, and worke them together with a pestle, vntill it be white, then poure out the aforesaid milke, & put in new milke, and then worke them againe, and then put to it about. ℈. j. of saffron. And if thou wouldest haue it to mittigate paine more, adde to it oyle of roses. ℥. ij. the grease and marrow of a goose. ana. ℥. ß. Also you may put to oyle of quinces, in steed of oyle of roses. You must apply this cerate to the belly and the haunches: for the vertue of it is sent into the wombe by secret and hidden passages. Also you may cast into the matrice of that faultie: as be, the decoction of pomegranate rinds, roses, quinces, bramble, mirtles, sumach, *acatia*, *hypocistis*, with restrictiue wine. To this place you may transferre and bring medicines out of the former bookes, and out of the chapters of vlcers of the reines, the bladder, and the yard.

Ceratum.

CHAP. LXII.

Of Straitnesse of the matrice.

De Phinosi Vteri.

PHINOSIS in Greeke, *obturatio* or *coarctatio vteri*; in Latin, itis astopping or straightening in the mouth or necke of the matrice, wherby those places are made so streight, that it will not admit nor suffer any seede: or if they do receaue it, they can not hold it, for because of their knobby hardnesse, it can not shut together. Sometime it receaueth seede, and it is kept and retained in the streight mouth of the wombe, and thereof is a child conceaued, but the conception bringeth occasion of death to the woman: seeing because of the great straitnesse of the places, it can not be brought forth. This disease is caused in the mouth of the matrice, either of exulceration going before, or of an inflamation there hardened. There is no neede of signes to know this disease by: for by the telling of the sicke, and by touching of it, you may easily know it. The cure of it must be wrought with fomentations, that can release, dissolue, and mollifie. Also with cataplasmes and incessions, that be of like power & vertue. Therfore you must apply foments made of the decoction of fenugreeke, and *hydrelæon*. Also you must vse pessaries, that can mollifie and dissolue, as that is which is made of *æsipum*, that is, oyle tried out of woll in sheeps flanks or necks, salt peter, and turpentine. To be short, to the cure of this disease you must vse mollifying medicines, as is mallowes, *althea nigella*, fenugreeke, lineseede, *ammoniake*, *bdellium*, rozin, grease, and such like, of the which you may make cerats, emplaisters, and all kind of outward medicines. And if the euill be waxed old, you must vse suffumigations, and euaporations made of aromatike things. And when the places do seeme to be softer to the feeling, then you must put a drie sponge, that hath a cord hanged at it, into the streight place, to the intent to make it wider: which if it fal out, you must put in another that is thicker. Therfore you must haue many and sundry drie sponges readie. Afterward you must annoint vpon the sponges that you will put in, some medicine made of alume, and *elaterium*, mixed with honie, that thereby the place may be made wider.

Causa.

Signa.

Curatio.

And

And if, after the ſponges be taken away, the place do not ſeeme open and wide enough, and inflammation be preſent through the eating and gnawing of the medicines that were applied, then annoint vpon the ſponge, that you will put in, this ointment. Rx. oyle of ireos. ℥.j. of fine turpentine. ℥.ij. of gooſe greaſe, ℥.j. roote of ireos and frankenſence. ana. ℥.ß. waxe as much as is ſufficient, and make an ointment. But if the inflammation be vehement, take oile of roſes or violets in ſteed of oyle of ireos. When the inflammation is ceaſed & the place is open, annoint vpon a ſponge a cerate made of oile of roſes and gooſe greaſe, and vſe that vntill it be healed, making the place a litle founder: but yet you muſt alwayes put in ſponges vntill the end of the cure, leſt that the mouth of the wombe do gather together againe. *Vnguentum.*

CHAP. LXIII.

To take away Barainneſſe.

DE STERILITATE REMOVENDA.

STERILITAS in Latin, barenneſſe in Engliſh. It is cauſed of the womans part, or of the mans part. It is of the mans part, when his ſeede is either hot, and as it were burned, or elſe cold, thinne, waterie and feeble, as is the ſeed of old and feeble men: or when it is ſent forth thicker then it ought to be: or becauſe the men be halfe geldings, and haue a very ſhort yard, ſo that they can not caſt their ſeede into the innermoſt place of the matrice, which alſo ſometime chaunceth through much fatneſſe: for fat men haue ſuch great bellies, that they cannot caſt the ſeede into the deepeſt parts of the bodie. Alſo women of their part cannot conceaue, that haue their matrice either hot & fierie, or cold and moiſt, or foule, filthie and drie. For (as *Hyppocrates* ſaith 5. *Apho.* 62.) the ſeed is corrupted or quenched in ſuch. Alſo women that be verie groſſe & fat, do not conceaue (as *Hyppocrates* witneſſeth. 5. *Apho.* 46. Moreouer women that be leane and ſlender do not conceaue, or if they do conceaue, they doe ſuffer aborſion ſtraight way, which alſo *Hyppocrates* witneſſeth. 5. *Apho.* 44. Alſo ſome do not conceaue, becauſe their wombe is weake, or ſtraight, or ſhort: or becauſe the veſſels of it be ſtopped or ſhut vp, or blinded and couered, by reaſon of a ſcarre, or becauſe the necke of the wombe is drawne crooked, or becauſe the mouth of the matrice is too ſtreight or too wide opē. Alſo vnwilling carnal copulation for the moſt part is vaine and barren: for loue cauſeth conception, and therfore louing women do conceaue often. Alſo age too great, or too litle, doth let conception. Therefore you muſt ſeparate them that be young from carnall copulation, ſo that the man may be 30. yeares old, and the woman 18. But ſpecially an vncomely and fooliſh ſhape and forme of the womans bodie, doth giue an occaſion to barenneſſe. For a woman that is fertile, ought to haue a moderate ſtature and height of the bodie, breadth of the loynes & the ſhare, buttockes ſticking out, a handſome and conuenient greatneſſe of the belly, a ſtraight breaſt and large pappes. The ſignes whereby the diuerſitie of cauſes be knowne, be theſe. The hote diſtemper of a man, is eaſily knowne by the abundance of haires, ſpecially blacke haires vpon the genitalles, and the places adioyning, from aboue vnto the midde thighes. Alſo this diſtemperature is laſciuious and readie to carnall luſt, but it is ſoone ſatiate and filled. A temperament *Cauſe.* *Signa.* *Hot diſtemper.*

Cold temperature.

that is cold, is declared by the parts being about the ſtones being bald & without haire. Alſo they that be of this temperature, be not deſirous and prone to carnall luſt. Heate of the matrice is knowen by the heate in the reſt of the bodie, and becauſe few menſtruis are ſent out and that with paine, ſo that ſometime the womans priuities are exulcerate with it, and that which is ſent out, is blackiſh. Alſo there followeth this temperature, an inſtinction or tickling to lecherie, and drineſſe of the whole bodie. A temperature of the matrice, which is cold, is knowen by ſuppreſſion and ſtopping of the menſtruis. Alſo they that haue this temperament, do deſpiſe vſe of carnall luſt, and haue the mouth of the matrice drawen together. If through too much moiſtneſſe, barenneſſe be engendred, then in the act of generation, they are verie much bedewed with moiſtneſſe and the menſtruis floweth much in quantitie and thinne. Drineſſe is knowne by the contrary ſignes to moiſtneſſe. The reſt of the cauſes may be knowne partly by ſight, and partly by the telling of the partie, or other about her. For the cure commonly to both, as well the man as the woman: it is conuenient for them to keepe the whole bodie very temperate, and to keepe a meane and meaſure in labouring, eating drinking and bathing, and in all other exerciſes. Men therefore that haue their ſeede corrupted through naughtie and euill kind of diet, if they vſe a more ordinate diet and healthfull, their genitors will haue fecunditie and fertilitie. Let the woman neither wearie her ſelfe with too much labor, nor let her not be altogether idle: for idleneſſe doth fill and ſtuffe the whole bodie with ſuperfluous humours, and excrements: but great labour drieth vp the bloud, and conſumeth the menſtruis. Let her vſe meates and drinkes eaſie of digeſtion, and ſuch as the ſtomach may well comprehend and conſume. And you muſt ſpecially obſerue in their order of good diet, that neither the man nor the woman be made fat. For they that be fat, are vnapt to procreate and beget children, becauſe their genitors can not touch together, and alſo becauſe they ſend out litle ſeede. Moreouer it is conuenient that you giue vnto ſuch as deſire to get children, ſome accuſtomed and pleaſant thing to eate or drinke before meat, which be moſt apt to prouoke carnall luſt, and to ingender ſeede: as thoſe be that do heate meaſurably, and puffe vp with winde. Therefore wine in this caſe meaſurably drunke, is to be preferred before water. For as the prouerbe is, *ſine Cerere & Baccho friget Venus* (that is) If you haue not bread and wine: carnall luſt will coole and pine. For potherbs they muſt vſe rocket, *orminium*, it is an herbe like vnto horehound, *eriſymo*, and other ſuch like which we haue rehearſed of them that cannot vſe carnall copulation. Rewe, calamint, and mints muſt be eſchued altogether: for calamint and mints, although they ingender much ſeede, yet, that which they ingender, is feeble and weake: but rewe doth altogether corrupt and deſtroy ſeede. If a woman do not conceaue, through the vice and corruption of certaine humors, it is good to emptie her with a purging medicine, & to amend her with a good diet. Particularly for women, it is good for them to take as good heede as can be to thoſe things that chance to the matrice, and that their menſtruis may flow without any impediment. Therfore when the purgation of their meſtruis is nigh at hand, let them keepe a meaſure in eating and drinking with all their diligence. And let them take ſome of thoſe things, that can prouoke and ſtir vp

Cure of both to man & womã common.

Cure of a womã full of corrupt humors.

the

the purgation of the menſtruis, as be herbes that be odoriferous and ſharpe, as is, *Cerefolium*, fennell, *apium*, louage, and ſuch like, whereof you ſhall find plenty in the chapter of the ſtopping of the menſtruis. After the purging of the menſtruis, both the right ſide and the left ſide of the matrice is open. If cold diſtépure doth cauſe barenneſſe, you muſt correct and amend it by foments, Cataplaſmes, and ſuffumigations, and other medicines that haue vertue to heate: as thoſe be which are made of motherwort, peniroyall, ſage, rewe, anniſe ſeede, commin, gladon, and ſuch like. Alſo it profiteth her to drinke *Caſtoreum*, and odoriferous ſeeds, commin, anniſe ſeed, and iuniper fruict, and other things that be rehearſed in the chapter of ſtopping of menſtruis. You muſt amend & correct a hote diſtempure of the matrice cauſing barenneſſe, with ſuch things as do coole and moiſten: as theſe herbes be, lettuſe, mallowes, gourds, purſlaine and orach with ſuch like. Alſo ſhe muſt drinke wine that is thinne, white and alayed. Alſo it profiteth her to ſleepe, and to bath in ſweet water. Alſo you muſt apply to the loines and about the priuities ſuch things as do coole, as iuice of nightſhade mixed with oyle of roſes, which alſo being layd vpon wooll, may be put well into the matrice. They which can not conceiue through moiſtneſſe of the matrice, it is good for them to vſe a drier diet. Alſo they muſt exerciſe themſelues much, and they muſt be rubbed in the vpper part of the bodie. Alſo to thintent to purge out, and turne away humours, let them vomite ſometime after dinner, and ſomtime faſting, and you muſt drie them with ſcarſitie of meat, and let them eate fleſh of middle aged beaſts roſted, and giue them pure wine, that is mightie to drinke, but giue it them ſeldome. Alſo it profiteth to apply reſtrictiue things to the matrice, as be roſes, leaues of brier, galles, *ſumach*, mirtles, knotgraſſe, pomegranate rinds, and ſuch like ſodden. But you may not do this, vnleſſe the whole bodie be firſt purged. A drie matrice muſt be cured by the contrarie to that which is aforeſaid, as with bathes of ſweet water, annointings, and meates that do moiſten. Let her vſe wine that is alayed, being not very olde. And if a womans conception be impedited and ſtopped through groſſe humours, if they be gnawing it is good to purge the woman well with *hierapicra* in whey: and ſhe muſt vſe a more exquiſite diet, and meates that do ingender good iuyce: but you muſt conſume the fleugmaticke humours with much labour, with ſweating, vomiting, or by purging by the neather parts: and all other things which be rehearſed in the chapter of ſtopping of menſtruis, which it behoueth not to reherſe here particularly. Alſo windineſſe ingendred in the wombe, doth let the fertilitie of conception, & cauſeth barenneſſe. Such women therfore as haue this, muſt firſt be amẽded with a ſtraighter diet. Then you muſt miniſter both outwardly and inwardly to them, ſuch medicins as can diſſolue, diſperſe, and conſume windineſſe, as is commin, rew, dill, ſeede of *apiũ* and ſuch like, which be rehearſed in the chapter of windineſſe of the matrice, and in other places. If ſhutting vp of the matrice doth cauſe barenneſſe, you ſhall open it by caſting in of odoriferous cliſters, and by vſing of foments and inceſſions made of fenugreeke, lineſeede, mallowes, and ſuch like rehearſed in the chapter of ſtraightneſſe of the wombe. And afterward you muſt proceede to ſtronger medicines, as motherwort, calamint, peniroyall, and marioram. They which haue the mouth of the matrice gaping much, it is good for them

Cure of a cold temperature of the wombe.

Cure of a hote diſtempure.

Cure of a moiſt diſtempure.

Cure of a drie diſtempure.

Cure of groſſe humours.

Cure of windineſſe.

Cure of a matrice ſhut vp.

Cure of an open matrice. to vse a drying diet, and drying foments. And it is good also to vse restrictiue medicines, as be, the decoction of galles, bramble rootes, mirtles, and such like rehearsed before in the cure of a moist distemper. Last of all, if crookednesse of the matrice do cause barrennesse, you shall direct and make straight the matrice with mollifying foments: for foments can do that best: but yet you may conueniently put in mollifying pessaries. But specially the decoction of peneroyall and motherwort, and *castoreum* drunk with posca, are woont to be good for a writhed matrice. *Paulus* saith, that then carnall lust vsed backeward, is good to conceiue. We here haue generally comprehended the cures, onely by other chapters. For the particular cure of eche cause, must be sought out of his proper chapter.

Cure of a writhed matrice.

CHAP. LXIIII.

Of sore trauaile in child birth.

DE DIFFICVLTATE PARTVS.

Difficilis partus. SORE trauaile in child birth doth chance either through default of the parent, or of the child, or of the secundine, or through some outward cause. Of the parent, if she be grose and fat and faint harted, & vnskilful of pain, or if the whole matrice be small, or if there be inflamation of the whole womb, or of some part of it, or that it be vexed with some other diseases, or if shee be naturally weake, so that she cannot driue out the childe: or if that she doe labour before her time. Also if the neck of the mouth of the matrice be crooked, or if there be some peece of flesh ingendred there, by reason of a bile or vlcer going before. But default of the child is, if it be of an vnaccustomed greatnes, or small & of a little weight, or if it hath a great head, or if it be monstrous, as hauing two heades, or three feete, or if it be dead, and so doth not labour to come forth, or if it swell, or being aliue, if it be weake, so that it cannot proceed forth: or if they be two or mo, and do all rush sodainly togither into the neck of the matrice, or if the childe be fashioned contrarie to nature. For the naturall forme of a childe comming forth is, first with his head, (his hands being stretched out vpon the thighes) & with his head declining to the nether parts, but straightly directed to the mouth of the matrice: the best forme in cõming forth, next vnto this, is, first with his feete, hauing the handes stretched vpon both thighes, and so descending straight vp. All other formes in comming forth, except these two, are contrarie and abhorring tõ nature. The trauaile is made difficile through the Secundine: if it be not pulled away, because of the grosenesse or thicknes of it, or if it breake before it shuld do, because of the thinnesse of it. For then, the humour that is gathered togither in the matrice, is sent out before the conuenient time. Therefore the priuities be without moisture, & be drie at the time of the trauaile, when moystnesse were necessarie, which should make a slipperie, and easie going out of the childe, and so through drinesse, the child slideth out hardly. Also difficultie in child-birth is ingendred of outward causes: as of cõlde, which thickeneth the matrice, and maketh the passages straighter, or through a great heate, which dissolueth and weakeneth the strength. But outward causes are knowne by the telling of the patient, or of them that sit by her. Weaknesse of the woman that laboureth, as fatnesse, may be knowne by the state of the bodie. Also by diseases, that she hath had before,

Signa.

you

you may readily come to the knowledge of weakeneſſe, and of many other euils. Weakeneſſe of the child is knowne by feeble and ſlow mouing of it. Which if it be dead, it moueth not, and there is coldneſſe of the belly, & great paine about the nauell. Alſo a ſtinking breath is breathed out, and a naughty colour of the face. Greatneſſe of the child may be coniectured by the conſtitution of the parents bodie, and by greatneſſe of the womans belly. Groſſeneſſe and thickneſſe of the ſecundine may be gathered and knowne thus: if none of the aforſaid ſignes be preſent, and the woman ſtrong and luſtie, and the child moueth quickly and eaſily. As for the cure, it varieth according to the diuerſitie of cauſes. Therefore you muſt place a fat woman downeward in a little bed, that is, hanging downward with her head, and her face toward the ground, bending and enclining her knees to her thighs, that the wombe ſtretching to the *Abdomen*, may be right with his mouth. You muſt with your fingers annoint the mouth of the matrice, with butter, oile, ducks greace, hens greace, and ſuch like, and you muſt ſpread it abroad, and open it wider by little and little. You muſt comfort and incourage a fearefull woman. And if ſhe be vnſkilfull of paines in trauaile, admoniſh her to hold and ſtop her breath ſtrongly, & let her thruſt it out to the ilions with al her might. If ſore trauaile in childbirth be cauſed of abſtriction and binding, or aſtoniſhment, or, as it were, adarctation and pending in of the child, you muſt helpe it with diſſoluing and releaſing, by powring in largely ſweete wine and hote. Alſo the decoction of fenugreeke, or mallowes, or lineſeed, or alſo egges are good, becauſe they are of a loſening and mollifying vertue. Afterward you muſt nouriſh the parts about the priuie members, and the belly and loynes with the aforeſaid decoction, or with ſome other loſening and mollifying medicine. Alſo it profiteth to vſe hote inceſſions and euaporations, and to haue the aire of the houſe inclining to heate. Alſo it is good to vſe infuſions and annointings, with oiles that be hote in touching and vertue: and conuenient cataplaſmes be good. And if neither a feuer, nor any thing elſe do let it, ſhe muſt vſe releaſing and diſſoluing bathes, and you muſt moue her, with bearing her in a chaire, in an aire that is meanely hote. Many do vſe to ſuch, violent ſhaking of the body. And if any woman be weake, and haue ſore trauaile in child birth through reſolution of the body, you muſt comfort and refreſh the body, with medicines that doe thicken, and draw togither, and with ſuch meates and drinkes, as do recreate, reſtore, and adde ſtrength to the body: as be inceſſions and ſprinklings with mirtles, vine leaues, pomegranates, roſes, ſmelling to vineger, and annointings with wine, mixt with cold oyle of roſes. When the infant is ouer great, you muſt apply thoſe things which can make wider, ſtretch out, and looſen the mouth of the matrice. If ſore trauaile do chance thorough an vnnatural forme of the child in comming forth, you muſt bring him to a naturall forme and figure, as much as is poſſible, partly by putting backe, partly by drawing to you, partly by turning, and partly by making it ſtraight. And if the head or foote be ſent out firſt, you may not draw out the child, taking hold by that member: but put your fingers to the ſhoulders or hanches of the child, and thruſt vp that againe which is come forth, into the conuenient place: if there be two or three, or mo children, and do thruſt all togither into the necke of the matrice,

Cure of a fat woman.

Cure of a fearfull woman.

you must driue backe the rest into the bottome of the wombe, and bring that out first, which seemeth to be most readie: but if it do not come forth, because the infant is dead, or hath a verie great head, or through some other cause, you must come to drawing out of the childe, or to cutting, which is taught aboundantly of *Ætius*, *lib.* 16. *cap.* 23. and of *Paulus lib.* 6. *cap.* 74. For it is not our purpose to teach handie cure here. Moreouer if the tunicle or secundine of the child be thicker and stronger, then that it may be broken, you must cut it. Those that haue the humour, which is contained in the tunicles or secundine, flowing and running out before the conuenient time, so that the places be dried vp, you shall wash it all about with whites of egges, with the decoction of mallowes, and fenugreeke strained, or with iuyce of Ptisan warmed. A medicine that doth vniuersally helpe all that haue sore trauell in childbirth, is this that followeth. ℞. Cinnamon chosen. ℥.ij. mirrhe, *casia lignea*. ana. ℈.j. white ambre. ℥.j.ß. beate them togither and make a fine pouder, whereof minister in wine that is odoriferous, the weight of one drachme. Moreouer the child being borne, oftentimes it chanceth that the Secundine doth sticke fast in the wombe, which if it chanceth, then sometime the mouth of the matrice is found open, and sometime shut, and the secundine manie times is still ioyned to the bottome of the wombe, and many times it is separate. If therefore the mouth of the matrice be open, and the secundine which is left therein do cleaue to some part of the wombe, being wound vp togither like a ball, it may easily be drawne out. You must draw out the secundine with your left hand being warmed, and annointed with some fat thing, and put into the wombe. If the secundine be fastened and knit to the bottome of the wombe, you shall likewise put in your hand, warmed and annointed with grease, and take hold of the secundine, and draw it out: but you may not draw it straight forth, lest the matrice come out with it: nor pull it verie vehemently, but softely and easily, first pulling it crooked, bringing it this way and that way: then after that, you may draw it somewhat harder, for by this meanes you shall loosen it from the fastening But if the mouth of the matrice be shut, you shall vse perfusions, and with the fingers of your left hand you shall labour to open it easily, and to make it wider by little and little. Which if you cannot bring to passe, it is good to apply about the priuities, foments, perfusions and ointments that can mollifie, dissolue and release. If the be strong, you must put into her nosthrilles at that time also sneezing powder, made of *Castoreum*, pepper and such like. For *Hippocrates in* 5. *Aphor.* 49. writeth thus: that the secundine may come out, giue her sneezing powder, and let her stoppe her nose and mouth. Also you must minister vnto her, potions that can prouoke menstruis: which things aforesaid, you must do the first and second day. Moreouer she must vse suffumigations, seething in a pot, motherwort, *yreos*, sauine, peniroyall, calamint, *dictamus* and such like. Then put the pot vnder a close chaire, vpon the which let the woman sit, being compassed round about with clothes. After that, if you finde the mouth of the matrice opened, put in your hand and labour to pull out the secundine, as is aforesaid, but if it will not obey to come forth, you may not rent it, for within a few dayes after being rotten and turned into matter,

Puluis optimus.

To draw out the secundine.

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it will fall out. But because thorough the euill sauor and smell, when it is rotted, it filleth the head and marreth the stomach. They that are troubled with this euill, must be continually perfumed For which purpose these things are good: *Cardamomes, bdelium*, with sauine, frankensence, *storax, lapdanum*, wood of *Aloes*, and such like. Also a perfuming with ieate by a pipe, which is put into the mouth of the matrice, doth profite maruellously. Also simples, such as prouoke menstruis, be good: as decoction of mootherwort, and laurell berries, with *vinum mulsum*. Also make Pessaries of mirrhe and *Cyclamminum* commixed with oile.

CHAP. LXV.

Of the Sciatica.

De Ischiade.

Ischias in Greeke, properly is called a most grieuous paine, which is wont to chance about the ioint, which the Greekes do call *ischion*, the Latines, *Coxa*, in English the huckle bone. The Latines call this disease *Ischias*, and they that are afflicted with this disease are called *Ischiadici*. The barbarous sort call this disease, *Sciatica*, and they call them that be diseased with it *Sciatici*. It is caused through a grosse and flegmatike humour, which being congealed, abideth in the ioint of the huckle bones. Therefore continuall crudities and rawnesse, and vnmeasurable vsing of venerious acts, do not a little helpe the ingendring of a *Sciatica*. Also sometime swift deambulations and walkings, and suppression or stopping of the hemmorhoides, & custome of vomiting being omitted, and purgation of menstruis, or also other familiar, and accustomed emptyings being impedited and stopped, and neglecting of exercises. For ech of these do ingender abundance of flegmatike humours. There goeth before this euill sometime paine of the muscles that be nigh vnto it, and specially of the loynes, sometime the beginning is in the huckle bone it selfe. Also somtime is chanceth (that the pain of the huckle bone being taken away) there remaineth griefe only about the hammes: and to some about the ankles, but in some al the leg is equally vexed with paine. Also in many, there is paine about the priuy members, and then also the bladder being vexed, doth ingender difficulty in pissing: and then chiefly the whole legge, from the haunches to the heeles, suffereth paine. Let the cure be begun with voiding and purging of the humor that doth afflict the patient. And if the body do equally abound with all humors, before all other remedies, cut a veine in the ham, or the outward ankle, or also in the arme, on that side that is diseased. For sometime the *Sciatica* is cured in one day, by this emptying out of the legs. But if the body be stuffed with a fleugmatike and grosse humour, you must begin the cure with purging of that humour. For the which purpose, you must minister Clysters often, made after this sort, or in like manner. ℞. of Centorie, sage, *Verbasculi odorati*, rew, *chamepityos*. ana. *M*. j. rootes of gladon. ℥. j. *stichados*. ℥. iij. seedes of annise and fennel. ana. ℥ ij. ℈. agaricke of the best. ℥. ij. rootes of polipodie. ℥. v. seeth these in sufficient quantitie of water, vntil the third part. Then take of the licour of that decoction. ℥. xiij. of *hierapicra*. ℥. ℈. of *electuarium nidum maius*

Ischias.

Causæ.

Signa.

Curatio.

Clyster.

℥.ij. of oile of lillies. ℥.ij. oile of rew, ℥.j. the yolkes of two egges, salt. ℥.j. ß. commixe them all and make a Clyster. Also vomitings do helpe them that haue the *Sciatica*, much more then the purging downeward by the belly: for that doth repell and put backe the humour downward sodainely. Therefore you must prouoke vomites in the beginning by and by after meate. But afterward you must minister vomiting medicines, beginning first with them that be easie. They that haue humours vehemently compact and thickened togither, which can difficultly be dissolued and loosened, caused thorough Phisitions vsing sharpe medicines out of time, such be holpen by fastening on of a verie great cupping glasse with scarifications. But in the *Sciatica*, we do not vse such medicines as can represse and stop the flux. For seeing the disease is placed in the bottome of the huckle bone, bloud is expelled from the veines & muscles that be nigh adioyning to it, and is sent thither. Therefore in the beginning of this disease, there is need of medicines that can mitigate and asswage, which neither do coole much, nor that do heate vehemently. For as those things which do coole, do thrust the humours violently to the ankle bone: so those things that do vehemently heate, do draw more matter out of the members adioyning. Moreouer you may not come to the vsing of sharpe medicines till after blood letting or emptying by purgations. For if any man apply sharpe medicines to the diseased member, before the bodie be emptied or purged, he shall make the disease hard to cure, because of a multitude of humours so thickned there, that they cannot be dissolued. For besides other things it is made grosse and viscous, and through the heat and drinesse of the sharpe medicines, it suffereth, as it were rosting, or burning. First therefore you must irrigate and sprinkle the aggrieued place with oyle of rew. After you must applie more effectuous medicines, which do heate and can draw humours from the bottome to the top, as be *oleum vulpinum*, oile of pepper, *oleum costiuum*, oile of iuniper, *vnguentum aragon*, *martiatum*, and *agrippa*. Also sage, rew, laurell leaues, elder, roote of walwort, peniroial, sauine, *opoponax*, *bdellium*, *ammoniacum* and such like. Of the which you may make foments, ointments, emplaisters and cerates. But if the griefe be extreamely painefull, then vse this, which followeth, for it is most excellent against this euil. ℞. rosen of the Pine tree, lib. j. ß *Galbanum*. ℥. v. melt them with a soft fire, and then streine it through a cloath, and put vnto it of the pouder of mastick. ℥.j. and then spread it warme vpon dogges leather, or lambes leather, and strike it a good thicknes, and before you apply this plaister to the pained place, annoint the place with this ointment following. ℞. fresh hogges greace. ℥. j. ß. and take sowes or monkes peason, in number, twentie, and beate them both well in a morter, till they be well incorporate, & therewith annoint the place and the plaister, & warme the plaister against the fire, till it be soft, and lay it to the aggreeued place, and let it lie nine dayes. If there be haires vpon the place, you must shaue them off first, and roule it well lest it slippeth away, then euerie day, morning and euening at ech time, let the patient take. ℥.j. of this electuarie. ℞. of the rootes of *Acarus*, or *gladian*, being made cleane. lib. j. stampe them verie small, (as possible you may do) then take of clarified honie. lib. iij. and put in the rootes by little and little, euer stirring it: and when it is well sodden, put into it of cynnamome. ℥. j. made in

Vomitus.

Cucurbita magna.

When sharpe medicines may be vsed.

Simples.

Emplastrum.

Vnguentum.

Electuarium.

in verie fine powder, which being well incorporate, keepe it to your vse, and at the end of the nine daies, if the paine be not cleane gone, lay to the forenamed plaister, other nine dayes, vsing the same electuarie, and procure vomit, as before, euerie sixth or seuenth date, for that doth greatly reuert the humour. But in the beginning of the griefe, applie to the agrieued place againe and againe, sponges wet in the decoction of Iuniper, or Sage, or Elder leaues. Afterward, vse this oyntment. ℞. of *vnguentum martiaton*. ℥. iij. oyle of *yreos*, and lillies. ana. ℥. ß. iuice of rewe, and *chamæpityos*. ana. ℥. ij. hony. ℥. j. ß. sage, peniroiall, pepper. ana. ℥. ß. pellitorie, staue sacre. ana. ʒ. j. wax as much as is sufficient, make an oyntment. Also the vsing of this cerate profiteth. ℞. *oleum costinum*, and *vulpinum* ana. ℥. ij. ß. oile of pepper. ℥. ß. *opop nax*, *bdellium*, *storax*. ana. ℥. iij. roote of brionie, salt peter, leaues of elder. ana. ℥. ij. *aristolochia rotunda*, rew, ana ℥. j. ß. *Euphorbium*. ʒ. j. dissolue the gummes in verie sharpe vinegre, and with turpentine and waxe, as much as is sufficient make a cerate. And if the euill do remaine still, you must vse clisters again: and then fasten a very great cupping glasse with much flame to the huckle bone, making good deep gashes with scarification. And if that the disease be not ended so, you must vse againe purging vomites, and the other remedies aforesaid, which being done, you must come to the vsing of *Dropaces*, and *Synapismes*, and so to the vse of burning medicines: amongst which, the roote of the hearbe called iberis, is not the worst, being new digged vp in sommer, and diligently braied, and mixed with a little old swines greace, being laid and bound to the ioint of the huckle bone, or to the whole shanke or legge. Also the leaues of it will do the same thing. And being so applyed, let it lye not past two houres to women, but let it lie foure houres to men, if it be possible for them to suffer it: for it raiseth swelling with burning and redneesse, as a *Synapisme* is wont to do. Afterward bring the sicke into a bath, in the which, when he hath swet a little, bid him sit downe in the vessell, because of the byting heate, and compell him to suffer it strongly. For in the beginning, it is wont to bring byting and gnawing with burning heate, then bring him out: from which alwayes almost (as *Ætius* witnesseth) although they be carried in of other, they will go out alone vpon their feete. After the bathing, commixe much oile with a verie little wine, & shake them togither, and annoint it: then wipe of the humour with a sharpe cloath, and couer the legge it selfe with verie soft wooll. And truely (this being done) it hath bene wonte to neede no other remedie for the cure. But if sometime it chance any part, or remembrance of the euill to be left still, within a few dayes after, you may vse againe the same remedie. And certaine dayes after, you may lay on the cerate, which is a litle before described. Moreouer, among burning and blistring medicines, this is good. ℞. *Mel anacardinum*, leauen. ana. ℥. j. *cantharides*, (the winges cast away) ℥. ij. vineger, as much as is sufficient: and commix them togither. Or this is good. ℞. *Euphorbium*, salt peter. ana. ʒ. ij. sope, quicke lime. ana. ℥ j. *mel anacardinum*, as much as is sufficient, so that all being mixed togither, may be of the thicknes of honie. Let his diet be such, that his meate may be meanely thin, and easie of digestion. Let his exercise be walkings, continuall writhings, leapings, or dauncings and running. It is good alwayes to haue the bodie soluble. And if the disease hath endured long,

Aliud vnguentum.

Cerat.

Caustic.

Aliud.

Victus ratio.

and cannot be driuen away with the aforesaid medicines, you must vse burning in three or foure places, after that sort, as Paulus teacheth in lib. 6. cap 76. and Ætius. lib. 12. cap. 30.

CHAP. LXVI.

Of the goute in the feete and ioyntes.

De Podagra Et Arthritide.

Podagra. *Arthritis.*

Podagra & *arthritis* in Latine, be diseases of one kinde. And therefore they differ not, but in places diseased. For in both of them there is weakenesse of the ioyntes, and an vnnaturall humour floweth to them. And if that the fluxe of the humour doe flow to the feete, that is called *Podagra* in Latine. But if the humour flow to other ioyntes, it is called in Greeke *Arthritis*, in Latine, *articularis morbus*, the ioint sickenesse. Sometime, this euill doth rush in sodainly, being equally dispersed throughout all the ioyntes. But for the most part, the fluxe is woont to fall in priuily, and by little and litle. For in some, paine doth inuade the ioynt of the great toe, but in some the end of the heele is afflicted. Againe, in some other the hollownes of the foote is grieued, either through chafing of the shoe, or some such like thing. The gout taketh his beginning at the feete, whereupon it taketh the name, and it proceedeth vpward by little & little to the knees, and also to the ioynts of the huckle bones, and the thighes, afterward to the hands, euerie ioynt being particularly grieued. They that are taken extreamly with this disease, they haue paine in the backbone ioynts, and in the ioynts of the ribs, and eie lids, & to some is paine in the throate also: neither is there anie connexion or knitting of bones, which is free from this euill.

Cause.

This disease is engendered of continuall crudities and dronkennes, and of immoderate vsing of lecherie, through vehement and swift deambulations and walkings, through long standing or often riding, by suppression and stopping of accustomed excretions & fluxes, & through intermission of familiar exercises. Sorrowes, cares, watchings, and other perturbations of the mind do not only engender this euill, but also do breed hurtfull and corrupt humours. Also many times the cholicke being naughtely cured, is wont to be a cause why the ioint sickenesse should follow. But, for the most part, a disposition to this kinde of disease proceedeth from the parents to the children, and their posteritie. Also vniuersally aboundance of all raw humours is the cause of this disease. The humours that do abound, and do fasten themselues in the ioyntes,

Signa.

either be sanguine or cholerike, or flegmatike, or melancholious Also sometime this euill is engendred of commixion of humours. The outward causes may easely be knowne by the telling of the sicke, or them that be about him. The difference of humours you shall know by the signes following. The

Signes if blood do flow.

humour of blood, if it be much in quantitie, it causeth fulnes, and great swelling, not onely of the veines, but about the skinne of the whole member that is grieued, and maketh it red in colour. They which are afflicted with this euill, cannot suffer remedies to be applied that be verie cold, or verie hot, and they are continually vexed with paine, because the flowing of the blood doth chance continually and equally. Their vrines are yelow and meane of substance.

ſubſtance. Alſo their veines do abound with blood, and are puffed vp & ſwollen. The conuenient age for this euill, is youth. Alſo meates that engender good iuice, and nouriſh aboundantly that were eaten before, & exerciſes were neglected. The time of the yeare in the which the patient is moſt afflicted, is ſpring time. If the humour that floweth into the ioyntes, be cholericke, you may know it by the yealowiſh colour of the skinne. Sometime rednes is mixed with the yealow colour, that is when choler commixed with bloud. Alſo there is ſenſible heate & ſharpe paine like launcing. Alſo moiſtnes ſodainly burſteth out of the skinne, without euident ſwelling, the patient is eaſed with cooling medicines, and reioyceth, but with hot things his paines augment. In the ſtate and ſtrength of the fitte, a feuer taketh him, and a verie great thirſt. His vrine is cytrine, and ſometime alſo it is ſharpe. There is wont to go before this diſeaſe, great cares, and wrath, watchings, and werines, and a diet that was apt to engender choler. The age, complexion, and time of the yeare, that is hote and drie, be apt to cauſe this cholerike fluxe. And if the humour that floweth into the ioyntes be flegmatike, the ſwelling will giue place to the thruſting of the finger, and it is looſe and moderate. The colour of the member afflicted is white. Old age is moſt afflicted with this humour, and a complexion cold and moiſt, and it chanceth in the winter time. His vrine is thinne and waterie. There went before it idlenes, reſt, and a diet that engendreth flegmatike humours. If it be ſalt fleame, great itch, and gnawing, or byting doth trouble trouble the diſeaſed members. If the fluxe to the ioyntes be of melancholie, which chanceth but ſeldome, the colour of the ſwelling is blackiſh. The age, which doth moſt engender this fluxe, is the declination of the middle age. Alſo the complexion is cold and drie, and the time of the yeare, harueſt, a countrie that is cold and drie, and like ſtate of the aire, and a diet that engendreth melancholie. When the humour that floweth into the ioyntes, is bloud, by and by you muſt let bloud, not once onely, but often taking it away by little and little: for if you do omit bloudletting, and do vſe repercuſſiue medicines, you ſhal be an author of great euill. For the bloud being driuen backe from the vnnoble members, it ruſheth vp to the principal members, and that be neceſſarie to life. Therefore in fluxes of bloud, letting of bloud is verie neceſſarie, ſpecially in them that abound with bloud. You muſt cut a veine in the arme beneath', right againſt the legge that is vexed with the fluxe. And if the right hand be vexed with paine of this diſeaſe, cut a veine in the right legge, about the ham or ankle, or the ſole of the foote: for a veine being cut right againſt the member that is afflicted, is of great efficacie and ſtrength. Then ſpecially muſt bloodletting be vſed, whē this euil beginneth firſt to inuade any man. For they that be vexed often with the fluxe of bloud, do feele more hurt then helpe of bloudletting, ſpecially if their bodie be weake and cold. After bloudletting, you muſt applie remedies to the agrieued member, which do neither coole greatly, leaſt they ſhould driue togither & thicken the humours, nor heat vehemently, leaſt they ſhould draw mo humours vnto the diſeaſed member. Therefore you muſt ſprinckle the grieued place with old vineger, and oile of roſes mixed togither, ſpecially if the cauſe of the paine do ſeeme to be deepe within. For vineger of his owne proper thinnes,

Signes of cholericke fluxe.

Signes of flegmaticke fluxe.

Signes of melancholy flowing.

Cure of bloud flowing.

Localia.

going into the depth, maketh a readie way for the oile of roses, which naturally can ease paines. But if the paine be aloft, nigh the skinne, you shall helpe it greatly with oyle and wine, applying it in sommer warme, in winter hote. Afterward also you must vse cataplasmes, which can ease, and cease paine, without any prouoking of fluxes, made of the meale of fenugreeke, barley, beanes, lupines, cammomill, and such like: and you must see that those things be euer hote, which may well be, if they be continually changed, and couered ouer aloft with wooll. Also this medicine profiteth not a litle. ℞. goates milke, ℥.vi the yolkes of two egges, oyle of roses, ℥.j. saffron. ℥.ß. crummes of bread as much as is sufficient, that it may haue the forme of a cataplasme, stampe these till they be well commixed together, and then apply thereof to the member that is grieued. Also you may make an emplaister or cerate of oyle of roses, vineger, rozen, waxe, *galbanum*, gumme ammoniacke, frankensence, saffron, and such like. You must giue him meates, which doe extenuate, and that doe nourish but litle, as be pot-herbes. Let him abstaine altogether from flesh, except it be birds of mountaines. Let him vse fishes that breede in stony waters. Wine, if the intemperance of the sicke may suffer it, must altogether be taken away: for it is almost the onely reason, whereby health should follow: which seeing among a thousand, scarce one doth obserue, it is not maruell, though there be very fewe which be deliuered from this disease at these dayes. In steed of wine let him vse water, wherein cinnamon, annise seedes, or such like hath bene sodden: or that drinke which is called foolishly now a dayes *ypocras*: the making whereof you may find before in the chapter of the Palsey. Let the sicke diligently auoide fruict and carnall lust. Also he ought to haue a soluble belly alwayes, that can auoide out the ordure readily alone: which if it do not well, wash it with some easie clister. If through flowing of choler, the disease in the ioincts be caused, then your labour must be to voide and purge out the humour that doth vexe the patient, which you must do, as well by vomiting, as by the belly downeward. Therefore you must surely purge them that be thus afflicted, by medicines that draw out choler. After that, vntill the full state of it, you must apply medicines that haue vertue to coole and restraine, as be those that are made of singreene, greene roses, sharpe sorrell, nightshade, plantaine, and such like, often before rehearsed. In this kind of fluxe, many times, because of the vehemencie of the paine, you must vse such medicines, as can cause astonishment. For the which purpose, it is good to apply the medicine which we described before, of goates milcke, crummes of bread, saffron, and yolkes of egges, with the which you must commixe poppie seedes. ℥ iij. or *opium*. ℥.ß. or more, or lesse according to the paine. Also for the same purpose, leaues of hemlocke and henbane do profite, being applied and laide on. But, you must note, and take heede, that when you be compelled to vse stupefactiue things in feruent and vehement paines, that afterward you doe recreate and nourish those members by such things as do heate. For vnlesse you do so, you shall make those members weake, and intemperant, and so they shall be subiect to a perpetuall fluxe, and shall soone catch hurt in their actions. Heating medicines bee origan, sauorie, mustardseede, pepper and such like. Also you must helpe to prouoke sweating with heating and rubbing of the bodie:

Cataplasma.

Victuratio.

Why few be cured of the goute at these dayes.

Cure of a Cholerike fluxe.

Stupefacientia

Note.

but

but so, that you touch not the aggrieued member. Moreouer, you must minister in drinke those things, that do prouoke vrine: for such do void out choler by the vrine. Also such things ministred, as do cause sleep, are wont to do good, because the fluxe is stopped & dried vp by them, specially, if they be ministred after a purgation. You must giue them meates, that do coole, but not that do moisten: for moistnes encreaseth the fluxe. Let them not suffer hunger, for that maketh choler sharper. Of fruites, let them vse restrictiue apples and medlars, and other, that do coole, and stop, or let the fluxe. Let them abstaine altogither from wine, as is aforesaid. They which are diseased through flowing of fleame, you must begin the cure of them with purging of fleume. The flegmatike humour is auoided by vomiting, but neuertheless also downward by the belly. But the best purging in this euill, is downward by the belly, whether the disease strike about the hands or the feete: and so much the more, if the fluxe be in all the ioyntes of the bodie. For the way, that is most familiar, and least perilous for fleame, is to go out by the guttes. For if it were drawne by violence vpward to the stomake, and not purged out, it causeth perill. Therefore it is more safe, and healthfull to purge it downeward. But before you minister purging medicines, you must minister those things that haue vertue to cut, extenuate and diuide, that by this meanes the grosse humours may be preparate, and made apt to purge. If emptying may not be done by purging, then they must vse hunger and famine, many dayes, for they that be flegmatike of nature can suffer hunger easily and without hurt. Hereupon Hypocrates saith *7. Aphor. 6.* It is good for the bodies that haue most flesh, to vse hunger: for the hunger drieth the bodies. Also they must vse discussiue & dissoluing frictions, and strong clisters and medicines that prouoke vrine: but you must apply outwardly such medicines as can ease, and cease paine, and which can dissolue & drie moderately, of which we spake a little before. But in the beginning of the disease, you must mixe with them some things, that haue vertue to restraine & binde. After the beginning, you must vse only dissoluing and discussiue things. The gentlest is this: leaues of *althæa*, sodden and beaten alone, or with floure, or barely meale applied to it. Also, the roote of it sodden in *aqua mulsa*, and stamped and applyed, is good. And this ointment is good. ℞. of the oiles of laurell, and *yreos*. ana. ℥. j. old swines greace, butter. ana. ℥. iij. the marrow of a hart ℥. ij. fine turpentine. ℥. v. *galbanum* dissolued in vineger. ℥. j. Isope, roote of *althæa*, fenugreeke seede. ana. ℈. ij. waxe as much as is sufficient, and make an ointment. Moreouer let the meates that you giue to nourish him, be dry of nature, and small of nourishing, as is iuice of rice, rootes, and such like: but yet flesh of the birds of the mountaines rosted is not hurtfull to them. Capers with *acetum mulsum*, doth maruellously profite. Giue vnto him wine, in verie little quantitie, at certaine times, and let it be thin, yealow and old. They that are diseased through flowing of melancholie, they must be emptied either with bloodletting, or by purgation. Vse bloudletting, when the bloud is infected with melancholie. And vse purgations when the patient declineth to melancholy: but if both these abound togither, it is not sufficient for you to vse one of the aforesaid things. But first, cut a veine, and then vse a purging medicine: which thing you must also do in other euils that haue need of double

Diet.

Cure of a flegmatike fluxe.

Flegmatike folke can suffer hunger easily.

Vnguentum.

Victus ratio.

Cure of a melancholy fluxe.

purging. In the beginning of the diſeaſe, and in the verie time of emprying and purging, you muſt vſe ſuch things as can repreſſe, ſtoppe, and alſo heate ſenſibly. After purging, vſe thoſe things that can gently heate, attenuate and diſſolue or diſcuſſe, as is afore taught. But becauſe knobbes, and hard ſwellings do engender afterward in the ioyntes, aſwell becauſe of the groſſeneſſe, & earthy hardnes of the humour that hath flowed thither, as alſo through the vſing of immoderate diſcuſſiue and drying medicines, without mixing of ſuch with them, as haue a mollifying vertue. Therefore to take thoſe knobbes away, you muſt vſe thoſe medicines, which be declared of vs before in the chapter of hardnes of the ſpleene. But ſpecially verie old and ſharp cheeſe, brayed in the decoction of verie fatte and old ſwines fleſh is good to be applied. Alſo, for this euill, figges braied and laid on are good. Alſo *Althea*, twiſe ſodden, oates, nettles, briony roote, round rootes, dill, ſothernewood, mayweed, horehound leaues, mixed with pitch, ſulphur and wine. Alſo you muſt commixe fat and greaces of ſwine, goates, calues, and geeſe. Alſo al marowes and other things that haue vertue to mollifie and ſoften. And alſo bathings, after the inflammation is ceaſed, is moſt commodious, and profitable to all that haue the goute. While they waſh them, put ſpunges wet in vinegre and ſalt mixt together, round about the diſeaſed places, that they may remaine ſafe from humours flowing to it. They muſt waſh themſelues, not once onely, but often, in an aire that is altogither meane and moderate. But they may not tarie long in hot water. It is beſt therefore that they be ſprinckled & wet with hot water, powred on them. Alſo it is profitable, that all the bodie be rubbed with drie linnen cloathes. Moreouer, they that be cured of the goute, ſhal defend themſelues afterward from it, by this meanes: Firſt, twiſe in a yeare, that is, at ſpring time and autumne, if nothing do let it, let him bloud largely. Alſo about thoſe times, and oftener, let him vſe purging medicines. Alſo it is neceſſarie for him to eate little meate, and to abſtaine from fulneſſe. Alſo you muſt vſe meates that be eaſie of digeſtion, and which readily be diſtributed into the members of the bodie, and be without excrements. Let him abſtaine altogither from wine, or let him vſe it very ſcarcely. Let him vſe exerciſe verie often, and that before meate: for labour (as Hipocrates ſaith) muſt go before meat. And to conclude, they that deſire to be free from the goute, let them remember this ſhort and moſt holſome precept of Hypocrates: the way to helpe and preſerue health, is not to be filled with meates, and to be vnſlothfull in labouring. Alſo let his ſleepes and venerous actes be in a meane. As for remedies in this caſe, let ſalt be brayed ſmall in oile, & the ioyntes rubbed therwith; for it helpeth greatly all thoſe that will be free from this euill, except they be of a wonderfull drie temperature. And he muſt vſe annointing with that, morning and euening al the dayes of his life.

Cure of knobs.

Bathes.

A defence for the goute.

Libri tertij finis.

THE FOVRTH BOOK TEACHING the cure of Feauers.

CHAP. I.

An exposition of feauers.

FEBRIVM EXPLICATIO.

FEBRIS in Latine a feauer in Englisſh, it is an vnnaturall heat, which taking his beginning at the heart, is ſpread by the arteries, and veines into the whole bodie, and doth hurt, and let the operation of it. For although a man be hotter now then he was before, it followeth not, that he hath a feauer, vnleſſe the heate being immoderately encreaſed, do offend the man, and hurt his operations and actions. Moreouer, as there be three things (Hypocrates witneſſing) which do ordaine and conſtitute our bodie (that is to ſay) things contained, things containing, & things that flow about violently, (that is) the hard and ſound members in the bodie, the humour and the ſpirite or aire: ſo alſo there be three kinds of ſimple feauers. For if immoderate heate be kindled in the ſpirites and aire of mans body, it is called in Greeke, *Ephemera*, and in Latine *Diaria febris*, and in Engliſh it may be called one day feauer. This feauer is like to hote ayre or winde, included in a bladder or bottle: for, like as the ayre heateth the bottle, that it is in, euen ſo, the ſpirites of a mans body, being heat more then they ſhould be, doe heate all the whole bodie. There chanceth in this kinde of feauer but one fit, and for the moſte part it indureth but one day of his owne proper nature, whereupon, it is called *Diaria febris*, (that is) the one day feauer. For they ceaſe after the firſt fit, if they be rightly handled. But you muſt note, that there be feauers called *Diariæ*, which laſt vntill the third day, as thoſe bee, which are ingendred of thickening and ſtopping of the conduites and paſſages. For although that this worde, *Diaria*, be not of the verie ſubſtance of ſuch feauers, yet becauſe they lacke a conuenient name, to the intent that our teaching ſhoulde be briefe and euident, notwithſtanding that the word repugne againſt it, ſeeing that they be of the ſame nature that true *Diaries* be of, they may moſte rightly be called *Diariæ*, (as Galene ſheweth aboundantly in lib. 9. *therapeutices* cap 1.) Heerevpon it is euident, that there be two kindes of *Diaries*: Or, which is named *Diari* ſimply and without adiection or putting to of anie worde, whiche fauour dothe not extend aboue the ſpace of a naturall daye (that is) 24. houres. An other kinde there is,

Febris quid.

Three principall kindes of ſimple feauers.

Ephimera.

Diaria.

Note.

Diaria ſimplex.

Diaria pluriumdierum.

Putrida.

which is called *Diaria plurium dierum*, (that is) a diarie of manie dayes. It is called by an other name of Galen (that is) *Synochus non putrida*. The second kind of simple feauers is, when as immoderate heate is kindled in the humors, and it is called *putrida* (that is) rotted, onely becauſe the humours in this kind of feauers do putrifie and rotte. It is like vnto hot water: for as that doth heat a cold veſſell, that it is poured into: ſo alſo humours, heat aboue nature, do heate the bodie. The humours do putrifie and rot either within the veſſels or without. If they rot within the veſſels, then either all the humours do putrifie togither, or elſe one alone. If all the humours do putrifie equally and a little within all the veſſels or veines, or ſpecially within the greateſt: it cauſeth a feuer called *Synoca putrida*, which, to the intent you may perceiue what it meaneth: you muſt note firſt that the Phiſitions of Greece do call that feauer *Synochos*, in the which one fitte remaining ſtill continually from the beginning to the ending, extendeth and continueth many dayes. Or, it is a feauer which is without any great mutation vntill the end of it. This feauer may be called of the Latines *continens febris*, and is in Engliſh a conſtant or continuall feauer. But although there be one forme and likelyhood of ſuch feauers, whereupon they name them *Synochus*, yet their nature is not all one. For ſome of them haue manifeſt ſignes and tokens of rottenneſſe: and ſome againe haue none at all, which (as we ſaid a little before) be of the kindes of *Diaria*. We to the intent that our doctrine may be the more euident, do call the firſt *Synochus putrida*, and the laſt we call, *Synochus non putrida*. And in this place you may not follow the barbarous ſort, which call the laſt of them *Synocha*, and the firſt *Synochus*: ſeing the Greekes (as Galen witneſſeth) contemneth them both vnder the name of *Synochus*. Of thoſe feauers, which are named *Synochi*, there be three ſundrie ſortes or differences: for ſome of them do endure of an equall vehemencie and force from the beginning vntill the ending: thoſe the Greekes call *homotonos*, and *acmaſtic*, (that is) remaining ſtill in the ſame force and vigour. Some alwayes encreaſe and augment by little and little, thoſe the Greekes do call *anabaticos*, and *epacmaticos*, (that is) encreaſing and augmenting more and more. Some do decreaſe and diminiſh by little and little, thoſe the Greekes call *paracmaſticos*, (that is) decreaſing. Moreouer, if one onely humour do putrifie and rot within the veſſels, it kindleth a feauer, which the Greekes do call *Synechis*, and the Latines, *continua febris*, in Engliſh a continuall feauer, which is, when the feauer doth not leaue the patient, but it hath a certaine remiſſion and ſlaking in euerie fit. Whereby it is euident that the feauer *Synochus* and *Synechis* (that is) a conſtant feauer and a continuall feauer do differ much a ſunder. For in a feauer *Synochus*, there is no remiſſion or ſlaking of the heate, but in the feauer *Synechis*, there is ſenſible remiſſion and ſlaking in euerie fit. Alſo the feauer *Synochus*, hath but one onely fit: but in *Synechis* there be many fittes. And they two agree in this, that neither of them doth leaue the patient ſometime. Of feauers that are called *Synechis*, or elſe *continuæ febres*, there be three kinds: for if choler do putrifie and rotte within the veſſels, it cauſeth a continuall tertian, or a burning feauer, which is called of the Greekes, *cauſos*. If fleame do putrifie or rot within the veſſelles, there engendreth a con-

Synochus.

Two kinds of Synochus.

Synochus putrida non putrida.

1 *Three ſortes of Synochus.*

2

3

What a continuall feauer is.

Difference betweene Synochus, and Synechus.

Three kinds of continuall feauers.

Tertiana continua

continuall quotidian. But if melancholie do putrifie and rot within the veſſels, there engendreth a continuall quartaine. And theſe continuall feauers be ſomewhat like to the intermitting feauers, of the which we will ſpeake ſtraight way. For a continuall tertian, agreeth with a true intermitting tertian, in that, that it hath a fit, aſwell as it, euery third day. And a continuall quotidiã agreeth, with an intermitting quotidian, becauſe ech of them hath a fit euery day. Alſo a continuall quartaine agreeth with an intermitting quartaine, becauſe both of them cauſeth a fit euery fourth day. But yet theſe feauers doe differ two wayes, notwithſtãding that they agree in the humour, that cauſeth them. Firſt they differ, becauſe in continuall feauers the putrified humour is contained within the veynes, but in intermitting feauers, that humour is diſperſed into all the members of the body, whereupon it chaunceth through violence of ſpreading of humours, the feauers are purged out by themſelues. Hereby alſo they differ another way, (that is) the intermitting feauers ſlake betweene the fits, but the continuall feauers doe not ceaſe at all betweene the fits. Hetherto we haue rehearſed what kindes of feauers humours putrified within the veſſels doe cauſe and engender. Now we will expound, what feauers humours putrified without the veſſelles doe conceiue, engender, and kindle. If therefore an humour doe putrifie and rotte without the veſſelles, it cauſeth an intermitting feauer, which is ſo called, becauſe the fit doth not endure continually, but it hath a ſlaking or ceaſing, and leaueth of betweene the fittes. It may moſt aptly be called in Latin *febris interpolata*, becauſe the fittes come and renew at their times: ſome call it *deficiens febris*. Of this feauer there be three kindes, (that is) a Tertian, a Quotidian, and a quartaine. A pure and exquiſite Tertian is cauſed when choler doth putrifie and rotte without the veſſelles. It is ſo called becauſe it ceaſeth one day, and commeth againe the third day. An exquiſite Quotidiã, which in Greek is called *Amphimerinon*, it is cauſed of ſweet fleume being putrified & rotten without the veſſells, and it is ſo called becauſe it returneth euery day. We did not raſhly ſay ſweete fleame: for if glaſen fleame doe putrifie and rotte a little, it cauſeth a feauer called *Epialos*. And this *Epialos* is a feauer, in which the patient is both feuerous, and feruently cold, and doth feele both heate and cold immoderate in all partes of his body, both at one time together. To the aforeſaid feauer doth belong a feauer, in Greek called *Lypiria*. In this feauer there is heate fealt within, and in the bowels and entrailes: but in all the outward partes, there is cold fealt. An intermitting Quartaine is engendred of Melancholie putrified and rotted without the veſſelles. It is ſo named becauſe it ceaſeth two dayes, and returneth againe the fourth day. The third kinde of ſimple feauers in generall is cauſed, whẽ heate is kindled in the ſounde, hard, and fleſhie partes of mans body, and it is called both in Greeke and Latin, *Hectica febris*, and in Engliſh the feauer Ethicke. This feauer is like to a hote veſſell, for as the veſſell doth heate the water that is poured into it: ſo alſo the feauer Ethicke, which ſticketh in the ſounde and fleſhie partes of the body, & is infixed in them, is able to heate all the humours of the body. And if this feauer doth ſo encreaſe, that it doth melt & conſume the whole body, and all the hard, and ſounde partes of it: then it is called *Hectica maraſmodes*, and *maraſmus*. And this (as Galen witneſſeth) is vncurable. For although you

Quotidiana continua.

Quartana cõtinua.

Likeneſſe beeth tweene continuall and intermitting feauers.

Difference betweene continuall and intermitting feauers.

Intermittens febris.

Interpolata.

Tertiana intermittens.

Quotidiana exquiſita.

Epialos.

Lypiria.

Quartana intermittens.

3

Hectica febris.

Maraſmus.

might quench the heate, yet the drineſſe which is left, being proper to old age, will kill the patient. Beſides the feauers now of vs rehearſed, there is an other feauer which is cauſed of breathing in of peſtilent ayre. But ſeing this feauer (as Galen witneſſeth *Libro primo de differentijs febrium, Capite quinto,*) is engendred of rottenneſſe, for the aire about vs, being corrupted with a putrifying, and rotting euaporation, cauſeth alſo the humours of the body to rotte. Therefore it may be conteined vnder the ſecond principall kinde of feauer called *Putrida*. Moreouer in this place, we may not let paſſe to tell, that ſome feauers bee engendred without diſeaſe or griefe in any member of the body, and ſome feauers bee kindled through the inflammation of ſome member. Therefore, as the former feauers haue their names: ſo alſo eche of theſe that follow haue their proper names. For that feauer which is engendred thorough inflammation of the ſilme or call that girdeth in the ribbes, it is called *Pleuretica febris*. That which engendreth through inflammation of the lungs is called, *Peripneumonica febris*. That which chaunceth thorough inflammation of the ſtomach, the liuer, or the lungs, is called in Greeke *typhodes* (that is) inflaming or burning. Likewiſe all other feauers, which engender through inflammation of any member, haue diuerſe names, according to the diuerſitie of the member. Therefore in euery ſicke perſon you muſt diligently diſcerne feauers which come without diſeaſe of other members, from thoſe feauers which engender through inflammatiõ of ſome member. Of the aforeſaid feauers, ſome be *Typicæ* (that is) certaine and ordinate: & ſome be, *Erraticæ*, (that is) vncertaine and vnordinate. *Typicæ* be ſuch feauers, whoſe fittes and flakings from them doe come iuſtly at their appointed time. *Erraticæ* are ſuch feauers as be contrarie to theſe, for they keepe no certaine & iuſt time, nor any order of fittes, nor the intermiſſion betweene thõ, as be thoſe feauers, which engender of melancholie, which is moued in certaine members, and in ſome it remaineth vnmoueable, in other members it putrifieth, or beginneth to boyle. Hitherto we haue rehearſed the kindes of ſimple feauers: it remaineth therefore, that we declare briefly the kindes of compoundes and mixt feauers. Therefore compound feauers are cauſed two wayes: firſt, becauſe theſe feauers aforeſaid (that is) a Tertian, Quotidian, & Quartain, may be mixed together without the diſeaſe of any member. Secondarily, becauſe theſe feauers, which be engendred through inflammation of ſome member, may cõmix together. The feauers that come without the inflammation of any member, are ſometime complicate and ioyned together, and ſometime they are altogether confounded. Cõplication (as Galen witneſſeth) is when the feauers inuade the patient at diuerſe houres. And confuſion is, when they begin at one time. There be foure cõplications or ioyning together of the feauer Tertian & Quotidian (as Galen witneſſeth.) One, when a Tertian and Quotidiã are mixed together being both intermitting feauers. Another is, whẽ an intermitting Tertian is ioined with a continuall Quotidiã. This is called by a peculiar name of the Greekes *Hemitriteus*, becauſe all his nature hath the halfe part of ech of the ſayd feauers. The third is when an intermitting Quotidian is mixed with a continuall Tertian. The fourth is when a continual Quotidian is ioyned with a continuall Tertian. To be ſhort, feauers of one kind are complicate & ioyned with

Peſtilent feauer.

Feauers engendred by inflãmation of ſome member.

The kindes of compound feauers.

Complications of Quotidians and Tertians.

Hemitriteus.

with feauers of the same kinde, as continuall with continuall, and intermitting with intermitting feauers, & Tertians with other Tertians, and one Quartaine with another Quartaine. Also it chanceth many times, that feauers of diuers kindes are coupled together as Quotidians with Tertians & ech of them with Quartaines, and sometime intermitting feauers are mixed with continuall feauers. Moreouer after the same sort, feauers which are engendred with inflammation of some members, are sometime mixed together, as if diuers members doe eche of them kindle a feauer proper to themselues, or the affection where they engender, bee mixed. Seing therefore, that feauers are compounded and mixed many sundry wayes: first the kindes of simple feauers must bee with great diligence perfectly learned of them that studie Phisicke: for vnlesse they know them very perfectly, it can not be that euer they should know well compound feauers. Therefore seing the knowledge of them is very hard, in so much that oftentimes cunning Phisitions are deceiued in iudging of them: you must seeke the signes and tokens, whereby you may know them, diligently out of Galen, who hath taught this thing more exactly then any man. We, to helpe the memorie of the studious haue comprehended all the kindes of simple feauers in this Table following.

TABVLA FEBRIVM.

- Of simple feauers, there be three principall kindes. For vnnaturall heat is kindled and engendred either in the, &c.
  - Spirites or breath, and doth cause Ephemera, or Diaria, whereof be two kindes, that is to say.
    - Ephemera simpliciter, or Diaria, one day feauer.
    - And Diaria, plurium dierum otherwise called Synochus non putrida, enduring three or foure dayes.
  - Or in the humours, and causeth putrida febris, a rotten feauer, they doe rot in two places, either.
    - All the humours doe putrifie and rotte equally, and cause a feauer called Synochus putrida.
    - Within the vessels and that two wayes, for either.
      - Or one only humor putrifieth, and so causeth a continuall feauer: and if there be putrefaction of.
        - Choler it causeth a continuall Tertian or a burning feauer.
        - If fleame doe putrifie it causeth a continual quotidiã.
        - If melancholie do putrifie it causeth a continuall quartaine.
    - Or they putrifie without the vessels, & cause an intermitting feauer. For if there be putrefaction of, &c.
      - Choler it causeth an intermitting tertian.
      - If fleame that is
        - Sweete doe rotte, it causeth an intermitting quotidian.
          - Exquisite and pure
        - Glasen it causeth Epialos.
      - If melancholie do rot, it causeth an intermitting feauer quartaine.
  - Or in the fleshie partes, and causeth either.
    - Hectica febris.
    - Or Marasmus.

CHAP. II.

Of one day Feauer.

De Diaria.

Ἐφήμερα. quid.

DIARIA *Febris* in Latin: *Ephemera*, in Greeke: in Englisth one day feuer. It is that which hath one onely fit, finishing for the most in one day, at the most, of his owne nature. For it endeth after the first fit, and doth not exceede, nor passe a naturall day, if it be rightly vsed. And that, because of the matter, wherein it is, (that is) the spirite or breath which is easily dissolued and dispersed. Therefore Galen doth most worthely call this, the most simple feauer, because it is the shorteſt, and the most gentle feauer, being nothing malignant. Therefore if any thing in this feauer be committed either by ignorance of the Phisitions, or through intemperance of the sicke, or by errours of the ministers and assistants, whereby it turneth into another kinde of feauer, that doth not chaunce through the nature of this feauer. *Diaria febris* is caused, when as the spirite or breath is inflamed and heate aboue nature without any putrefaction or rottennesse. And that chaunceth many wayes: sometime through constipation binding or thickning of the skinne, which stoppeth and keepeth in the vapours or spirites which were wont to flow out by the poares, which because they be hote and sharpe, therefore they engender a feauer. Sometime it is caused through wearinesse, and vehement defatigation. Also through watchings, crudities, & lacke of digestion, sadnesse, feare, ire, vehement care of the minde, burning of the Sunne, cold, hunger, dronkennesse, and swelling of the carnelles in the throte, and such like, which can heate the spirites and inflame thē. The Signes whereby *Diaries* are knowne, are of two sortes: for some signes be common to all *Diaries*, and some be proper and peculiar to ech cause. The common signes be six in nūber, whereof the first is the pulse. For all the *Diaries*, as much as in them is, do change the pulse in greatnesse swiftnesse, and oftēnesse. But it keepeth exquisitely that order, softnes and equalitie, which is according with nature. The second common signe is the vrine, which in *Diaries* is altogether according to nature, or doth little turne from a naturall state. An vrine, that accordeth with nature, is subrufe in colour, meane in substance, hauing in it a residence, white, light, & equall. The third token is the equalitie of heate which in all *Diarie* feauers is gentle, pleasant, and easie. The fourth signe is the maner of ending of it, for all *Diaries* are loosened and ended by a breath or vapour, which cannot be perceiued, or by aboundant vapours or moistures, or sweete swectes. The fift is the wanting of euill symptomates and accidents: as be vehement paine of the head and stomach, and other parts, abhorring of meates, vnquietnesse, vnsatiable thirst, and such other like. The sixth & common signe is, that all *Diarie* feauers be engendred of an outward cause, which the Phisitions at these dayes call a primitiue cause. But the particular signes, whereby ech *Diaria* doth differ from other, be these that follow. They which haue a *Diaria* feauer, caused through watching, there chaunceth to them a naughtie colour, and swelling of the face, heauie motion of the eyes, for they scant lift vp the eye liddes, there is moistnesse of the haires of the eye liddes, and small pulses. For watching (as *Hippocrates* saith) seing it letteth digestion, it engēdreth aboun-

Cause.

Signa.

Common signes six.

1

2

A naturall vrine.

3

4

5

6

Particular signes of Diaries.

Signes of watchings.

aboundance of crude & raw humours and vapours, it diminisheth the naturall heate, and vnlooseneth the body, whereupō there followeth the tokens aforesaid. To be short, watchings doe reuoke and pull backe nature from digesting: therefore they cause great cruditie and rawnesse, aswell in the braine, as in the rest of the body, whereupon also doth chaunce the tokens aforesaid. The signes of a *Diarie*, caused of care and sorrow be these, lennesse of the body. If sorrow be the cause, it is clearer, if care, it is darker. Also hollownesse, and drienesse of the eyes doth signifie both the sayd effectes: but in thoughtes and cogitations it is least, because the spirites and humours are lesse consumed. And it is most euidēt in sorrow. Also there follow these effects, a certain vnaccustomed palenes or swartnes, so that the skinne is destitute of her naturall colour. They which haue a *Diarie* through wrath or furious anger, they haue neither hollownesse of eyes, nor euill colour of the face, but rather their eyes seeme to sticke out further, and their face is red, and there is lottines of the pulses. So also the signes of the rest of the *Diaries*, being ingendred through perturbation of the minde may chiefly be knowen by the pulses. For in sadnes the spirites are caried inward, and therefore the pulses be small, feeble and rare. In feare new begon, the bloud and spirites runne inward as it were to the spring head, and the minde is troubled. For nature being vexed driueth the spirits hither & thither, which through mouing are inflamed, whereby the pulses are made swift, necessitie compelling them, and the minde being chafed maketh thē vnequall and sharpe. In old feare (the spirites being dispersed and vertue being feeble,) it causeth such pulses, as we spake of before in sadnes. They which haue a *Diaria* feauer, through burning & heate of the Sunne, their skin is hot & drie, their head seemeth to thē to burne, because of the spirites inflamed in it, their eyes waxe redder, and somtime the veynes in their eyes, temples and forehead, and in all their whole face are stretched and puffed vp. They that haue this feauer through cold, they are taken with heauie distillations, and reumes, because cold bindeth, and withholdeth and keepeth the fumous excrementes within the skinne. Moreouer the skinne is lesse hote, and all the body sheweth to haue a greater moisture, because the wonted fluxe is restrained and stopped through cold. Moreouer there is no filthines in the face, for the same cause. They which haue this feauer caused of wearinesse, their skinne is made drier, then it is in other *Diaries*, because exercise drieth vp the body, and draweth out the moysture of it: also their pulses be vnlike: for they that haue vsed great exercises, and be wearied aboue measure, they haue small pulses, because of imbecillitie and weakenesse of strength, but they that haue vsed but small labours, their pulses be great, because their strength is not diminished yet. They which be takē with a *Diaria* feauer through dronkēnes or hūger, they need no signes to know the cause, for such causes may be knowen by telling of the sicke. They which haue this feauer through kernels, swellings, or impostumations about the throt or mouth, or otherwhere: they haue very great pulses, & because of the feauerous heate, they bee swift and often. Also there is equalitie of their pulses, because the instrumēt of mouing is not letted neither by obstruction, nor through aboūdance of humors, nor of sharpe vapours, nor by pressing together, vnles the inflāmatiō be very great. Their face is altogether red & swol-

Signes of care and sorrow.

Signes of anger

Signes of sadnesse.

Signes of feare

Signes of Sunburning.

Signes of cold.

Signes of wearines.

Signes of drōkennesse and hunger.

Signes of swellings about the throte.

len, becauſe of the aboundãce of heat. And their vrine appeareth pale, becauſe the choler that ſhuld colour the vrine is trãsferred to the botch or impoſtumatiõ. The cure of all *Diarie* feauers is brought to paſſe by diet, whoſe chief point in all *Diaries* that be ſimple, cõſiſt in this: that you miniſter vnto them meates that engender good humours, & that be eaſie of digeſtion & apt to be diſtributed about the body. Giue vnto them that are burnt in the Sunne, and to them that be angred, a diet which doth coole and moiſt. And vnto them, that are cold, giue a diet that nouriſheth leſſe, and that doth heat moderately. Againſt watchings or ſadneſſe, or conſuming with ouer much care, vſe a diet which can both moiſtẽ and prouoke ſleepe, that it may deliuer them from the drines that thoſe euils haue cauſed, and alſo that it may recreate & refreſhe their ſtrẽgth. They that haue a feauer of wearineſſe, you muſt allowe them to eate aſmuch meat as they can digeſt: for you muſt alwayes eſchue cruditie and rawnes of the ſtomach For the ſubſtance of the body being diſſolued and diſperſed with labour, muſt be repaired with much meate, being of digeſtiõ. You muſt meaſure the quantitie of taking of meate by the patients ſtrength, age, naturall temperament, and cuſtome of the ſicke. Moreouer by the time of the yeare, the region, and ſuch other like. But thoſe, whoſe temperature of the body is very hote and drie, thoſe you muſt feede with meate by and by at the firſt beginning of the fitte. For in them the *Diarie* feauer will chaunge very ſwiftelie into an acute and rotten feauer. Chiefly aboue other, they may bee fed with a thinne diet, which haue a *Diarie* cauſed of a botch or impoſtumation, for in them, the ſubſtaunce of the body is not diminiſhed. Wine that is white and thinne is good almoſt for all *Diarie* feauers, thoſe which bee properly named ſo, and doe endure but twentie foure houres. For beſides that it helpeth digeſtion, it alſo prouoketh vrine and ſweat (as Galene ſayth.) But you may graunt it more aboundauntly to the feauerous through watchings, ſorrowe or care, becauſe great aboundaunce of ſpirites is ſpent and conſumed in them, which wine will eaſely and quickely reſtore in them againe. But to thoſe that haue headach, whether they haue watched, or be feauerous by any other occaſiõ, they muſt refraine from wine, becauſe it pearceth the head quickly. And they that haue this feauer engẽdred of great anger and furie, vnleſſe they be altogether quiet from that perturbation, they may haue no wine giuen to them, for the ſpirites, and bloud is maruelouſlie chafed, and boyleth ſore. Alſo you muſt driue from wine thoſe that be feauerous, through the ſwelling of botches or kernelles in the throte vntill it be looſened: not, that it is ſo vnprofitable for the feauer, but that it hindreth the cure of the botch. For it encreaſeth the flowing of the humours into the greeued place, and ſo cauſeth inflammation, & thereby augmenteth the feauer. You muſt cure all ſimple feauers that be *Diaries* (as Galen witneſſeth) with bathes. Therefore whoſoeuer hath this feauer, in the declination of the firſt fitte, you muſt bring them into a bath. But yet all may not be bathed alike, nor all muſt vſe the ſame partes of a bath. For they that haue this feauer cauſed of botches, or impoſtumatiõs, they may profitably tarry in the ayre or fume of the bath, becauſe it both rarifieth and maketh thinne the skinne, and alſo it prouoketh and inticeth ſweat out of the body. Neither doeth it hurt thoſe patientes with drines,

Victus ratio.

Vrin good for Diaries.

Cura.

drines, as it would do those that haue this feuer engendred of wearines, watchings, cares, & other perturbations of the minde. For seing their body is dried vp altogether by those causes, they must be kept frō the aire of the bath, least it augment their grief. Therfore such may tarie the longer in a bath of sweet water being made hote, that through the moisture of it, they may recouer the humiditie that is lost, and is decayed in them. Afterward soft hands must rubbe them gentlie, with plentie of warme oyles, wherein there is no maner of restriction of binding. For this friction and rubbing doth moysten, loosen, and soften the hard and fleshie parts, and it dissolueth and disperseth those things which are conteyned in the poares and conduites of the body. They that haue this feauer caused through burning of the Sunne, you must cure thē by and by in the beginning with cooling, and with many bathings of sweete water, and onely with pouring on a little oyle without friction or rubbing of it, for it raiseth heate. Things that doe coole the head being applyed to it, be oyle of roses, and of vnripe oliues, and other which be rehearsed in *Libro primo*. These being first made cold, and then receiued with wooll, and holden vp aloft, you must presse it with your hand, and let it drop downe vpon the forepart of the head, and that continually, while the feauer doeth decline: then afterward bring the sicke into a bathe. If any person haue this feauer thorough cold, hee must also bee brought to a bathe in the remission of his fitte, and his head must bee nourished both before and after the bathing with oyle of *yreos* and *oleum nardinum*, and such like. For they that haue a feauer through this cause, haue neede of medicines that cā heate, & remoue constipation and binding. They that labour of a *Diaria* feauer through hunger, in the inclination of the fit you must bring them straight vnto a bathe, and pouring vpon them much sweete oyle warmed, rubbe them softelie, and you must keepe them long in the water of the warme bathe, that thereby the drienes, which hunger hath caused in the body, may be corrected and amended by the oyle and the bathe. When they be come out of the bath you must recreate and refresh the strength with conuenient meates, and then you must bring them againe to a bath, and when they come out againe, (the perturbatiō with their bathing being ceased) you must giue them hote water to drinke, and by and by you must minister iuice of ptisan, and sometime they may take lettuse, and they may eate fishes taken out of grauelly places, and light meate being sodden in a white broath, which, what it was in old time, Galen sheweth in *Lib. 4. de sanitate tuenda*. If the feauer *Diaria* doe chaunce through cruditie or rawnes of the stomach: you must first consider, whither the wōbe be soluble, or els costiue. If it be soluble, and those things onely which be corrupt, do seeme to voide forth, then you must wash him and nourish him in the remission of the feauer. But not, vnlesse first you diligently behold and foresee all things chauncing to the stomach. For if such aboundant emptying hath bene already, or doth now continue, so that the vertue & strength of the sicke is wearied, it is better to giue him meate, and wash him both together. But you must diligently behold first those things that be about the stomach. You must vse about the sicke, if the emptying do endure no longer, irrigations & sprinklings of the stomach with oile & wormewood and other things which are rehearsed before in

Note. the third Booke in the Chapter of weakeneſſe of the ſtomach. But thoſe things that be applied to the ſtomach, let them be well heat. For thoſe things that be applied bloud warme, do diſſolue and looſen the ſtrength of the ſtomach. If the belly be altogether coſtiue, handle, and feele the ſides, and then the whole belly, and conſider, whether the meate is diſcended into the ſmall guts, or into the colon. And if the meate abide yet ſtill in the ſtomach, let the ſicke drinke much warme water, and put his finger or a fether downe into his throne, and vomite vp all that vexeth and troubleth him. Then you muſt foment and nouriſh his hypochonders and ſides, and let him reſt. But when the foode is deſcéded already into the bowels, you muſt bid them lye with their face & ſtomach downeward, and you muſt nouriſh the belly and prouoke ſleepe: for that digeſteth cruditie maruelouſlie. After ſleepe to bring out excrements from the wõbe, you muſt put in a ſuppoſitarie, or caſt an eaſie cliſter to looſen the wõbe.

Sleepe digeſteth.

They which haue a feauer cauſed through ſwelling of the kernels of the throt, in them you muſt firſt cure the bile or botch that cauſed the inflammation, after that ſort that Galen teacheth in his bookes *de medendi ratione*. When the fit declineth, they muſt be waſhed. Alſo they muſt be nouriſhed with a thinne and ſcarce diet, becauſe in them, the ſubſtance of their body is not loſt. Alſo they muſt be kept from wine, for the cauſes aforeſaid. And this ſuffiſeth for the curing of a *Diaria* feauer, being ſo called *ſimpliciter*, without any addition.

CHAP. III.

Of a Diarie laſting mo dayes.

De Diaria Plvrivm Diervm.

Diaria pluriũ dierum. Synochus non putrida. Cauſe.

THere is another kind of *Diaries*, which is named *Diaria pluriũ dierum*, for no other cauſe, but becauſe it extendeth and continueth vnto the third day. It is otherwiſe called *Sinochus non putrida*. The auncient Authours haue called this feauer *Diaria*, becauſe it is of the ſame nature that right *Diaries* are of. For it endeth after the firſt fit, if it be rightly and well handled. This feauer is cauſed of thickning or ſtopping of the poares, and paſſages of the skinne. That thickning (as Galen witneſſeth) doth chaunce either becauſe the ſmall poares are ſtopped vp, or becauſe they wax narrower, or alſo becauſe the body it ſelfe is moderately thicked, which is wont to chaunge through cold, or after a bath, or by a medicine that is very ſharpe and reſtrictiue: or through burning of the Sunne, & other ſuch like which can drie the skinne. This feauer may be knowẽ

Signa.

1 firſt by touching: for in them that haue it, the skinne is felt harder, and more
2 compact togither, then it is wont to be: Secondarily you may know this feauer
3 by mouing of the heate, for at the firſt touching it ſeemeth gentle, and eaſie, but afterward, if you hold ſtill your hand longer, the heate is ſharper. Thirdly you may know this feauer by the vrine, which is not much altered from his naturall ſubſtance and colour: for the bloud doth not boyle very much, neither is there much choler ingendred, whereby the vrine ſhould be made higher
4 coloured. Fourthly, you may know it by the bigneſſe of the body, which keepeth one ſtate and doth not fall away, becauſe the thickneſſe of the skinne doth let the diſſoluing of the vapours and moiſture, and therefore alſo the eyes are not hollow, nor drie, but more ſwollen & of more moiſture, then they ſhould be naturally.

turally. Fifily, you may know it by the pulſe, which is equall, great, ſwift, frequent & vehement. They that be taken with this feauer, if you will cure them rightly and truly, you muſt let them bloud, and you muſt drawe out ſo much bloud as the ſtrength of the patient will ſuffer. And knowe this for a ſuretie, that vnleſſe you vſe this remedie to thoſe which by nature haue their body vnapt to breath out vapours becauſe of abundance, it will come to paſſe, that either they ſhall be choked, or be in daunger of often ſwounding, except great ſtrength, or much ſweating, or large fluxe of bloud do deliuer them frō death. The bodie being emptied by bloudletting, ſhortly after miniſter meates and medicines which cā cleanſe & ſcoure. The meats which can do this in feauers (as Galen witneſſeth) be ptiſan and *mulſa*. The medicines be ptiſan & *oxymell*, and things ſodden in *mulſa*, as be calamint, hyſope, origan, ſerpillum, ireos, and *apium*. But all theſe be hotter then they ought to be, and therfore they enflame and kindle feauers, as alſo wine doeth. *Oximel* doeth onely ſcoure and cleanſe ſtrongly, and doth not inflame and kindle feauers, ſo that it doth diſſolue thoſe things that be glutinous, clammie, tough and groſſe: and it deliuereth the conduites, poares and paſſages from obſtructions and ſtoppings. Obſerue and watch how much of the feauerous heate is diminiſhed by this diet. For if the third day in the morning, you ſee very litle of the feauer left, and if there be no ſignes of rottenneſſe of humours in the pulſe, nor cruditie or rawneſſe in the vrine: if the ſuſpect houre wherein the feauer tooke the patient the firſt day, be after noone, you may boldly waſh the patient quickely long before ſixe of the clocke, but it is ſufficient, if you end the waſhing three houres before. Likewiſe if you ſuſpect the tenth houre, you may waſh him vntil the ſeuenth houre, for three houres or foure is ſpace enough betweene the bathing and the fitte. When the bodie hath bene heat in the bath, heing firſt annointed with ſweet oile warmed, and rubbed verie moderately and eaſily, then by and by it muſt be wiped without and waſhed. Theſe things following do ſcoure and cleanſe moſt moderately (that is) meale of *Eruum*, and of barley, and alſo of beanes. Moreouer *mulſa* which is waterie doeth the ſame. Stronger things, be ireos, roote of *panax*, and *ariſtolochia*, and *mulſa*, which is of a meane commixtion, but that *mulſa* ſcoureth moſt of all that is pure, which is when there is but a little water mixed with the hony, ſo that the melted hony may eaſily enter into the ſmall poares of the ſkinne. Stronger ſcourers then theſe, be the froth of ſalt-peter, the ſalt-peter it ſelfe, and then *aphonitrum*. Sope is one of them that is able to ſcoure moſt of all. Moreouer, after a bath you muſt giue the patient nothing but water which hath had a litle *apium* ſodden in it, although there be three houres ſpace betweene the bathing and the ſuſpected houres. But if the fit doth inuade the patient in the euening, or two houres ſooner, then you may waſh him in the morning, and giue him meate: but you muſt giue him onely iuice of ptiſan. Then if the ſuſpected houres bring nothing with them, you may waſh him againe, if you will, and giue him meate: but you muſt haue reſpect to the vrine and the pulſe. But if there chaunce any thing in the ſuſpected houres, you muſt conferre it with the fit which you had the firſt day, and then you muſt conſider the vrine, and alſo the pulſes. For all theſe will appeare to be in a meane temperature, when there is left but a litle obſtruction.

Curatio.

Alterſiue medicines.

Oximel.

Wherefore you shall wash him the fourth day, and giue him meate, hauing respect to the aforesaid considerations: and you shall hope that nothing will be left the fift day. But if there be great obstruction caused, that feauer is not of the kinde of Diarie Feuers.

CHAP. IIII.

Of a rotten Feuer called Synochus.

DE SYNOCHO PVTRIDA.

Συνοχος. SYNOCHVS in Greeke, is a Feuer, wherein one fit continuing perpetually from the beginning to the ending, remaineth many dayes, or else it is a feuer which is without all great mutation vntill the end of it. Hereupon it is called in Latine *continens febris*, and in English it may be called a constant and stable feuer. There be three sundrie differences of these constant feuers, as appeareth before in the exposition of feuers. This feuer *Synochus putrida*, or *continens febris* is caused when all the humours do putrifie and rot equally together within all the vessels, & specially in the great vessels, which be about the armeholes and the share: which is wont to chaunce, when a feuerous heate is retained and kept in of a vehement binding and stopping, which is within the bodie. For whatsoeuer things be hote and moist, and may hardly breath or fume out, they putrifie and rot quickly and readily. Therefore this kind of feuer is not ingendred nor kindled in folke that be leane and slender, nor in them that haue a thinne and rare state of their bodie, nor in a cold temperament of the bodie, nor in a cold age: but for the most part it ingendreth in them which do abound with bloud, and in those that be hote as well by their age and nature, as by exercises and diet, and specially it kindleth in them that be fleshie, grosse, and thicke bodied, or else in them that be stuffed with hote excrements. They which haue this feuer, their pulse is verie great, vehement, quicke, frequent and equall. The constitution or substance of the arteries is neither harder nor softer then it should be by nature: but the quickenesse and frequencie of it, is according to the greatnesse of the feuer: and these signes are common with the signes of the *Diaria plurium dierum*. But particularly in this feuer, there is signes of rottennesse, and that aswell in the vrine, as in the pulse, and by the qualitie of vnkinde heate. The Cure of this feuer must be begun with letting of bloud. And if vertue and nature be strong, & no other notable thing do stop or let it, you must draw bloud till he do faint and swound. For if the patient be strong, this is the chiefest remedie for this kinde of feuer (as Galen saith) For first the bodie is turned into a contrarie state, for it is cooled quickly through the fainting and swounding. As for cooling of the body, nothing can be found that is more pleasant, nor more profitable, either for the sicke, or for nature. Moreouer in such bodies there chaunceth of necessitie, loosenesse of the bellie or a laske. And oftentimes also vomiting of choler. Which things, moisture or sweats do gather from the whole bodie. Therfore you shall do best, by and by in these feuers, not to marke the number of dayes past, but onely to consider the strength of the patient. For if that he be safe and strong, you may let him bloud not only the sixt or seuenth day, but also in the dayes following. But & if you are compelled at any time to cure a patient, to whom not onely the remedie of bloudletting hath bene pretermitted and kept

Continens febris.

Causæ.

Signa.

Curatio.

kept backe, but now also either through ignorance of Phisitions, or through feare of the sicke or his assistents in processe of time, you are forbidden to let bloud, you must come to the ministring of cold things. But you must diligētly discerne and consider before, how much hurt may chance by it. For if the hurt will be small or none, minister very cold drinke, as much as the sick will drinke. And you may be the more bold to do it, if the patient hath bene vsed to drinke cold drinks. But if you feare that great discommoditie would arise through it, you shall abstaine from it: and vse other remedies whereby obstructions may be taken away, and abundance auoided, and that the burning heate of the feuer may be cooled and eased. The discommodities and hurts which do follow cold drinks ministred immoderately and out of time, be these: first because it prohibiteth and letteth grosse and clammie humors to be attenuated and digested, whether they haue ingendred obstructions, or rottennesse, or inflammation, or impostume, or knobby hardnesse, or such like affects. As often therfore as a feuer is kindled of such humors, cold things are not good for their auoiding: but to this feuer it bringeth much ease, because it quencheth the feuer that is alreadie kindled. But yet seing the cause of the feuer remaineth stil, of necessitie another feuer must be kindled new againe, & many times a worse then that which went before, because that the bodie is thickned through cold. And this is one discōmoditie not to be neglected. Another is, that cold things hurt many weake members of the patient, whether they be weake by naturall distemperature, or by some vice that they haue gotten. So in some it hath bin found that their throte hath bene so hurt, that they could not swallow, in some the stomach, that they could scarse digest. In some the mouth of the stomach, or the liuer, or the gut colon, or the lungs, or the midriffe, or the reines, or the bladder, or some other such like member is so striken with cold, that it is made weake and vnable to do his proper action and office. Many by immoderate drinking of it out of time, haue by and by bin taken with difficulty of breathing and with crampe and trembling, and haue had hurt in all their sinewes. Therfore, to be short, in them that haue anie swelling of fleume or bloud, or anie knobbie hardnesse: you may not giue cold water vnto them, nor yet to them that a raw humor doth hurt with obstruction of rottennesse. But if there be no such swelling as is aforesaid, and then you do perceiue euident signes of digestion and concoction in the vrine, and if then there be no member so giuen to a cold temperature, that it might take hurt: then you may boldly giue cold water. Also if the sicke haue vsed to drinke cold water, you may the more boldly minister it, for all the mēbers haue learned before by experience to suffer it familiarly without hurt. The drinking of cold water is perillous in thē that haue but litle bloud & flesh. Therfore by these things before rehersed, it is euidēt to all men, that the chief remedies of these kinds of feuers called *Synochus putrida*, be these two: bludletting, & drinking of cold water: but bludletting may be vsed at any time, if strength of the patiēt will suffer it, & drinking of cold water must be vsed when euident signes of concoction are seene in the vrine, when the feuer is greatest, & whē you are compelled to leaue bloudletting. You must note wel the time when you should let bloud, & mark what went before, & what followeth. For if cruditie & indigestiō of meats do go before, you must refraine so

When colde things should be ministred.

Discōmodities of cold drinks.

Of cold water.

Continent febris hath two remedies chiefly.

You may not let bloud on a full stomach.

long time from blouletting, as will suffise aswell to digest the meate, as that the excrements may descend downe. But if there will follow of necessitie any flux or emptying, you must leaue so much bloud still as will voide by that fluxe. Therfore if at the time of bloudletting, the menstruis do chaunce to flow, or also that the hemmorhoides do open and burst out, if you beholding the vehemencie of the fluxe, shall thinke it to be sufficient to purge and emptie out that which you require without any helpe, then you shall let nature worke alone.

Dyet. But if you thinke it contrarie, draw out so much bloud, that therby vnder them both conioyned together, you may bring to passe your request and expectation. Let the diet in these feauers be chiefly this that followeth. In them that haue bene let bloud, minister to them two houres after bloudletting, iuice of ptisan, and command quiet and rest. And when they are awaked out of sleepe, minister againe Ptisan broth. In this diet the patient must persist and continue vntill the third day. You must note, that in these feauers called *Synochi*, the pa-

When the sicke should be fedde tients must be fedde at such time as haile folke are wont to eate, and when they feele most ease: for so they shall the easier suffer and beare their foode. And if they be strong and lustie, and you looke for the vigour and state of the feuer straight way, the patient must vse a most thinne and scarse diet. But contrariwise, if he be weake and feeble, you cannot minister a thinne diet to him without perill. Therfore in giuing of meate to the patient, you must diligently foresee, and ponder his strength and abilitie. He that desireth to know more of this kind of feuer as touching the Cure of it, let him reade Galene *in lib. 7. therapeut. meth. cap. 5.*

CHAP. V.

Against continuall Feuers.

De Continvis Febribvs.

Febris cõtinua. Febris *continua* in Latine, *Synechis* in Greeke, in English it is called a continuall feuer. It is a feauer that leaueth not off altogether betwene the fits, but it hath a certaine sensible slaking of heate betweene the fits. A continuall feuer is caused, when one onely humour doth putrifie and rot within the vessels: and there be three differences of this feuer according to the diuersitie of

Causæ. *Three differẽces of continual feuers.* the humour that putrifieth in the veines: for if choler doe putrifie within the vessels, it ingendreth a continuall Tertian, which the Greeks call *causos*, in Latine it is called *ardens febris*, in English a burning feuer. If fleume do putrifie and rot within the veines, it ingendreth a continuall Quotidian: but if melancholie do putrifie within the veines, it kindleth a continuall Quartaine. There is

Signa. not a more certaine signe of a continuall feuer, then that none of them doe come to intermission and slaking altogether betweene the fits, vntil the feuer be quite ended and quenched. Their other signes are common with the intermitting feuers: for an exquisite burning feuer or continuall Tertian, hath all the other signes of an exquisite intermitting Tertian: differing onely in this, that it doth not inuade and begin with vehement cold and stiffenesse, neither doth it end in quiet & rest. Likewise a continuall Quotidian hath all the signes of an exquisite intermitting Quotidian, but it only differeth from it, because it doth not intermit & slake betweene the fits. In like maner the continual Quar-

taines

taines haue the signes of intermitting Quartaines, but that they come not to quiet and rest betweene fittes. Seeing it is euident by that which we haue said, that continual feauers be of the kind of rotten feauers. It is necessarie for him that will cure them commodiously and rightly, first to stop and let the putrifying & rotting. Therfore two things must be taken heed of at the first, wherof one is the feauer, another is the rottennesse. And in the feauer you must also regard two things, the one, that the portion of the seuer, which is now kindled and enflamed, may be cured and quenched: the other is, that the portion of the feauer which is not yet kindled may be letted and stopped. Also two things must be considered concerning the rottennesse, one is, that the rottennesse alreadie engendred, may be healed, the other is to let and stop that which is readie to engender putrefaction. That which is readie to engender, is caused thorough perspiration and breathing out, if it be impedite and letted. So that of this other two considerations do spring: first that the humour which is withholden, may be purged and emptied out: secondarily to prohibit and keepe in that which is to be withholden and kept backe, it wil be prohibited with those remedies which do heale obstructions. Againe note, that the obstructions which are engendred must be cured, & they which are to come must be letted and driuen backe away. You shall cure that obstruction which is alreadie engendred, by those things that do loosen, deliuer and open obstructions. And you shall driue away and stop the obstructions which are to come, if you bridle and stop the fluxe of obstructiue and stopping humours, whereby it appeareth euidently, that the last thing which we haue found in this *Compendium* of curing that must be done first in the working of the cure. Seeing that therfore (when we haue examined the matter particularly) there be fiue things in continuall feauers, from the which considerations in curing be gathered (that is) the feauer, rottennesse, perspiration impedite and letted, obstruction and abundance of obstructiue humors. You must begin the Cure with the last consideration. Therfore seeing that the abundance of humors that cause obstructions, doth require purging and emptying out: in the beginning, if vertue be strong in the patient, and if time of the yeare, and his age, and other things do agree, you must let him bloud. You must then specially let him bloud, when the whole bodie swelleth more then it was wont to do, or when the veines be swollen vp, or stretched out, for that doth signifie abundance of bloud. When the multitude of humours are voided and emptied out, you must next come to the curing of obstructions, and you must minister medicines, whereby obstructions may be taken away. But because most of those medicines be hote, it is to be feared, lest they should increase both their rottennesse, and also the feauer. Therefore you must vse to minister those things that can deliuer the patient from obstructions without heate. What those things be, we haue declared before in the second Chapter of this Booke. When those humours that caused the obstructions be deuided, cut, and scoured, you must assay to void & emptie them out by the wombe or guttes, by the vrine, and by sweats. But seeing those things which should bring this to passe, be hote, of necessitie the rottennesse and the feauer must be increased by them. Therefore, as much as we may, we must labour to choose such a thing as doth heate but litle, or, if we

A compendium of curing in feauers.

There be fiue things to consider in feauers.

Curatio.

Bloudletting.

How obstructions should be healed.

Oxymell.

Bathing doth cole.

can find anie that doth not heate at all, (as in this case a Bath,) you must vse that. Galen teacheth *in libro tertio de tuenda sanitate, cap.* 3. that a bath can do this. For he saith, that the strength of sweet waters made hote, if they be temperat, be hote and moist, but if they be warmed, they be cold and moist. And a litle after he saith, A bath, if it be discreetly vsed, it mollifieth the hard and stretched parts, and it bringeth forth excrements or moltings, if any sticke within the skin. These things being done, and those humors scoured out, which were compact together in the skinne, so that the obstruction and perspiration impedited be taken away, you must come to the cure of the rottennesse. Therfore at this time you must first corroborate and restore the strength, wherby it may exuperate and ouercome the rottennesse, and be able to digest the humours. And you shall heale the putrefaction and rottennesse, if you do void & empty out by all meanes, that which is corrupted and putrified. That which is left still within, you must bring it to an exquisite meane by moderate motions, & coole breathings, and you shall worke the emptying out of the humors by vrine, egestions, vomiting and sweats. Last of all, you must proceede to the curing of the feauer, which must be done by cooling things. For euery feauer, inasmuch as it is a feauer, must be remedied by cooling and moistening things. But to know how each of these things should be rightly done, it is partly rehearsed before, and partly it shall follow hereafter. In continuall feauers, whose state or vigor of the disease will come at the furthest within seuen dayes, if their strength be lustie, and their age agreeing to it, you must ordeine them a verie exquisite and thinne diet. But in the continuall feauers, whose vigor, force, and state is longer then seuen dayes after the beginning, or if vertue be weake and feeble, at the first you must feede them liberally: when the vigour and state draweth neare, their diet must be more scarce. But in the state and vigor of the disease, you must feed them most thinly and scarsly. Afterward againe, augment his diet, & feed him most, increasing his diet in like case as the vigor & state of the feauer doth minish, as Hyppocrates saith in the first section of his Aphorismes.

Cure of putrifaction.

Cure of the feauer.

Diet.

Aphor. 10.

CHAP. VI.

Of a burning feauer.

De Ardente Febre.

Continua Tertiana.

ARDENS *febris* in Latine, *Causos* in Greeke, in English it is called a continuall Tertian, or a burning feauer. It is of the kind of continuall feauers, as is declared in the former Chapter. And it is caused when choler putrifieth and rotteth within the veines. Therfore it agreeth with an exquisite intermitting Tertian, because it is engendred of the same humor that the other is. But yet it differeth from it in that, that in an intermitting Tertian the choler is caried all ouer the bodie: but in a burning feauer the choler is contained in the vessels together with the bloud. Hereupon it commeth that the fits in a burning feauer do not intermit nor slake. But when the choler in them is stirred most vehemently, and is driuen about by nature waxing strong, then there is wont to come vehement cold and rigor, and the feauer endeth. Which Hyppocrates declareth 4. *Aphoris.* 58. saying, he that is taken with a burning feauer, if vehement cold and rigor come vpon it to him, he is deliuered from the

Difference beweene a burning feauer & a Tertian.

disease.

diſeaſe. A burning feauer is knowen by theſe ſignes, their tong that haue this feauer is drie, groſſe, rough and blacke, there is gnawing of the ſtomach, intollerable thirſt, watchings, and alſo many times rauing, and egeſtions of the wombe be liquide and pale: which ſignes Hyppocrates rehearſeth *in lib. 4. Vict. Acutorum.* *Signa.* They which haue this feauer, let them lie in a cold place, and in a ſweete aire, from whence pure wind commeth. Alſo let them lye in a ſoft featherbed, which muſt be made often, let the couerings be very thin and cleane: which muſt be continually changed, & let his bed be of a great wideneſſe, that he may eaſily moue his members that be hote to other cold places of the bed. And if the aire be quiet, ſtirre it with a fanne, or ſuch like. You muſt giue him meats that haue vertue to coole and moiſten, as is, lettuſe, gourds, ſorrell, ptiſan broth and ſuch like. Let his drinke be water, wherein a litle cinamon hath bene ſodden, or veriuice. If the ſicke haue vſed it, or if no other thing do let it, after meate giue him cold water a ſpoonefull or two, or mixe Iulep of violets, or ſome Iulep of roſes, or ſuch like with decoction of barley. Moreouer the ſtomach muſt be refreſhed with iuice of roſes. And other cooling things muſt be vſed, as ſtrewing of the floore with greene vine leaues, and with the leaues and floures of roſes, water lillies, and violets, and by ſprinkling and powring often of colde water in the floore vp and downe. *Diet.* For the Cure, in the beginning ſtraightway, you muſt cut a veine, if age, time, vertue and ſtrength will permit it. Hereupon Hyppocrates ſaith in the Aphoriſmes thus. In great burning feauers, if blood be drawne till the heart faint, by and by the ſtate of the whole body is cooled, and the feauer is quenched. In many alſo a lape is cauſed, and ſweats flowe foorth. *Curatio.* Afterward let the breaſt and ſtomach be nouriſhed with dates brayed with oile of roſes, or of quinces, or of water lilies. Alſo other cooling medicins be good, as be, vine buddes brayed, endiue, ſuccorie, knotgraſſe, lettuſe, ſorrell, vine leaues and ſuch like. Alſo a fine napkin folded together, & dipped in oyle and water made hote, and applied to the breaſt and ſtomach. It ceaſeth the burning of feauers maruellouſly. Alſo a handfull of wooll ſoked in water, and oile of roſes het greatly, and being holden vp aloft to drop vpon the breaſt, doth eaſily quench the vehemencie of the burning heat. *Outward medicines.* Theſe things muſt be hote, for warme things do diſſolue the ſtrength and vigor of the members. Neither ſhall you raſhly alſo commixe vineger againſt vehement burning feauers. You may not apply epithemes nor other cooling medicines in the beginning and increaſing of the fit: for at that time the affect of the bodie is driuen about, and the heate is in the inward members: therfore cold things applied do driue the heate to the innermoſt parts, and be an occaſion of greater hurt, for firie heate being oppreſſed and ſtopped within, it raiſeth a more vehement and burning heate againe. Therfore in the force, ſtrength, & vigor of the fittes, when the heate is alreadie ſpred ouer all the bodie, theſe colde things may be well applied: for then the reſidue of the vnnaturall heate which remaineth about the inward members may readily be quenched. Hereupon the patient will begin to breath better, & ſhall be troubled with an eaſier thirſt. Alſo ſome by breathing out of a dewie vapor do fall on ſleepe. *Epithema.* The epithemes which you muſt vſe in this feauer, is this, ℞. of roſe water, and lettuſe water, ana. ℥ iij. ß. waters of endiue and ſuccorie. ana. ℥. j. ß. good vineger. ℥. j. all the

three sanders of each ʒ.ß. seed of purslaine. gra. iiij. commixe all togeather and make an epitheme. Moreouer when the vigour and strength of the sicknesse is at hand, you may safely ministre pure cold water, if none of these things which be rehearsed in the third chapter do let it. And if feare of any hurt, although it be verie litle, do let it, you shall ministre the first draught refrained after this sort, Take one cupfull of temperate water, and commixe fiue cupfuls of pure cold water with it, and so ministre it to suspect bodies. To conclude, in the curing of burning feauers, you must needes bring to passe one of these things, that either the cholericke humours may be voided & emptied out, or else that they may be quenched within. They may be voided & emptied out by sweats, vomits and egestions. They may be quenched by drinking of cold water wherwith very often great burning feauers haue bin cured quite and cleane. A bath of sweet water is good only to them which haue a burning feauer without any swelling, tending to the nature of an inflammation or *Erisipela*. But & if signes of concoction do appeare in the vrine, it is much more conuenient for the patient. Let the sicke which in a vehement burning feauer desireth to vse a colde bath, be yong, and of a moderate state of the bodie, as also *Hyppocrates* witnesseth and monisheth. Neither let it be done to him in sommer time, and in hote times of the yeare, and in the vigor and strength of the feuer, and let it be one that hath vsed to wash in cold water in his health. But when the feuer waxeth more moderate, and vertue is stronger, and if there be signes of concoction together with it, a bath of sweet and temperate water is sufficient and doeth good. For annointings, oile of cammomill doth good, specially if the weather be cold. But the abundance of matter, whereon you should make competent remedies against burning feuers, you shall find in the Chapters following.

When colde water may be ministred.

Nota.

To whome a bath is good.

Vnctions.

CHAP. VII.

Of a pure intermitting Tertian.

DE EXQVISITA TERTIANA INTERMITTENTE.

Cause.

Signs.

Differences of coldnesse in a tertian and quartaine.

EXquisita tertiana febris intermittens in Latine, an exquisite and pure intermiting tertian feauer in English. It is caused of choler caried by the sensible parts of the bodie, and by the proper nature of it, it remaineth pure, sincere, & vnmixed. Therefore seeing it is ingendred of choler that is sincere and pure, and not commixed with any other humour, it is called of the Phisitions exquisite. This feuer engendreth in persons that be cholericke by nature & in their flourishing age, in sommer time, in hote and drie regions, and when the weather is hote and drie, and in bodies oppressed with labours, watchings, cares, deepe thoughts, and burning of the sunne. Also this feauer by and by in the beginning, and in euery fitte causeth a vehement cold, rigour and stiffenesse, and by this meanes it differeth from a burning feauer, as is before rehearsed. And the cold in this feauer differeth from the cold in a quartaine feauer thus, because in this feauer the patient thinketh his bodie were pricked, and as it were vlcerated. But in a quartaine the cold seemeth to the patient like the cold that haile folke feele in winter time. Therefore a tertian feauer doth not chaunce without vehement rigour and cold, pricking and wounding in the flesh: but a quartain feuer doth not by & by the first day inuade the patiẽt with vehement

rigor

rigor and cold. For as it proceedeth forward and increaseth, so also the rigor and cold increaseth, and the patient doth not feele pricking, but rather feeleth great cold, and as it were nipped to the bone with it. There is in a tertian feuer an exact and perfect order and equalitie of the pulses: but yet in the increasing of the fittes, the pulses are raised and prouoked to vehemencie, greatnesse and frequencie. Moreouer in the vigour and force of the feauer, it causeth thirst, and burneth vp the patient, so that he casteth of the clothes, to make him bare and naked, and he breatheth largely and often, and he bloweth out as it were a flame of fire, and requireth to drinke cold water. Afterward the heate spreadeth equally all ouer the body, so that the breast is no hotter then the extreme parts and members. And when you lay your hand vpon him, at the first touching you shall feele much gnawing, and biting heat, bursting out as it were with a certaine vapor and moisture: but not long after your hand will vanquish it, if you do hold it still. Moreouer there followeth this feuer vomiting of choler, and the bellie is laxatiue, and they pisse vrine that is cholericke, subrufe, & somwhat yellow, and moderately thicke. Also their vrine hath by & by a white cloude, or a laudable sublation in the middes. If the vrine be redder, and if in the first fit there do appeare neither sublation in the middes, nor cloud, the feuer will extend and remaine seuen fittes. Moreouer this feuer leaueth of till another fit, when the fit hath endured the space of xij. houres at the most. For this is the longest time of a fit in true and pure tertians. But sometime the fit is shorter then the aforesaid space of time, hauing difference more or lesse according to the quantitie and qualitie of choler within, or because of the strength of the patient, or through the present affect of the patients bodie at that present time. Therfore we name that an exact and pure tertian feuer, which endeth his fit within twelue houres: but that which hath a longer fit, that is not called an exquisite tertian, but an extended & stretched out tertian. And if the feuer doth inuade the patient daily with vehement rigor and cold, & with the signes aforsaid of the vrine and pulses, as also of other things afore rehearsed: then it is called *duplex tertiana*, a double tertian. But as for an exquisite tertian, because it is ingendred of pure choler moued about, you must moisten it, and coole it, as much as you may possibly by all meanes. For this humor (as Galen witnesseth) is the hotest and driest among all the other that be in the body. Let the sicke lye therfore in a cold place against a sweet and pleasant aire. Also you may not suffer many to be in the house, because they should make it hote with their breath. Let the floore be sprinkled often with cold water, & with rose water, violet water and such like. And strew on the floore willow leaues, floures of roses, violets, water lillies and such like. Let the patients vse meates that haue vertue & power to coole and moisten. And you must giue him so much of thē, as he can very well digest. Let his pot-herbs be orach, beets, spinach, mallows, lettuse, gourds, sorrell, endiue, succorie, & such like. Also giue him ptisan broth, and suppings made with Alica. Of fishes, let him eate such as liue in grauelly places: for such, besides that they do coole & moistē, they ingender good iuice, and are easie to digest. Of fouls, let him eate thē that be of soft flesh, as be chickens & partrich, doues, yong sparrowes, feasants & such like: but of those that haue not soft flesh, let him eate their wings, which are without excrements,

Signes of a double tertian.

Victus ratio.

becauſe of their often exerciſes. Alſo he may eate cocks ſtones, & ſowes feete, for they be without excrements, becauſe they are exerciſed: and their braines, ſpecially if they be well ſodden. Alſo if you miniſter the fleſh of pigges wel ſodden, you ſhall not hurt, for ſo it may the eaſilyer be cõſumed of the ſtomach. Alſo reare egges, which be but onely hot through may be ſuffred, ſpecially the yolkes of them: for they be eaſier to digeſt then the whites, and they do coole meanly. You may ſuffer him to eate fruicts, which be not very hard to digeſt, as be chearies, proines, mulberies. He muſt abſtaine from honie, becauſe it wil eaſily turne into choler, and from muſtard, ſalt meats, and all ſharp things. Alſo you muſt keepe the ſicke altogether from wine, vntill the diſeaſe be digeſted, and let him drinke in the meane ſeaſon water wherein a litle cinnamon hath bene ſodden. Or let him vſe to drinke this, ℞. Iulep of violets ℥.iiij, water wherin a litle cinnamon hath bene ſodden. ℔.j. commixe them together, and poure them out of one veſſell into another, often. But when the diſeaſe beginneth to digeſt, you muſt giue him in the beginning a litle wine that is thinne and alayed with water, and giue him more liberally of it, when the ende of the diſeaſe is at hand. This is the order of diet for many, but not for all men: for they that are not daintily brought vp, but do liue hardly, and are ſtrong of nature, you muſt ordeine for them a thinner diet (that is) let them be contented with ptiſan broth vntill the iudgement of the feauer. As for ſleeping, they may not ſleepe in their fits, but rather let them watch, that thereby the bloud and ſpirits, and naturall heate may be letted, and ſtopped from creeping to the inward members, and contrariwiſe may therby be drawen to the outward parts: for otherwiſe the feauers will ſcarce be diſſolued, & they will come very ſlowly to their ſtate, and fluxes will increaſe and be multiplied: when the fit is ended, ſleepe is not hurtfull. The patient muſt eſchue exerciſes, and all other vehement motions. Alſo let him refraine perturbations of the minde, ſpecially anger, feare, ſorrowe, and ſuch like. But you may not onely vſe the diet before preſcribed, but alſo you muſt miniſter medicins to the patient which can coole and moiſten. In the beginning to quench the boiling of choler, and to mitigate the cholerous heate, let him vſe this decoction, ℞. of floures of violets, borage and red roſes, ana. *M*.j. floures of water lillies, *M*. ß. endiue, ſuccorie, lettuce, ana. *M*.j. ß. of raiſons picked. ℥.j. damaſcene proines, number ij. ſeeds of endiue, ſuccorie, lettuſe, purcelaine, gourdes, ana. ℥.iij. of the roote of ſuccorie, ℥.vj. ſeeth all together in ℔ ij. of well water, vntill the third part be conſumed, then ſtraine it, and make the licour of that decoction ſweete with ſuger, and purifie it with the white of an egge, then adde to it ſirupe of endiue with the broade leaues, and iulep of violets, ana. ℥ ij. ß. commixe them together and make a potion, and let the ſicke drinke thereof euery morning faſting. ℥.iiij. ß. But and if the ſicke be more delicate, and do abhorre potions, let him take daily of this medicine, ℞. of conſerues of violets, borage, roſes, water lillies, and ſuccorie, ana. ℥ ß. *electuarium de prunis damaſcenis* without *diagredium*. ℥.vij. *diarrhodon abbatis*. ℥.j. *diatrion ſantalon* in powder. ℥.ij. of iulep of violets as much as is ſufficient to commixe them, and make a loch. Moreuer you muſt remoue the cauſe of the feauer: which you ſhall do, if you emptie out the cholericke humour. Therfore you muſt emptie out the choler which is crept into the ſtomach, by prouoking

Potus.

No ſleepe in fittes.

Curatio.

A decoction to digeſt choler.

Miſtura.

Euacuation.

king vomite. By what meanes you may prouoke vomite it is declared in the former bookes. The choler which is caried downward, it is best to emptie it out by a laske of the wombe, which also is wont to come sometime of it selfe in an exquisite tertian. Vomiting should be prouoked chiefly in the beginning of the fit, for at that time, nature is wont to thrust in choler thither: as in the inclination and slaking of the fit, nature thrusteth it to the neather parts and to the skin. Therfore at that time you must cast in an easie and soft clister, that it may both bring out the choler easily, and that also by his gentlenesse, the sharpnes of the choler which is wont to vexe and gnaw the guttes, may be stopped and broken. Make therfore such a clister. ℞. of mallowes, leaues of purple violets, mercurie, endiue, and succorie. ana. *M.* j. seed of purcelaine and of melons. ana. ℥ ij. ß. seeth them all in sufficient quantitie of water, till the third part be consumed: straine it, and adde to the licour of that decoction, the marrow of *cassia fistula* newly drawen. ℥ j. oile of violets. ℥ iij. common salt. ℥ j. ß commix them and make a clister. Also you must emptie out choler by prouoking of vrine and sweats specially, if it be caried thither by nature. This thing you may well do by medicines that prouoke vrine, but not by all such, but by those that can do it without drying. Therfore you must prouoke vrine with potions wherin *apium* or dill hath bene infused or wet. And if signes of concoction do appeare, then you may minister wormwood softly, which is a special remedy for the stomach, when it is vexed with choler: specially if you take of the tops of it as much as is sufficient, and infuse it in *melicratum*, that is, wine and hony sodden together: for it purgeth choler out of the wombe and stomach by egestion, and out of the veines it purgeth it by vrine. You shall prouoke sweating with this, & such like medicines. ℞. rootes of *apium*, sperage and succorie. ana. ℥. ß. of the seedes of parsley, fennell, *bruscus*, & louage, ana. ℥ ij. blacke cicers. ℥ iij. dill. *M.* ß. seeth all in sufficient quantitie of water that runneth vnto the third part: then let it be strained, and make it sweet with sugar, adding to it *oximel compositum*. ℥ ij. and make a potion. Or beate all the aforesaid things into powder, and minister of it euerie time. ℥ j. or ℥ j. ß. with ℥ iij. of *oximel simplex*. These medicines which prouoke sweat, must be ministred in the declination of the fit, or on that day that the sicke hath not his feauer. For this purpose also annointings with oiles of cammomill, dill, and such like, are not a litle profitable. Moreouer hote bathes of sweet and potable water do profit two wayes, both becausse they prouoke out some of the choler, as also becausse of their qualities, they do much good: for such bathes do moisten and coole. But bathes of sea water, salt water, salt peter water, and brimstone water, they bring out more choler, but they profit much lesse then potable waters. Therfore it is best not to call them profitable, seeing they do more hurt by drying, then they doe good by emptying and voiding: for the remedies must haue contrarie qualities to the humours that haue inuaded against nature: for that doth more commoditie, then the emptying by any meanes (as Galen witnesseth *ad Glauconē*) by the which words it is euident that emptyings and purgings in an exquisite tertian, doe but litle please Galen. Specially those emptyings that are done by bloud letting, and by a vehement purging medicine, for all such kind of purging medicines be of a hote facultie and qualitie. But seing this feauer is the hotest of all other, ther-

Vomite.

Clyster.

Prouokers of vrine.

Absynthium.

To prouoke sweate.

Bathes of sweet water.

fore it rather desireth to be cooled and moistened, then to be vehemently purged. It rather permitteth and requireth emptyings by other meanes, and specially when nature laboureth and assayeth to driue out the humour. Also nature must be holpen, if of her selfe she be not able to performe her intent. As for a bath this is the effect and scope of it, thereby to haue the body wet and moistened. Therfore you must strew in, neither salt peter, nor salt, nor mustard seede, but it is good to poure much oyle, being made hot, vpon the patient, and to bring him into the bath, and to wash him. And if he will swimme in it, you may suffer him to do it as long as he can. And they that are delited in bathing, if you suffer them to wash twise in a day, you shall not do amisse. But you must haue this in memorie, that it be opportunatly, & done in due time, for if signes of concoction do now appeare, then if you wash him oftener, you shal not erre from Galens doctrine.

Balneum.

CHAP. VIII.

Against a bastardly Tertian.

DE TERTIANA NOTHA.

Cause. A Bastardly Tertian is caused, when choler is mixed for the most part with fleume. Hereupon it commeth that all the signes of this feauer do not declare the nature of pure and sincere choler, as in an exquisite tertian they do. *Signa.* In this feauer also the time of the fits doth exceede 12. houres, neither is this iudged in seuen fittes, as an exquisite Tertian is. Moreouer in this bastardly Tertian, the signes of concoctiō do appeare more slowly, neither is there such great heate in the vigour and state of this feauer, as in the exquisite Tertian. Besides all these, it doth not end with abundance of sweat, as an exquisit Tertian doth. Therfore the diet in this feauer must not be altogether cooling and moistening, as it is in an exquisite Tertian: but let it haue some power & vertue to heate, cut and diuide: for the choler in this feauer is grosser, neither is it so hote. They therfore that haue this feauer, may profitably take broth of ptisan, wherein some pepper is put, and you must giue them *mulsa* to drinke, wherein hath bene sodden, hysope, origan, and spikenard. Also you must giue them soupings and brothes easie to digest. Moreouer seeing the time of the fit is long, and so endureth a whole day, you may not giue him meate daily, but each other day: for by this meanes we shall be ware and take heede, that nature be not called away from her office and worke, and so the disease should be increased: for you must onely take heed that the disease doth not increase, and that the strength of the sicke, which must striue and fight a great while, be not weakened, debilitate and cast downe. But it is hard to keepe and saue both, because hunger looke howe much it profiteth to the digestion of the disease, and so much or more it hurteth and debilitateth the strength. And meats, look howe much they increase the patients strength, and so much they hinder and let concoction and digestion. To conclude therfore, you must vse hunger to them that be strong and lustie, & their disease hard to digest. And you must feede them more largely, whose strength is debilitate and weake, and their disease not stubburne for to digest. Let their drinke be water, in which a little cinamon, and some hysope or origan hath bene sodden. Quiet and rest is good for them, but exercises do hurt thē: for this doth call foorth outwardly nature, and

Dyet.

Potus.

and naturall heate, which should concoct and digest crude matter within. For the cure, if you may let the patient bloud, you may not faile to do it, but by and by in the beginning, if age, time, region, and state of the bodie will permit it, you must draw out so much bloud, as the present state of the bodie requireth and will suffer. By the present state, vnderstand the state aswell of the patient as of the disease: for the sicke, if he be strong, may suffer bloudletting: if not, the contrarie: if the disease remaine, and be caused through abundance of humours, it requireth bloudletting not a meane quantitie, but according to the abundance of them. But when the disease will endure long through cruditie and lacke of digestion, you must draw out but a meane quantitie of bloud, that the strength of the patient may be kept & endure vntill the end of the disease. Also you must cast into the belly not verie easie clisters, that they may bring forth the sluggish and hurtfull matter: and make them thus. ℞. mallowes, mercurie, leaues of violets, origan, and hysope. ana. *M.* j. seede of *cardamum.* ℥. iij. seeth all together in sufficient quantity of water, and adde to the licour of that decoction, *benedicta laxatiua, hierapicra.* ana. ℥. iij. *mel rosarum.* ℥. vj. oiles of violets and cammomill ana. ℥ j. ß. common salt. ℥. ij. and make a clister. Also you must minister to the patient, decoctions made of such things as can cut & deuide, and also prouoke vrine without any great heating and drying. As this is, ℞. roots of *apium*, fennell and succorie. ana. ℥. j. endiue, succorie, origan, and hysope. ana. *M.* j. lettuse. *M.* j. ß. the foure common cold seeds. ana. ℥. j. seeds of fennell and *apium.* ana. ℥. j. ß. seeth all these in ℔. ij. of water vntil the third part be consumed: then straine it, and make the licour sweet with sugar, & purifie with whites of egges the strained licour. Then adde to it *sirupus acetosus simplex, mel rosarum* clarified, *oxymel simplex*, ana. ℥. j. ß. and make a potion, wherof minister daily euery morning. ℥. iiij. After these you must minister such medicins, as do empty the belly gently, as is infusion of rubarbe, *electuarium è psillio*, & *diaphœnicõ*, and such like, which are able by them selues, or mixed with other to bring and purge out choler together with fleume: wherof we haue rehearsed many in our former books. After the seuenth day you may minister continually decoction of wormewood: also *oxymel* dronke alone helpeth many. Also vomiting after meate is so healthfull and profitable to these old and inueterate feauers, that many (as Galen witnesseth *in lib.* 1. *ad Glauc.*) haue bene cured with this one remedie. For a feuer which hath continued long, doth ingender & breed many flegmaticke excrements in the stomach, which being cast out by vomiting, the patient is deliuered from the feauer. Also the sides must be nourished with hot medicins, that therby the winds and bolning, which stretcheth them out, may be dissolued and dispersed. Among other this foment is very good. ℞. floures of cammomill, melilot and dill. ana. *M.* j. wormwod. *M.* ß. red roses. *M.* j. linseed and fenugreeke. ana. ℥. iij. boile these in sufficient quantitie of water, vnto the third part, then dip a sponge in it, and nourish the sides therwith. Also it profiteth to annoint the stomach with this, or such a like ointment. ℞. oiles of mastick, roses & cammomil, an. ℥. iij. of cloues. ℥. j. ß. waxe as much as is sufficient, & make an ointment. Moreouer bathing in this feuer is not healthfull, before that signes of concoction do appeare, because crude and rawe humors, which should be digested within, are brought out by it to the skin, & so it doth increase obstructions.

Curatio.

Vene sectio.

Clyster.

Decoction.

Purgatio.

Absynthium.

Oximel.

Vomitus.

Fomentum.

Vnguentum.

Balneum.

CHAP. IX.

Of a Quartaine feuer.

De Qvartana Febre.

Cause. AN exquisite Quartaine is another kind of the intermitting feuers, which is ingendred only of a melancholie humour, putrifying and rotting without the vessels. This feuer doth not by and by in the beginning inuade the patient with vehement rigour and cold the first day, but it is like to them that are cold in winter through vehement frost: but when the feuer hath continued & proceeded forward and is increased, then also the rigour and cold increaseth with it, and waxeth greater and stronger daily, till the whole disease be come to his full increase and force. And the cold doth not seeme to the patient as it were pricking and vexing the skin, as it doth in an exquisite tertian, but there is caused vehement colde, and as it would breake the bones. Their pulses are very rare and slow in the beginning of the fits, but when the feuer is in his full force, or also when it is increased, then of necessitie the pulses are swift & oft: but yet they do keepe their naturall slowneſſe and raritie, if you consider the swiftneſſe and frequencie comming in the fits. But the mouing of the heat, the increasing, and the vigour and force of this feuer is cleane contrary to that in tertian feuers. For in this feuer the melancholie humour is kindled and inflamed by litle and litle, as it were a stone, or a shell, or a bone, or some other such like cold and drie bodie. And when that any flame or heate is kindled in it, thē in the fit it leaueth nothing fumous or smokie, but it burneth and consumeth it. And therefore there is longer ceasſing and intermission of this humour betweene the fits, then there is in fleume. And the intermission and ceasſing betweene the fits seemeth to be exquisite and pure without any griefe at all: because in this feuer, looke how much melancholie is kindled and inflamed, and so much in the time of the fit is disperſed, consumed, and drawne out cleane. Morouer in a quartain feuer there followeth not vomiting vp of choler. Their vrines are thinne, white and waterie, & as it were strained from a grosſer matter. Also this feuer beginneth specially in Autumne or Haruest, comming after erratike feuers. But you must behold both the nature of the patient, and his temperament, also his diet vsed before, his age, the region, and other such like. For if those things be cold and drie, then you may looke more surely, that a quartaine feuer will ensue, specially if at that time quartaines be rife among the people. They that haue a quartaine feuer, in the beginning they must be handled and ordred moderatly & gently, neither may they be vexed with any vehement medicine, or by vehement emptying and purging: for the humour which causeth the quartaine, is stubburne to be drawne & handled. Therfore in the beginning, & before it be digested, it wil hardly & scarsly folow the medicine that draweth it: & that bicause of his grosſnes & coldnes, & also because it stoppeth the narrow waies, by the which it shold passe out. Yet if blud do seeme to abound much, then you must take away that. And if when you haue striken a veine, the bloud that commeth out, do appeare blacke and grosſe, as for the most part it doth in diseases of the splene, you may then boldly draw it out. For great abundāce of such bloud being drawn out, nature will get the vpper hand in digesting the rest of the humor, & will make the feuer shorter. You must cut the

Signa.

Cause of long intermission in quartaine fits.

Curatio.

Bloudletting.

the innermoſt veine of the left arme, which is called *lienaria vena*, the ſpleene veine, or *mediana*: for this veine emptieth out the melancholy humor, ſpecially from the ſpleene, which is wont to be diſeaſed in a quartaine feuer. But if, whē the veine is ſtriken, the bloud doth appeare thinne, and yealowiſh, you muſt ſtop it by and by: for ſuch an humor is not vnprofitable in a quartaine, but it correcteth and amendeth the groſſe and cold humour, aſwell becauſe of his ſubſtance, as alſo with his quality. You muſt ordeine for the patiēt a very good diet, ſuch one as is not windie, and ingendreth good iuyce. Therfore you muſt keepe the ſicke from ſwines fleſh, & from all other meats that be groſſe, tough, and clammie, and ſlow of digeſtion. Moreouer let him abſtaine from all things which do coole and drie the bodie. He muſt eate birds that liue vpon mountaines, and do ingender good iuice: for thoſe that do liue in fennes and mariſhes, they be vnwholſome and full of excrements, and do ingender a groſſe humour. He muſt vſe fiſhes of grauelly waters, which be ſoft and without toughneſſe: but in this feuer ſalt things and muſtard muſt be miniſtred in meates, that they may extenuate, cut, and diuide the groſſe and clammie humors, and that they may conſume and feede vp the ſuperfluous humiditie and moiſture. They muſt vſe wine, that is white, thinne, and meanly hot: for that by the thinneſſe it doth extenuate the groſſeneſſe of the melancholie humour, and by the meane heate that it hath, it heateth the bodie by litle and litle, which is cooled with the melancholious humour, & it helpeth digeſtion, and alſo prouoketh vrine. They may not altogether be kept and reſtraine from frictions, deambulations, and other accuſtomed exerciſes (that is to ſay) you muſt ſuffer them to vſe exerciſes, but not ſo much as they did in their health. Neither may they vſe frictions, deambulations, and other exerciſes of the bodie ſo often, nor ſo vehemently as they did in their health, for that would cauſe perill and danger of obſtructions. But if exerciſes be vſed moderatly, and that in the time of intermiſſion betweene the fits, they will voide out excrements and bring other commodities which Galen rehearſeth *in lib. 2. de tuenda ſanitate*. They muſt altogether abſtaine from bathing, if they can, and be content only with frictiōs and rubbings: for although bathing, becauſe it doth heate, doth profit, yet, becauſe it calleth forth humors outwardly, it bringeth perill of obſtruction, ſpecially when the bodie doth abound with excrements. And if the quartaine be ſhort, and not violent, it is not hurtfull in the intermiſſion betweene the fittes, when the patients haile daies be, if he vſe his wōted exerciſes. As for the belly, if it can be by any meanes, it muſt be kept ſoluble, either with his accuſtomed meats, or with medicines mixed with them, or with cliſters firſt gentle & eaſie, and after ſharper: for you muſt increaſe their ſtrength and ſharpneſſe by litle and litle, as the matter of the feuer doth concoct and digeſt by litle and litle: for at the beginning (as is ſaid before) you muſt handle and order theſe feuers gently and eaſily. You may ſeeke examples of eaſie cliſters out of the former chapters. A cliſter ſomewhat ſharper is this that followeth. ℞. mallowes, cammomill, mercurie, leaues of black violets. ana. *M.* j. leaues of ſene, the rootes of polipodie. ana. ℥. v. harts tong. *M.* j. ß. ſeeth all theſe in ſufficient quantitie of water vntill the third part, then ſtraine it, and commixe with the licour of that decoction the marrowe of *caſia fiſtula*. ℥. j. *diaſena laxatiua*. ℥. ß. common oyle,

Dyet.

Vinum.

Balneum.

Clyſter.

℥.iij.*mel rosarum*.℥.ß.salt gemme.℥.j.and make a clister.Within certaine dayes giue to the patient *diatrion piperion*: but becauſe it doth heate vehemently, you may not miniſter it dayly,whoſe making and vertue you muſt ſeeke out of Galen *in lib.4.de ſanitate tuenda*. Alſo(as Galen ſaith)the patient ſhall do rightly, if he drink daily, only pepper with water: for it heateth & diſſolueth the groſſeneſſe of windie ſpirits and vapors, and it extenuateth and digeſteth the crude and raw humors,which are heaped and gathered vp together in the hipochõders and ſides.And theſe things muſt be done from the beginning of the feuer vntill it come to the vigor, force,and ſtate. And if the ſicke ſeeme now to be in the vigour and ſtate of the diſeaſe,then he muſt vſe a thinner diet then he did before, or muſt do afterward: and you muſt commaund long quiet and reſt to the patient,leſt nature being occupied about digeſting of the matter of the diſeaſe,ſhould be called from her office and worke.Afterward you muſt prouide and foreſee the intrailes which are wont to be ſwollen and ſtretched out with viſcous, tough, and groſſe humors,and alſo with abundance of windie ſpirites and vapours,which being diſſolued and emptied out, the bowels wax ſoft and are looſened. Therefore you muſt annoint them with thoſe things which can mollifie and looſen, as be ointments which be made of barley meale, ſeede of *apium*,roots of ireos,rewe & ſuch like. Among other,annoint the left ſide with this ointment.℞.of oile of capers.℥iij.oile of ireos,and of ſweet almonds.ana. ℥.ij.ſeedes of *apium* and of comin, rootes of ireos. ana.ℑ.j. waxe as much as is ſufficient,make an ointment. After theſe things you muſt miniſter medicines, which haue vertue and power to prouoke vrine,and not before this time: for if you miniſter ſuch things before the inward members be free from obſtructions,becauſe thoſe medicines be hote, they carrie the humours downe with them, and do increaſe the obſtructions. For to prouoke vrine,you muſt miniſter *mulſa*,wherin dill,or rewe,or elſe *apium* hath bene ſodden.If ſignes of concoction do appeare,then you muſt ſtraight way vſe purging medicines, which can purge out melancholie, and you may not purge him once onely, but oftener,if the matter ſeeme to require it: for that melancholie can not be brought out all at once,ſeeing the bodie is not able to ſuffer and beare ſo ſtrong a purgation,as ſhould purge out all that ſtubburne humour at once. You may ſeeke examples of ſuch medicines as do purge out melancholie,out of the firſt book in the chapter of Melancholiouſneſſe.But yet aboue other things Aetius praiſeth ſweete wine infuſed in the inward part of coloquintida,but ſo that you cõmixe with it ſome *apium* or *daucus*, to make it pleaſant. After meate, you muſt prouoke vomite (if nothing let it) with white hellebore firſt commixed with radiſh,as is declared in the other bookes,which if it worke litle or nothing,you muſt miniſter hellebore by it ſelfe.And if anie man abhorre from hellebore,let him vſe this or ſuch like medicine. ℞.iuice of radiſh, or diſtilled water of it,℥. iij.*oxymel ſimplex*.℥.ij.commix them,and make them warme to drinke,but they which can not vomite, muſt be purged downeward: ſuch be they that haue a ſtraight and ſlender breaſt. After purging you muſt giue them *theriaca*,or ſomwhat that is of like vertue,as is this, ℞. *Liquoris cyrenaici*, fine mirrhe, pepper, of each a like much,beate them by them ſelues,and commixe them with iuice of rewe, and make pilles thereof, and miniſter the weight of. ℑ. ß. They that miniſter

Pepper.

Prouiſion for the intrailes.

Vnguentum.

Prouokers of vrine.

Purgation of melancholie.

Vomitus.

Vomite.

minister any of these medicines at the beginning of the sickenesse, or at all, before the vigour, state, and force thereof: they make of a simple quartaine oftétimes a double quartaine, or without doubt they make the single quartaine greater and more vehement: & of a double quartaine they make a triple quartaine, or els the double one is made greater.

CHAP. X.

Of a quotidian feuer.

De qvotidiana Febre.

QVOTIDIANA *febris intermittens* (that is) an intermitting quotidiã feuer. It is ingendred of putrified & rotten fleume being thrust of nature by the sensible partes of the body. It is called of the Greekes *amphimerina*, because it causeth a fit euery day. But if glasen fleume which is the coldest of all other fleumes, do putrifie by it selfe the one halfe of it (that is) if the whole substance of it do not putrifie equally, but some parts of it doe putrifie and some doe not, thé it ingendreth a feuer called *Epiales febris*: in which the patient is feuerous, and vehemently cold together, and at one present time he feeleth immoderate heate, and immoderate cold in all the partes of the body together. For part of that humour which is not putrified nor rotten as yet, being spread by all the veines, or in the rest of the body, ingédreth the rigour & cold, but, the other rotten part of the humour ingédreth the feuer. A quotidiã feuer doth not inuade the patiét with rigour & vehement cold by & by the first day, but in processe of time, it commeth rather like a cooling, then like a rigour. The pulse when the fit beginneth is inordinate and vnequall, slow, little, and weake. Neither also in the augmenting and increasing of the quotidian is there swiftnesse of mouing of the pulses, nor greatnesse, nor vehemencie. The heate in this feuer is not so sharpe and vehement as it is in a tertian: for it neither burneth them, neither are they cõpelled to make naked their bodies, & to throw of their clothes, neither doth it cõpel them to breath much & often, & to blow out of their mouthes as it were a flame, nor to desire to drinke cold water, but it is moist and smokie, and commixed with much vapour. Also it is hardly kindled, and it consumeth a long time, vntill that by increasing it come to the force and state. Moreouer, they that haue this feuer doe not thirst, because not onely the tongue, but also the whole body in this feuer is most moist. The vrines in quotidiã feuers either be white, and thinne, and waterie: or thick, and troubled. There brusteth out no sweat at all in the first dayes, neither is there any exact and perfect rest from being feuerous. For the feuer remaineth eche time almost the space of 18. houres. There chaunceth also to them vomiting of fleume: and those things which are sent out by egestion, are colder, moister, cruder, more waterie, and more flegmatike. Also a quotidian feuer doth chiefly vexe them that be moist and flegmatike of nature. Also it chanceth in a moist season, specially in winter that is cold & moist, and in old folke & childré. Hereupon Galene writeth, that he neuer saw a young man that was cholerike and dry by nature, takẽ with this feuer: but they that be older, & most flegmatike, hauing a grosse substance of the body, and doe liue an idle life, seruing,

Causa.

ἀμφιμερινος.

Epialos febris.

Signa.

their belly and giuen to dronkennesse, vsing bathing often and specially after meate, they are soone taken with this quotidian feuer. Let the diet in this feuer be altogether extenuating, cutting and diuiding. Therefore you must now seeke such places, wherein we haue declared abundantly, what kinde of diet it should be. In the first dayes (that is) when signes of cruditie and indigestion do yet appeare, the fleume must be diuided and cut, and the pores and passages that be stopped, must be scoured and clensed. And therefore you must minister *oximell*, becausse it doth scoure mightly, it cutteth and diuideth the glutinous and clammie humours, & it deliuereth the poores from obstructiõs. And you must minister those things which prouoke vrine, that the fleume (being already extenuated & diuided) may the more readily passe by the conduites, & be emptied out. Therefore it is good to minister decoction of the roote of *apium*, percely, *ireos*, fennell, & such other like often rehearsed before with *sirupus acetosus compositus*, and *mel rosarum*, and *sirupus è duabus radicibus*, and other that haue the vertue and power to extenuate, cut, and diuide. About the vigour & force of the feuer, you must take heede and haue regard to the stomach, and specially to the mouth of it. Therefore you must prepare those things, which (being applied outwardly,) may adde strength to the stomach, such as be, mastick, spikenard, wormwood, & such other like. Therfore before meate vse this ointment, ℞. oiles of mastick, wormwood & nard, ana. ℥.ij.ß. mastick, cloues, and wood of *aloës*, ana. ℈.v. cinnamon. ℈.j. with waxe as much as is sufficient, make an ointment, wherewith annoint the region of the stomach. The stomacke being strengthned, you must compel vomiting, first by ministring of radish, then after, meates must be eaten, for so it lifteth vp the meates, and causeth the easier vomite. After he must vse medicines that do purge out fleume: for fleume when it is digest, may conueniently be purged. What medicines those be that can purge out fleume, it is euident in our other bookes, and this here suffiseth to cure a quotidian feuer.

Victus ratio.

Curatio.

Vnguentum.

CHAP. XI.

Of a feuer ethicke.

De Hectica Febre.

Hectica febris.

HECTICA *febris* in Latin, the feuer ethicke in English. It is a feuer wherein an vnnaturall heate is not onely kindled in the spirites and humours, but now also it is kindled in the massie, sound, and fleshy parts, and members. This feuer knoweth no payne, and they that haue it, do thinke that they haue no feuer, neither do they perceiue or feele any heate, seing all the members of their body be equally heate, (as Galene declareth abundantly in his booke *De inæquali intemperie*. The feuer ethicke is ingendred and caused two wayes. First, for the most part, of burning feuers, which haue continued so long, that in processe of tyme they consume the humiditie and moisture that is conteined in the body of the hart, or also, if it resist more abundantly, then those feuers are not onely ethickes, but also *marasmodes* (that is) consuming and melting feuers: for feuers being ingendred, (the humiditie yet stil remaining) when they haue caught and occupied the body of the hart, hereupon they are specially kindled and inflamed like the flame of a candle with a matche. And this is one way of

Causæ.

of ingendring of the feuer ethicke. Another way of ingendring of them is this when they begin of themselues by and by, being ingendred as diarie feuers be either of sorrow, or anger, or ouermuch wearinesse, together with burning of the heate of the Sunne. The feuers that be thus ingendred, be not very hard to cure: but such feuers of these as be turned into consuming and wasting, which the Greekes doe call *marasmos*, through the negligence and ignorance of Phisitions, if those feuers be in their force and strength, and not as it were beginning still, it is not onely hard to cure these, but it is also impossible to remedie them. For the nature of them is hote and dry, so that the hart is in like case, as the snuffe of a candle, whē it is very much burnt: for whē it is much burnt, it will breake and dissolue, and through dryenesse fall asunder, so that although you poure abundance of oile to it, yet you cā not cause a greater flame to be kindled: for the flame being smal and weake panteth alwayes vp & down in it, and waxeth continually lesse and lesse, till it be altogether quenched out. Euen such is the feuer which is altogether *marasmodes* (that is) consuming. The feuer ethicke which turneth into *marasmus* or a consumption, is very ready and easie to know: for before you doe consider the pulses and heate by touching them, you may see the eyes wōderfull hollow, as though they were hid in some ditches or furrowes, for then all the moist substāce of them is exhaust & consumed, so that ye may see the bones of the eyebrowes sticke out. Also there hangeth on the haires of the eye liddes, dry gumme and filth, and vncleanely affectes, as is sene in them specially that go a long iourney in the dust, when the Sunne burneth hote. Also the vitall floure in them perisheth, and the skin of their forehead is dry and reached out, and their eye liddes wincke often as though they were sleapy, but their disease is not to sleepe, but is rather impotencie and debilitie to watch. Also the flesh of their tēples is consumed, so that they seeme hollow places, for what other thing haue they but skin and bone? for if you looke vpon their bare belly, it shall appeare to you, that neither bowell nor filme is left. The hypochonders & sides are pulled vpward to the breast. And if you touch their skinne, it is very dry, which if you take hold on with your fingers, and pull it vp, it is like the hide of a beast. The pulses be thin, hard, weake and often. The heate when you lay your hands first on him doth seeme weake: but a litle after it brusteth out sharpe & gnawing more and more, if you hold your hand long vpon him. Also this shalbe a great and vndubitate signe to you: when you do geue him meate, the heat is inflamed and increased, and the pulses are augmented in greatnesse & swiftnesse. It is called a feuer Ethick, so long as naturall humiditie and moisture is kept and reserued: but when it is to be doubted that there is left no more humiditie and moisture in the body, then it is an absolute & perfect consumption, which is called in Greeke *marasmos*. For the cure of a feuer ethicke before it come vnto consumption, you must by all meanes coole it. And therefore the effect and summe of the whole cure doth consist in these pointes (that is) to coole and moisten aswell with those things that be outwardly applied, as also by them that are ministred inwardly. Therefore let the ayre that the patient doth breath in, be cold and moyst. And if it be not so by nature, make it so by Arte, as is taught before in the 6. Chap. in the cure of the tertian. He must also vse meates, that doe coole and moysten,

μαρασμοs. *Signa.* *Hectica febris* μάρασμος. *Curatio.* *Aër.* *Dyet.*

as broth of ptisan, bread steeped a little in cold water, the flesh of kiddes, feasaunts, birdes of the mountaines, cockes stones, capons flesh, reare egges, new cheese without salt, & fishes of grauelly waters, lettuse, endiue, succorie, gourds, spinache, mallowes and such like: cheries, proynes, pomegranates, melons, figs. and such like. He must also take milke, for that profiteth him marueilously, so that this feuer be not compounded and mixed with another feuer that is engendred of rottennesse of humours. Let his drinke be cold water, but specially if the sicke haue bene vsed to it before. Let him drinke thereof moderately, or let him drinke water wherein a little cinnamō hath bene soddē, or wine that is watered & thin. Moreouer it is good to thē that haue this feuer, to eate meate oftē in a day, that by that meanes they may beware & take heed that they eate great aboundance of meate at one meale, which vertue being weake should not be able to ouercome and digest. They must eschue immoderate mouing, and all things that can resolue and weaken the strēgth. You may not minister any purging medicines to them that haue a feuer ethicke: for purgations are hotter and vehementer thē they are able well to suffer: but if the belly be more bound thē it ought to be, you must loosen it with easie clisters, that can coole & moisten, adding to them marow of *casia fistula*. You must minister such things within the body, as haue vertue and power to coole and moistē. As among the compound medicines be these, sirupe of violettes, of water lillies and of tame endiue, *sirupus acetosus*, and such like. Also *diarrhodon abbatis*, *diatragacanthum frigidum*, *diapapauer* and such like. Of simples these be good, the iuices, and distilled waters of lettuse, purslaine, tame endiue, and poppie. Among those things that are to be applied outwardly, bathes at all times are conuenient and profitable to them that haue this feuer. I meane bathes of sweete waters, to the which the sicke must be caried in a bed, or in a fine sheete, and let there be foure to carie the sheete, at eche corner one. The water of the bathe must be most temperate: and also the patient must tarie in it not long, least any of his moysture within him should bee drawen out by it: therefore in no case must he sweate in it. There be some that vse to seeth in the water of the bathe, herbes, as violettes, mallowes, lettuse, floures of water lillies and such like: some other do seeth calues feete, or lambes heades, vntill the flesh be sodden frō the bones. Also you must beware, least any thing be poured on his head, seing it is sufficient for it to be dipped twise or thrise in the water with the whole body, the sheete being let downe easily, and then againe lifted vp by foure young mē, which must carie him. Straight, when he is brought from thence, he must be dipped all ouer once in cold water, and he may not tarie in it any time at all. They that haue this feuer, & be brought into a bathe, vnlesse they be dipped in cold water, it helpeth thē nothing (as Galene saith.) By & by, assoone as he is drawen out of the water, let another sheet be ready, & cast him into that, & thē into another. Then lay him in his bed, & first wipe him with sponges, and after with soft linnen clothes. And let them not handle him violently, that do wipe him, but as easily, as they can possibly. To conclude, after this, he must be annointed with cold oiles, & with other moistning things. Amōg other this linimēt is good, ℞. oile of violets. ℥. ß. oile of gourds. ℥. iij. new butter without salt, swines greace, ana. ℥. j. ß. cōmixe them, & make a liniment, wherewith annoint the

Lac. *Potus.* *Nota.* *Balneum.*

the whole body. Or adde to it musculage of *tragacanthæ*. ℥.ij. marow of calues shankles. ℥.iij. waxe asmuch as is sufficient, and make an ointment. Also oyle of water lillies, and of poppie, are good, and specially oyle of roses, which (as Galene saith) doth marueilously moisten dried bodies. When he is annointed and clothed, you must bring him againe vpon a bed, or a sheet, into the place where he is fed, and you must nourish him with meats. Also, it profiteth him to haue his hart cooled, & moistened with epithemes: as is this, ℞. waters of violets, water lillies, & lettuce, ana ℥.iij. strong vineger. ℥.ß. red roses, all the saunders, ana. ℥.j. pouder of *diamargariton*. ℥.ß. seede of purslaine. ℊ.iij. saffron. ϑ.ß. cõmix them & make an epitheme, & apply it to the regiõ of the hart cold. Likewise it is good to coole & moistẽ the liuer thus. ℞. water of lettuce. ℥.ij. vinegre ℥.j. *diarrhodõ abbatis*. ℥.j.ß. scraping of iuorie. ℥.ß. purslaine. ϑ.ß. commixe them and make an epitheme & apply it to the liuer. Also for thẽ that haue the feuer ethicke, medicines are good which cã coole & moisten, with their odour & sauour, as be floures of water lillies, purslaine, violets, roses, & such like. Also you may find mo things, that are good for the cure of the feuer ethick, in the secõd booke, in the Chap. of the Ptisicke or Cõsumptiõ. And in curing of the feuer ethicke this onely must be your study and labour, that the body may not onely be cooled and moistened with those things which be ministred inwardly, but also by things that be applied outwardly, & specially by annointing with oyle. How much oile applied and annointed outwardly, specially doth helpe to the cõseruatiõ of the body, & to the restoring of strẽgth, we are taught by the notable exãple of *Pollio Romulus*, who being aboue an C. yeres old (as *Plinie* telleth) *Diuus Augustus* his host asked him, by what meanes he kept that vigour, force, and strẽgth of body and minde: he answered thus: *Intus mulso, foris oleo* (that is) I keepe me moist with *mulsa* within, and oile I annoint vpon my skinne.

Epithema cordiu.

Epithema iecoris.

Odoramentum.

Pollio Romulus.

CHAP. XII.

Of an hemitrice feuer.

De Haemitritaeo Sev Semitertiana.

ALTHOVGH there be diuerse kindes of compound feuers, as is declared in the beginning of this booke in the explication of feuers: yet in this place we will onely speake of that feuer which is cõpounded of an intermitting tertian, and a continuall quotidian. And it is called in Greeke, *hemitritæus*, and in Latin *semitertiana*, in English halfe a tertian. It is so called becawse this whole feuer hath halfe the nature of the said feuers, ech of them: by the example of this compoũd feuer, you may learne to cure all other compound feuers. Therfore an hemitrice feuer is caused, whẽ putrified fleume is commixed with rotten choler. It is declared before that a tertian inuadeth the patient with rigour and vehement cold, and a quotidian commeth with cooling of the extreme parts. Therfore the feuer which is compoũded of them both causeth horrour and shaking for cold, which is lesse thẽ the rigour of a tertian, and greater and more vehement then the cooling of a quotidian: so that it is a meane between them both. It is engendred two sundry wayes: for either two fittes are ioyned together by and by at the beginning, and do inuade the patient together both at once, or els ech of them commeth separate from the other. Therfore when

Hemitritæus quid.

Causa.

Signa.

the tertian doth exceede the other, it causeth a more horrible feuer, and also it hath much rigour and vehement cold in the augméting of the fit, and there is present greater heate and more burning, and choler is driuen out either by vomiting, or by egestion, or it breatheth out a moist vapour, but when the quotidian exceedeth the tertian, then cold is in the extreme parts, and but a litle shaking, and neither burning nor thirst doth vexe him. But when the intermitting tertian, and the continuall quotidian be equall and of like force and greatnesse, the fit doth come with horrour and shaking for cold. And when the quotidian is of greatest force, the pulses and horrour waxe lesse and gentler: but if the tertian preuaile, by and by the pulses and horrour increase and waxe greater. Note therefore, when a feuer is ingendred of an intermitting tertian, and a continuall quotidian being equall of like force, greatnesse and strength, then it is called an exquisite *hemitritæus* ague: but if one feuer do exceede the other, then it is called an vnpure hemitrice. You may vnderstand by the former Chapters, how this feuer should be cured. For seing an exquisite hemitrice feuer is ingendred of two feuers equally commixed (that is) a tertian and a quotidian: you must also vse a cure cõuenient & agreeing equally to a tertian & a quotidian. But in an vnpure hemitrice, whẽ there is most of choler, or most of fleume, you must also varie and chaunge the cure, according to the humour and feuer that aboundeth. For if choler haue the vpper hand, you must chiefly vse the remedies which we haue declared in the cure of the tertian. But if fleume aboũd most, vse the things most that be declared in the cure of the quotidian. To conclude, you must most couet the cure of that which hath most neede, and doth most abound, but so, that you do not altogether neglect the other. Therefore we neede not in this place rehearse the remedies whereby this feuer should be destroyed and cured, seing euery man may learne the cure of them more readily according to the diuersitie and nature of the humours, out of the Chapters of curing of the tertian and quotidian. Therfore if any mã do first learne to know exactly & perfectly the curing of simple feuers, he shall also know how to cure compoũd feuers without any more labour: for the cures of simple feuers being knowen, and considered, it is most ready to any man to cure compound feuers, so that here we shall not neede to write seuerally of the curing of compound feuers.

Exquisitus hemitritæus.
Non exquisitus hemitritæus.
Curatio.

CHAP. XIII.

Of the Pestilence.

De Pestilentia.

SEING that at this present time and day, there be euery where treatises of the Pestilence made of diuerse new Authours: I neede not now long dispute here of it: but it shall be sufficiẽt, if we do briefly declare the causes, signes, and curing of it, as we haue done in other diseases before. There be two especiall causes of the Pestilence (as Galene writeth in *Lib.* 1. *De differentys febrium. Cap.* 5. The one is, an infected, corrupted and rotten ayre. The other be humours gathered through naughty and corrupt diet of the body, which humors be ready to putrifie and rot, when a man taketh any light occasion to kindle a feuer of the corrupted ayre. Therefore the chiefest cause why men are infected

Cause.
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cted with the Peſtilence, is breathing in of ayre, without which no breathing thing doth prolong their life. For it beginneth for the moſt part of breathing in of ayre which is corrupted of a putrifying and rotting euaporation. The beginning of corrupted ayre, and of the rotten euaporation, is either a multitude of dead bodies not burned or buried, as it chaunceth in warres, or the euaporation of ſome pooles, fennes or mariſhes in the Sommer time. It chaunceth alſo ſometime to come before immoderate heate of the ayre, when the temperature of the ayre is chaunged from his naturall ſtate, to immoderate heate and moiſture, of neceſſitie the Peſtilence muſt follow. Hereupon Galen ſayth, that of all temperamentes of the ayre, the worſe is that which is hote and moiſt. Alſo oftentimes (as is aforeſaid) naughtie and corrupt diet ingendreth humours in the body that be eaſie and ready to putrifie and rotte, and ſo is the cauſe why ſuch bodies are infected with the Peſtilence. And then truely they ſpecially haue the Peſtilence, which vſe a naughtie and corrupt dyet, and ſo be full of all kindes of ſuperfluities. Therefore it neede not ſeeme maruailous, if ſometime ſome one among many (which yet doth very ſeldome chaunce) be infected with this diſeaſe, the ayre yet not beyng peſtilent and corrupt. For they that keepe a good and healthfull diet, and be without ſuperfluities in their bodies, they take no hurt at all, or els very little hurt, although they be in the corrupt and peſtilent ayre and may eaſilie returne and be brought to their naturall habite and ſtate. Hereby it is eaſie to anſwere them that aske, how it chaunceth that all men are not taken equally with the Peſtilence, ſeing euery one is conſtrained to breath in the peſtilent ayre. The firſt cauſe why ſome remaine vnhurt, is becauſe they be not full of ſuperfluous humiditie & moiſture, but do vſe moderate diet & exerciſes, & haue their body eaſie to breath out vapours. Another cauſe is, becauſe all mẽs bodies be not of like diſpoſitiõ & affect. For diſpoſitiõs of mẽs bodies are of many ſundry forms, for ſome bodies are quickly ouercome and infected, and do moſt readily ſuffer any cauſe: but ſome againe be inſuperable, and can not be ouercome, nor will at all ſuffer the infection, or els very hardly. And therefore the greateſt portion of ingendring of diſeaſes, is the diſpoſition of the body of him that ſuffereth the diſeaſe. For els all men, that taried long in the burning heate of the Sunne, or that vſed ouermuch mouing, or that were loden with wine or inflamed with anger, or affected with ſadneſſe, ſhould fall into a feuer. Alſo we doe not deny, but that ſometime great plagues & Peſtilence be ſent of God for the grieuous ſinnes and horrible offences of men, wherewith he puniſheth the great offences of vs: whereof there be many euident teſtimonies in the Prophets, and ſpecially in *Ezechiel cap.* 5. The time of the yeare in the which chiefly by nature the Peſtilence is rife and flouriſheth, is the end of Sommer, and the beginning of harueſt or Autumne: for then both the aire & mẽs bodies are moſt apt to putrifie, corrupt, & rot, for many cauſes. There be many and diuers ſignes of the Peſtilence to come rehearſed of the new Authours: among which ſignes, the firſt is the chaunging of the times of the yeare. The ſecond is often *Phænomena* in the ayre, ſpecially in Autumne. The third is, when puſhes, and pocks, and meaſles do not onely vexe children, but alſo young folke of perfect age. The fourth is, when the windes are often in the South and in the Weſt in

Whereon rottenneſſe beginneth.

Nota.

Plagues from God.

The time of the Plague.

Signes of the aire corrupted.

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5 Autumne. The fifth is a darke and troubled aire in Autumne threatning raine,
6 but yet it doth not raine at all. The sixt is, if women conceiued with child, doe
7 suffer abortion for euery light cause. The seuenth is, when in summer after
raine sodenly a great abundance of frogges of diuerse colours doe gather togi-
8 ther on a heape. The eight is, a great multitude of flies, wormes and creeping
9 10 things. The ninth is the dying of foure footed beastes and fishes. The tenth is
11 flying of birdes from their neastes, leauing their egges there still. The eleuenth
12 is the dearth of victuals and corne. The twelfth, (which is the most certaine
Signes of one infected. signe) is a hote & moist temperature of the yeare. There be many signes, that de-
clare when one is already infected with the Pestilence. The first is if the out-
1 2 ward members be cold, & the inward mẽbers burning hote. The second is hea-
uinesse, wearinesse, & slouth of the whole body, & difficultie in breathing. The
3 4 third is paine & heauinesse in the head. The fourth is carefulnesse of the mind
5 and sadnesse. The fift is a maruelous inclination for the most part to sleepe, for
6 sometime watching and rauing do vexe him. The sixt is a diuerse & frowning
7 8 looke of the eyes. The seuenth is losse of appetite. The eight is immoderate
9 thirst & often vomiting. The ninth is bitternesse & drinesse of the mouth. The
10 11 tenth is a pulse, frequent, smal, & deepe. The eleuenth is the vrine, for the most
part troublous, thicke, and stinking like beasts vrine. Although sometime the v-
rine of them seemeth to differ little from the vrine of healthfull men, therfore
by such an vrine, they that are vnskilfull of the other signes be quickly decea-
12 ued, suspecting no hurt, because of the good colour of the vrine. The twelfth,
which is the most surest token of all, is, if there do arise and ingender botches,
behind the eares, or vnder the armeholes, or about the share, without any
manifest cause, or also if carbuncles do sodenly arise in any member: for when
Signifying of botches. they appeare, they betoken strength of nature, which being strong and
mighty doth labour to driue the poyson out of the body. Also they doe de-
clare, which members of the body being affected aboue other, doe thrust out
from them the venemous humors. For if they do appeare in the necke, they do
declare that the veines be chiefly vexed: if vnder the armeholes, the hart: but
if they appeare in the share, the liuer is most affected. But seing that botches do
not alwayes appeare, (which is most perillous and daungerous, for it betoke-
neth that nature is weake and feeble, and is not able to expell and driue out
the venemous humours) you must haue respect to other signes & tokens, which
Curatio. be rehearsed a little before. As for the Cure, if the aforesaid signes do appeare,
Vene sectio. then if nothing doe let, by and by you must cut a veine on that side in which
the pestilent botch doth appeare. If the botch doe appeare behinde the eares,
or about the chinne, or in other partes of the face and necke, you must let
bloud out of the *Cephalica* veyne on the same side. If it appeare and come
out vnder the armeholes, you must cut the innermost veyne of the arme on
the same side, it is commonly called *Basilica*: or if that veyne will not appeare,
take the middle veyne. If the botch doe appeare in the share, you must
drawe out bloud from the ankles of the same side. But if there doe appeare
no botch outwardly, you must drawe out bloud from the same side where
there is felt greatest paine and heauinesse. But out of which veyne you must
let bloud, the paine and grief of the members afflicted will declare to you well
enough.

enough: for if the members aboue the breſt be greeued and afflicted moſt, cut the *Cephalica* veine. But if the parts beneath the necke be moſt grieued and afflicted, cut the *baſilica* or the middle veine: and if the neather parts be moſt vexed, you muſt cut the veine of the ham or ankles. And if nature be ſtrong, and other things not letting, you muſt draw out bloud aboundantly. But if through age, or for other cauſes, you may not vſe bloodletting, you muſt faſten cupping glaſſes to the necke and the ſhoulders, or to the backe, or to the legges. *Cucurbita.* And if the Peſtilence do inuade any man at his dinner time or ſupper time, when the ſtomake is filled with meate, then he muſt vomite ſtraight way. *Vomitus.* At the laſt, when the bodie and ſtomach is emptied, you muſt by and by miniſter ſome medicine that can reſiſt poyſon, that it may draw the poyſon to it, and call it backe from the heart, for that is the propertie of ſuch medicines. *Alexiteria.* Among a great number of the which, this is praiſe worthie, which is called *Electuarium de ouo*, which once a good and wiſe Emperour called *Maximilianus* did vſe. *Electuarium de ouo.* Why I do preferre this almoſt before all other, is, becauſe of his maruellous effects and vertues which haue appeared often in diuerſe ſicke perſons: and becauſe it is eaſie to make, except the roote of white diptaine, which cannot well be gotten, for the which it is better to vſe the leaues of true diptaine, which may well be come by; miniſter of the aforeſaid Electuarie to them that be of perfite age. ℥. j. and to them that be younger ſometime. ℈. ij. will ſuffice, you muſt diſſolue it in water of roſes, or endiue, or ſcabious: Alſo this medicine vſed is good to preſerue a man from the Peſtilence, if he take thereof dayly the weight of a graine or two of barley, or the quantitie of a peaſe. Alſo the taking of this potion doth helpe much. ℞. *Theriaca Andromachi* ℈. ij. *Mithridatum* ℈. j. Bole armoniacke preparate. ℈. ß. *Potio.* waters of Roſes, ſcabious and bugloſſe. ana. ℥. j. Commixe them. What power and ſtrength is in bole armoniacke to driue away the Peſtilence, Galen teacheth aboundantly *in libro nono, de ſimplicium Medicamentorum facultatibus.* Where he writeth that in a great Plague that was in Rome, as manie as drunke this medicine were quickly healed. Wherefore this medicine ought chiefely to be vſed in the time of the Peſtilence. *Bolus armeniacus.* Moreouer this powder doth profite verie much. ℞. the leaues of true diptaine, the roote of turmentill, the roote of pimpernell, zedoarie, gentian, roote of *Betonica altilis*, commonly called *tunica*, ana. ℥. ß. Bole armoniacke preparate. ℥. j. *terra lemnia.* ℥. iij. *Aloes* epatike, mirrhe. ana. ℥. ß. ſaffron. ℥. j. maſticke. ℥. ij. and beate them all to verie fine powder, and make a *Tritura*. Whereof miniſter to the ſicke. ℥. j. in roſe water or ſorrell water. *Puluis optimus* When the Patient hath taken ſome of the aforeſaid medicines, lay him in a warmed bed being made with ſoft ſheetes, and well couered with clothes, that he may there ſweate foure or fiue houres, or longer, according to his ſtrength. *Sudor.* But if by this meanes you can ſcarſely prouoke him to ſweate, you muſt lay tyles being heate at the fire, to the feete of the Patient, for theſe by reaſon of their heate will readily prouoke ſweate. And in all the time that the ſicke doth ſweate, you muſt onely take heede, that he do neither ſleepe, eate, nor drinke. After ſweating you muſt diligently wipe off the ſweate with verie cleane and fine clynnen cloathes. Then afterward let the ſicke riſe from his bed, if he will, or if he can, and let him eſchew the

Aëris correctio. open aire. Let the aire of the chamber in which the ſicke doth lie, be corrected, amended and purified with odoriferous things, and with ſweete ſmelling perfumes, dayly foure or fiue times. It is beſt for the ſicke to change from one chamber to another. Becauſe the ayre of one chamber by the continuall tarying of the ſicke in it, is much corrupted, and cannot eaſily be corrected and amended. Let the aire of the chamber into the which the ſicke ſhall remoue, be firſt corrected and purged with perfumes. What thoſe things ſhould be, we will declare afterward. Two or three houres after the patient hath ſweat, giue vnto him the broath of a chicken, &, that you muſt do often afterward, according to his ſtrength: for the ſicke muſt be nouriſhed and refreſhed by little and little. Therefore it is good for him to eate often, and but verie little at once: for they that are thus fedde, will ſooner recouer againe then other. Alſo he may vſe to eate the fleſh of chickens, ſodden with ſorrell, or with iuyce of lymons, or elſe veriuyce. Alſo the ſicke muſt be kept altogither from ſleepe the firſt day by talke of the aſſiſtantes, by rubbing of the extreame parts, by pulling of their eares, noſe, and haire. For the which purpoſe it is not vnprofitable to dippe a ſponge in verie ſharpe vinegre, and holde it to the noſe. If the Patient haue vehement thirſt, he may vſe this potion. ℞. Iulep of violets. ℥. iij. ſyrupe of the ſharpe iuyce of Cytrons. ℥. j. ß. ſyrupe of ſowen Endiue. ℥ ij. of the decoction of ſorrell, ſcabious, and floures of bugloſſe. ℥. tenne, or ſo much of their diſtilled waters, commixe them and make a potion. Alſo you muſt take the water wherein barley hath bene ſodden a little, and commixe with it iuyce of roſes, or ſorrell, or lymons, or of vnripe grapes, and miniſter it in ſteede of drinke. And you muſt miniſter medicines (ſpecially if the ſtrength be feeble) which can ſtrengthen and comfort the heart, and other principall members of the bodie, as this is. ℞. conſerues of violets, roſes and bugloſſe. ana. ℥. j. ß. Bole armoniacke preparate. ℥. j. redde corall. ℈. j. barkes of Citron apple. ℥. j. ß. Camphire. ℈. v. with ſyrupe of the iuyce of ſharpe Citrons, as much as is ſufficient, make an Electuarie or liquide antidote. Alſo you muſt lay vpon the region of the heart, (ſpecially if the ſicke do yet feele heate about the breſt) this Epitheme. ℞. waters of roſes, bugloſſe and ſorrell. ana. ℥. iiij. powder of *Electuarium de gemmis.* ℥. j. wood of *Aloes*, red ſaunders, the barkes of a citron apple beaten to powder, the bone of the Harts heart. ana. ℈. v. ſaffron. grain. 6. commix them all and make an Epitheme. But you muſt note that the Epithemes may not be applied, except they be made hote: and as ſoone as they are cooled, you muſt take them away ſtraight way: for then they conſtraine and ſhut vp the pores, and ſo do bring vnto the patient no ſmall griefe. Therefore it is better to vſe cordiall baggs, as this is, ℞. floures of red roſes, water lillies, and of violets. ana. ℥. ij. of all the ſaunders, corall, white and red, *ſpodium*, pearles. ana. ℥. iij. cinnamon, cloues, the bone of the harts heart, wood of *aloes*, barkes of the citron apple, ſaffron. ana. ℈. j. ſeede of ſorrell. ℈. ij. ſeede of purſlaine. grain. iiij. beate all theſe into fine powder, and make two ſquare bagges of ſilke, and apply ech after other being heate. Moreouer you muſt altogither couet and labour, that the venimous humours may be entiſed and drawne to the place where the botches appeare and burſt out, and you muſt do

When meate ſhould be miniſtred.

Of ſleepe.

Potio.

Comfortatiues.

Electuarium.

Epithema.

Saculus.

do it by setting to of cupping glasses, or by medicines applyed, that haue vertue and power to draw those humours, as this is. ℞. fat figges in number vj. great raisons. ℥.ß. salt gum. ℥.ij. honie. ℥ j. with oile of chammomill, make it into the forme of an emplaister, and apply it hote to the botch. Or apply this plaister, which is much commended of all men. ℞. a great onion, and cut off the head of it, and picke out all the core within, then fill it with *Theriaca Andromachi*, adding to it iuyce of rew or sage, which done stoppe the hole fast that is in the toppe of the onion with lute, and set the onion in the imbers to rost. And when you do thinke that it is rosted enough, pull off the barkes of it, and then bray it in a morter, vntill it be thicke like an implaister, and apply it hot to the botch. You neede not to be afraid to apply *theriaca* to the botches, because of the authoritie of *Gentilis* and *Valescus* and some other authors. For *theriaca*, and such like medicines against poison do not work their operation by driuing the poison from them (as they being in a wonderfull errour do affirme) but rather they worke by drawing the poyson to them (as Galen teacheth, in his booke *de theriaca ad Pisonem.*) Also this emplaister is good, for it helpeth much to the rotting of the botch. ℞. meale of fenugrecke, and lineseede, of floures of chammomill. ana. ℥.ß. rootes of *althæa* and white lillies. ana. ℥.ß. figges in number sixe, leaues of true diptaine. ℥.iij. rootes of valerian. ℥.ij. mustard seede. ℥ j.ß. doues dong. ℥.ß. oyles of chammomill and lillies. ana. ℥. j.ß. make them into the forme of an emplaister or pultise. Also this is practised. ℞. of *emplastrum diachylon simplex*. ℥. ij. of gumme armoniack, and *galbanum*. ana. ℥. j. bray them togither, and bring them to the forme of an emplaister. But if the botch will not breake of himselfe by applying the aforesaid things, you must then lay vpon it goose dong dissolued in the common oyle, or in oyle of chammomill. And this is sufficient to speake of here as touching the cure of them which be taken with the Pestilence.

Outward medicines.

Emplastrum.

Error of Gentilis and Valescus.

Emplastrum suppuratorium

Aliud.

Now we will briefely expound, by what meanes a man may preserue and defend himselfe from the infection of the Pestilence, which vexeth and infecteth in some certaine place or region. And seing (as we haue declared in the beginning of this Chapter) it is euident that the pestilence is not caused, but through the breathing in of the pestilent and corrupt aire: there can not be a more present remedie to preserue one, then flying from the corrupt aire. For there is no other meanes to auoid the pestilent ayre, because whether we will or no, we must draw in such aire, vnlesse we get vs away into some other place, where the aire is not corrupted nor infected, but pure and good. Which you must the rather and more quickly do, if the euill be greatly infectiue. And you must flee farre of into such a place whereas the aire is knowne to be pure and good, and destitute of corruption: neither must you returne home againe from that place verie soone. Hereupon it is not rashly said of the Common sort, that these three Aduerbes *Citò, longe* and *tardè*, in the time of the Pestilence, do more pleasure and profite then three shoppes verie well furnished. Therefore they that may conueniently for their businesse flie away, let them not suffer themselues to be perswaded by any meanes to tarie in the pestilent aire: which if they do, they shall foolishlie put themselues in

A preseruation from the pestilence.

Flight is the best remedie.

daunger of Peſtilent death: but if you may not flee for vrgent buſineſſe, and iuſt cauſes, then let your firſt care be, that the houſe in which you muſt tarie, be without all kind of ſtinke, and kept cleane from all filthineſſe and ſluttiſhneſſe. Let the windowes of it be iuſt ſhut, ſpecially in cloudie and rainie dayes, that the peſtilent aire enter not in. But if you wil open thē, ſee that they open vpon the eaſt or north quarter, and do it, when the Sunne is riſen aboue the earth ſome houres. You muſt come abroade but ſeeldome, and not except the element be cleare and bright: neither come then, vnleſſe you haue firſt taken ſome medicine which is able to preſerue you from the infection. You muſt make fires daylie in your houſes, with oken wood, Iuniper, *tamariſcus*, laurell, or ſuch like, that thereby the corrupt aire that is in the houſe, may be corrected and purged. For there is a maruellous vertue and ſtrength in fire to amend and correct the rottenneſſe and corruption of the aire. Alſo you

Suffimenta. muſt ſtrew vpon coales this powder following. ℞. roſemarie. *M.* ß. ſage, betonie, wormewood, marioram, origan. ana. *M.* j. bray all finely and make a powder. Or vſe this powder. ℞. of Iuniper bearies. ℥. j. mirrhe. ℥. iij. frankenſence and maſticke. ana. ℥. iij. ß. roote of *benedicta*. ℥. j. rew. ℥. ß. Cipreſſe barkes ℥. j. ß. roote of *Angelica*, lauender. ana. ℥. ij. beate all togither, and make a powder. Let poore folke lay vpon quicke coles, iuniper cleft in ſmall ſtickes, or the bearies of Iuniper. Let richer folke vſe wood of Aloes, or powder of *Gallia moſchata*, cloues and ſuch like. When neceſſitie conſtraineth you to go abroad, carie this or ſuch a like pomander with you.

A pomander. ℞. *Lapdanum*. ℥. iij. *ſtorax calamita*. ℥. ij. cinnamon, mace, cloues, nutmegges. ana. ℥. j. wood of *Aloes*. ℈. j. ſpikenard. ℈. ß. mirrhe, maſticke, frankenſence, ana. ℥. ß. muſke and ambre. ana. gra. iij. powder them, and ſearce them, and with *ſtorax liquida*, and water of marioram, as much as is ſufficient, commix them, and make a *pomum odoratum*. In ſommer time, let the aire be purified and corrected with cold things, as with floures of roſes, violets, water lillies, vine leaues, and branches, willow leaues, and ſuch other like. Alſo ſprinckle the pauement or floure with water of roſes, ſorell, and ſuch like, or with cold water wherewith ſome vinegre is commixed, alſo it profiteth to ſmell roſes, vinegre, camphire, ſaun-

Pila odorata. ders, and ſuch other like. Or to ſmell to this pomander. ℞. *Lapdanum*. ℥. ß. *ſtorax calamita*. ℥. iij. flowers of water lillies, roſes, and violets. ana. ℥. j. barkes of the citron apple. ℥. j. ß. all the ſanders. ana. ℥. ß. of maces & cinnamon. ana. ℈. j. maſtike. ℥. j. white poppie. ℥. ß. Camphire, ℈. ß. ambre, muſke. ana. gra ij. bray & commix them with *ſtorax liquida* & roſe water, and make a pomander.

Diet. But ſeing Galē ſaith, that one of the chiefeſt things which they that would be preſerued from the peſtilence ought to regard and take heed of, is that their bodie be for the moſt part without ſuperfluities and excrements, and may well breath out the vapours: Truely there is nothing more to be eſchewed at ſuch a time, then ouermuch deuouring, and ſwallowing in glotonouſly of meate and drinke. Therefore let their meates be altogither eaſie of digeſtion, and ſuch as ingender good blood, and be not readie to putrifie and rot. And alwayes commix with the meates that be eaten at that time, ſome vinegre, or ſome other ſharpe iuice, as veriuice, or iuice of citron apples, or of lymons, or orenges. In ſummer time he muſt vſe for potherbs, bugloſſe, endiue,

diue, ſuccorie, and lettuce, and in winter let him vſe ſage, parſley, *apium*, mariorame, balme, and hyſope. He muſt abſtaine from all fruites, vnleſſe they be ſharpe, as be pomegranates, citrons, lymons, orenges and ſuch like, which are good for him to vſe. Let his drinke be wine that is thinne and waterie. Let euerie man beware of ſtrong wine, that is vnalayed and new. To conclude, let his diet be altogither cooling and drying. Therefore he may not vſe exerciſes, but in a meane and in a temperate place, and in an aire being firſt purified, amended, and corrected by medicines and perfumes. Therfore you muſt eſchew common dauncings openly, and alſo runnings, leapings, and whatſoeuer ſuch like exerciſe there be that requireth often breathing in of aire. Therfore becauſe of this alſo in the time of the peſtilence he muſt eſchew companies gathered togither by magiſtrates, by ſome open commandement, for matters of the common wealth, as courtes, ſeſſions and ſuch like. Let his ſleep, watchings and all other things be moderate and in a meane. But he muſt ſleepe in a chamber that is cloſe, well ſtopped and ſhut, leſt the peſtilent aire ſhould enter into it: the aire of which chamber muſt be purified and corrected with ſome perfume aforeſaid morning and euening. He muſt vſe ſheetes that be pure and cleane, & that haue bene laid vp a while with odoriferous things. When he is awaked from ſleepe, let this be his firſt care and worke, to emptie the bodie of ſuperfluities and excrements. And you muſt onely take heed and beware that the bodie be not coſtiue at any time. Therefore if it do not of it ſelfe void out excrements dayly, you ſhall prouoke them out with *pilulæ ruſi*, or with a ſoft cliſter, or with a ſuppoſitarie made for the purpoſe. When the body is emptied from ſuperfluities and excrements, as well by the guts as by the bladder, he muſt take ſome medicine that can preſerue him from the infection of the peſtilence, for the which there be many things before rehearſed. And if neceſſarie buſineſſe do conſtraine you to go abroad openly, you may chew zedoarie, or roote of angelica, or pimpernell, or you ſhall ſmell to rew. For the ſauour of it doth maruellouſly reſiſt the peſtilent aire He muſt eſchew all carnall luſt, ſpecially immoderate vſing thereof. After copulation, he muſt keepe him out of the open and infectiue aire. Bathes muſt altogither be abhorred, as a moſt preſent poiſon, ſpecially common bathes, becauſe when the pores of the bodie are opened by the heate of it, the peſtilent aire doth readily creep into the bodie. They that will vſe a priuate bath, let them preſerue and defend themſelues moſt diligently from the corrupted aire, when they go out of the bath. But it is better and more holeſome to vſe frictions at home in a rectified aire, and let bathes alone, but yet you may waſh the head weakely with lie wherein hath bene ſodden *aſarum*, maioram, lauender, roſemarie, betony, ſage, cammomill, and ſuch other like, but young men and ſuch as abound with bloud, muſt in the time of the peſtilence vſe bloudletting: and that not onely once, but (if nothing let to the contrarie) bloudletting often doth profite much to preſerue them in health, becauſe it doth much coole the ſtate of the body, and bringeth it to a moderate heate. Alſo you muſt purge the bodie (if need require) with purging medicines, and that ſpecially in the ſpring time & Autumne. As for perturbations of the minde, he muſt eſchew ſadneſſe, anger, hatred, feare, great cares, and heauie thoughts, and he muſt vſe ioy and mirth in

Exercitium.

Excretion.

Venus.

Balneum.

Bloudletting.

Purgatio.

Preseruatiues. a meane. Now it remaineth, that we describe medicines, which can keepe and preserue vs safe from the infection of the Pestilence: among which the pilles that are called *pilulæ ruſi* or *pestilentiales*, or else *communes*, are principall and chiefe. ℞. *aloes* epatick, two parts, saffron orientall, mirrhe, ana. one part, with white wine, or with water of scabious, make pilles, of which minister dayly ℈. j. and more or lesse according to the age and strength of the patient. These pilles because of the *Aloes* and mirrhe in them, which do most resist putrifaction, they haue a maruellous efficacie and vertue against the infecting of Pestilent aire. Also you may vse these Pilles following. ℞. *Aloes* epaticke. ℥. iij. mirrhe. ℥. j, ß. agaricke preparate. ℥. j. saffron orientall. ℥. ß. bole armoniacke preparate. ℈. j. seed of Citron apples. ℈. ij. masticke. ℈. ß. roote of pimpernell. ℥. ß. with rose water make 13. pilles of ℥. j. of which minister one or two. Also you may vse that medicine that is commonly called *electuarium de nucibus*. ℞. of walnuts in number 20. of fat figges in number 13. rew. *M.* ij. of wormewood, *cotula fœtida* and scabious. ana. *M.* j. roote of *aristolochia longa*. ℥. ß. roote of *aristolochia rotunda*. ℥. j. ß. of turmentill, *petasitis*, and pimpernell. ana. ℥. ij. ß. leaues of true diptaine. *M.* j. of laurell bearies. ℥. iij. of harts horne burnt. ℥. ij. ß. maces, mirrhe, bole armoniacke, true *terra lemnia*. ana. ℥. iij. salt of the sea. ℥. j. ß. *nux vomica*. ℥. ij. flowers of bugloſſe. *M.* j. beate them all, and commix them with lib. ij. of clarified hony, and made a liquide medicine like a Loch. Also this pouder is verie good. ℞. leaues of true diptaine. ℥. ß. of the rootes of zedoarie, *tunica*, pimpernell, and turmentill. ana. ℥. ß. barkes of the citron apple. ℥. iij. *terra lemnia* ℥. vj. bole armoniacke. ℥. j. mirrhe chosen, *aloes* epatick. ana. ℥. ß. saffron. ℥. ß. masticke. ℥. j. ß. lycorace, ℥. j. scabious and sorrell. ana. ℥. iij. red sanders. ℥. j. scraping of Iuorie, and *authera*. ana. ℥. ß. the bone of the Harts heart, red Corall. ana. ℈. ij. seed of purslaine. gran. 5. bray all finely, and make a powder. If you will, you may make of these, lozenges, with sugar, and waters of roses and scabious, and minister dayly of them. ℥. j. or more, or lesse according to age and strength. Also onely bole armoniacke taken with vinegar, is notably praised. Likewise *theriaca*, *mithridatum*, and such other are good, whereof there is plentie named, of them that haue written of the Plague. We therefore here will make an end of speaking of this kind of euill.

Pilulæ communes.

Pilulæ.

Electuarium de nucibus.

Pulvis.

Libri quarti finis.

THE FIFT BOOKE CONTAINING THE CVRING OF TVMORS WHICH HAPPEN ABOVE NATVRE.

CHAP. I.

What that swelling is which happeneth besides nature, which commonly is called by his generall name Apostema: and the sifting out of the true definition, and of the diuision of the same, according to the opinion of the Neoterikes.

THese Tumours which haue their being besides nature, the later sort both of Phisitions and Chyrurgians, and not they onely, but almost the vniforme consent of old writers haue comprehended vnder this name *Apostema*: whereas indeede Απυσήμα, both by Galen and all other Grecians, hath bene reputed but as one kind of those swelling tumors, which commonly are said to chance besides nature, which the Latines haue verie fitlie tearmed *abscessus*, and the crew of younger Phisitions do call it *exitura*, deriuing the originall of the word from the interpreter of Auicene: of the which, and of all other kindes we will intreate particularly in his seuerall chapter. Although indeed it hath pleased some of the later sort to make *Apostema* as the *species* or *differentia* of those tumours besides nature: appointing it to be diuerse from that which they call *exitura*, and also from that other kind *pustula*. For vnder the name of Apostumes, they will conclude and place those tumors onely which being lifted vp into a great bignes, do fetch their procreation from the influence of naturall humors (as they tearme them) whereupon they call them *vera Apostemata*. Therefore when *Apostema* is taken for the *genus*, comprehending vnder it all the tumours besides nature by Auicene and his followers, it is thus commonly defined. An Apostеme is a disease compounded of three kindes of maladies, all aggregated into one bignes, which definition they do affirme to be essentiall, consisting (as they say) of *genus* and *differentia*, which do verie sufficiently explane the nature of that which is defined, appointing this word disease to be the *genus*, & the other words which are annexed, do stand to manifest the difference of other the like infirmities,

Απύσημα.

Abscessus.

The common definition of Apostema.

which do happen by the compoſition and conſtruction of the inſtruments: All which diſtinctions and diuerſities, Galen doth recite in his booke intituled *le morbo & ſymptomate*. But theſe three kinds of ſores, which in that ſwelling, beſides nature commonly called *Apoſtema*, do concur eſtabliſhing the eſſence of one onely diſeaſe, are theſe: intemperature, which they alſo call an euill complexion: immoderation, whereby they intend a ſyniſter compoſition, and the ſolution of that agreeing vnitie which nature affordeth to euerie bodie. To which three kindes, the Greekes haue aſſigned three oppoſite and fit termes, calling the firſt, δυσκρασία, the ſecond ἔμφραξις, the third σωματικὰς λύσεις: but they bring alſo many other deſcriptions rather then definitions of this *Apoſtema*: for definitions I dare not tearme them, when as they do not conuert with that which is defined, neither do they ſerue either to the ſufficient explication of his nature, or the conſtitution of his eſſence, which they verie wel knowing, are content to let them go vnder the name of accidentall definitions. One of them they haue deſumed and taken out of Galen his booke which he wrote *de tumoribus præter naturam*. An Apoſteme or tumour beſides nature, is one of thoſe things which happening to the bodie, doth inflate that part which it occupieth, to the extremeſt dimenſion. This definition they haue extorted out of Galen his words, which he ſet not downe as an exquiſite definition, but as an ordinarie aſſertion. You may faſhion (if you pleaſe) many ſuch definitions, as this for one. An Apoſteme is an increment exceeding natural conſtitution: or this: an Apoſteme is a tumor, in the which the parts haue departed from their naturall ſtate and habite in quantitie and bignes. Where as Galen in his lib. 13. *therap. meth.* hath theſe words: in this thirtieth part of our whole worke we will begin to diſcourſe of thoſe tumours happening beſides nature, in which the parts haue forſaken their naturall conſtitution by becõming more bigge, ſo that you ſeing the ſlender weight of theſe definitions, you muſt annexe this Particle, *actiones lædens*, hurting the dueties of the bodie, or thus, inducing an euident detriment to the actions, or elſe they will not be abſolute or eſſential: for euerie tumour making diſtention or ſwelling in length, breadth, or profunditie, beyond the ordinarie conſtitution of nature, other in all the bodie, or in any part thereof: or euerie excrement or greatneſſe exceeding nature, muſt not according to the vulgar acception be named either *Apoſtema*, or a ſwelling beſides nature. For (as Galen ſaith in his booke *de tumoribus præter naturam*) ſuch like augmentations may befall not onely to the diſeaſed, but alſo to the healthfull, as well in the whole bodie, as in any member of the ſame. For groſſe men, although they be enlarged, and as it were diſtended both in breadth and profunditie: yet they haue not this diſtenſion beſides nature, but (as he ſaith) onely not naturally: for they haue not yet paſſed the bounds of nature, neither are the actions and dueties of their part maimed or anoyed, which is the border of thoſe increments which are beſides nature: and thoſe tumours which abide in thoſe parts which are yet ſound & without the taſt of griefe, may well be ſaid to be aboue and beyond nature, but not beſides nature, as for example: if both the teats, or one of them onely be maruellouſly increaſed, or inflated, yet ſo that his ſubſtance be free from all annoiance, this cannot appoſitiuely be ſaid to be beſides nature, but onely beyond

Three kindes of diſeaſes appointing the eſſence of tumours beſides nature.

Accidental definitions.

Definitio prima.
Secunda.
Tertia.

A perfite deſinition beſides nature, taken out of the writings of Galen.

The diuiſion of a tumor beſides nature into his ſpecies after the opinion of the later ſort.

yond nature. Therefore if you desire an absolute definition of this tumour, which happeneth besides nature, collected out of the writinges of Galene, you shall thus define it: A swelling besides nature is an increment surpassing the ordinarie habite of nature, bringing with it a maime to the actions therof. But such like tumours besides nature are wont to be diuided into three kindes by Guido, and those of his age, into impostumes, abscessions, and pūshes or vlcers. Impostumes they call great tumours, in which the matter whereof it springeth, doeth offende in plentie or quantitie: pushes are those little tumours (which they call *Bothor*) in which, the substance whereof they arise is troublesome rather in qualitie then in quantitie, yea and in them there lurketh a poysonous venime (as they say) but the abscessions are those tumours which the Latins call *Abscessus*, & of the Greekes may wel be named ἀπόσημαλα, as we proued before: but let it be lawfull for euery man to impose what titles or names they will, so that (as Galene saith) they doe not swarue or stray from the naturall meaning of the things themselues: but leauing all the scrupulous & Scholerlike contentiōs, which some do vse in the intreatie of this subiect, as impertinent to our purpose, I will orderly set downe the braunches of all the tumours or impostumes, (if so you will terme them) which happen besides nature: and first we will begin with inflammation.

Apostemata.

Pustulæ.

Exitura.

CHAP. II.

Of the differences of those tumours which happen besides nature.

De Differentiis Tvmorvm, Qvi Praeter Natvram Incidvnt.

The diuision of a tumour into his differences. Frō whence the differences of tumours besides nature are taken of the latter sort.

There be many and sundry differences of tumours besides nature, which commonly are called by this generall name Apostumes: the differences whereof, of the later Chyrurgians are obserued, to proceede either from the substance of the sore, or from the matter thereof, or from the Accidentes, or from the affected partes, or els from the efficient causes. The differences, which they desume from the substance, are supposed by Auicene and his sect to be two, either the greatnesse of the swelling, or the littlenesse thereof. Amongest the bigge tumours, they doe recken *Phlegmone* (which appeare commonly in fleshie places, which are fit to be distended) and *œdema*, *erysipelas*, and *scirrhus*, which all do grow vp to a great bignesse and quantitie. Little tumours are called of them little eminences or appearings, or breakings out called pushes, which are commonly seen in the skinne, and the vttermost parts of the body, as the Greekes leprosie, the scabbe, the ringworme, and such other like, of the which we will speake more at large hereafter. The matter of the aforesaid tumours are the foure humours, as well naturall, as not naturall (that is to say) fleume, melancholie, choler, and those humours which are altogether besides nature, sometime the soundnesse of certaine bodies, and sometime a yealow or pale humour, the handling of all which differences we will referre

Substantia.

Materia.

Accidentia. vnto another place. The ſymptomates or accidentes, which are commonly incident to theſe tumours are, grief, heat, ſoftneſſe, hardneſſe and ſuch like: from the which they will deriue ſome differences: but thoſe which they take from the members and from the affected partes, are *ophthalmia*, the inflammation of the eye, the ſquince, the inflammation of the throat, *phyma*, *phygethlum*, and thoſe inflammations which we terme *glandulæ* and *bubones*. But the efficient cauſes from the which certaine differences be borowed, are congeſtion and fluxe, and *criſis* (that is to ſay) iudgement thereof, which happeneth in diſeaſes: there be alſo certaine other cauſes both internall and externall, whereof we will diſpute more copiouſly & earneſtly in that which followeth. But yet truely all diuerſities and differences of theſe kindes of ſwellings chancing aboue nature, haue their beginning frō the nature and ſubſtance (which prouoketh the ſwelling) of that which floweth (as witneſſeth Galen in his book which he wrot of tumors hapning aboue nature.) Likewiſe in his 2. booke that he wrote vnto *Glauco. cap.* 13. *meth. med.* in which places he declareth that the varietie of all ſwellings which are aboue nature, doth ariſe of the nature of that which floweth: for when (ſayth he) a flatuous matter hath more free acceſſe, then alſo the tumours are made more flatuous: but they are more like vnto *phlegmone*, whē as bloud aboundeth: as likewiſe *Eryſipilas*, when melancholie hath his courſe: and they be alſo more vexed with *œdema*, when fleume or reume diſcending frō the head doth raigne. Alſo they be grieued with the diſeaſe *Scirrhoſis*, when either a thicke or too cold a humor is ſettled in ſome part therof. Therfore all tumors do chance (as Galen affirmeth) beſides nature, which proceede either of humors, or of a flatuous & windie ſpirite, which is gathered ſometime vnder the skin, ſomtime vnder the thin filmes that couer the bones, ſomtime in the belly, ſometime in the intrailes, oftentimes in the middeſt of theſe, and of the *peritonæum*. The Greekes call it *Emphyſema*: Auicene termeth it a windie *apoſtema*. If ſuch ſwellings happen of humours, then they are either hote, or cold, or mingled together. Hote tumors come of the beſt bloud (that is to ſay) which is perfectly ruddy, & of a meane ſoūdnes & moderate qualitie, & thē the Greeks call it *phlegmone*, the Latines, *inflāmatio*: or they proceede of yealow choler or of burning & thin bloud, or els of thoſe things which be hotter then bloud or choler. They terme this euill *Eryſipelas*, but theſe name it *Sacer ignis*. But cold ſwellings are prouoked either through thin fleume, & then the Greekes cal it *œdema*, but ous Phiſitions terme it *laxus tumor*: the interpreter of Auicene *vndimia*, or els it is cauſed through the humour of choler, or through thicke, cold, and clammie fleume. They call this *Scirrhon*, the Latins, *durities*, the Arabiās, *ſephirus*. Alſo ſwellings ſometimes do chance by reaſon of a late taking away ſuperfluous bloud, as hereafter ſhall be declared. Tumours are ſaid to be mingled, whē ſuch kinde of humors tēpered together, & if one maiſtereth the other, frō that which exceedeth in the mixture, is the name giuē to the ſwelling, as in bloud ruling choler, we will call *phlegmone* the principall to be *Eryſipelatcdē*, and alſo becauſe melancholy gouerning, *Eryſipelas* is ſaid to be *phlegmonodes*. Now of other mixtures there is the like interpretatiō, both *Scirrhus phlegmonoſus* with *phlegmone ſcirrhoſa*: & *œdema phlegmonoſum* with *phlegmone œdematōſa*. And after this example you ſhal name the other tumors, although there chāceth cōmixtiō together of three or foure

Pars affecta.

Cauſæ efficientes.

From whence the difference of tumours aboue nature do come and ariſe.

Emphyſema.

Callidi tumores.

Tumores frigidi.

Tumores ſeroſi.

Tumores complicati.

One euill ſeemeth to haue ſome affinitie with the other.

foure humours at once. Moreouer, if the humors be of like force, & equally incorporate, so that the one cã not ouercome the other, thẽ we will name the tumours by the coupling together of those humors, which they stirre or raise vp. As if bloud be equally mingled with choler, that euill may be called, by reason of their ioyning together *phlegmone & erysipelas*, or (as Galene hath it) it may be termed a meane in the kind & nature of *phlegmone & erysipelas*. These truly be the chiefe swellings & tumours which are recited in Galene by the flowing of humors: (that is to say) *phlegmone, erysipelas, ædema, scirrhus*: vnto the which innumerable other tumors, exceeding the measure & bounds of nature are reduced, & comprehended vnder them, although they haue chosen to themselues diuerse names according to their sundry causes. Therefore, there pertaineth vnto a kinde of *plegmone, phygethon*, which is called *panus* (Celsus being the authour) but of our men *phyma & tuberculum*, also it is named of the same Celsus *terminthon* or *Oribatius*, the kindes or *species* of *phyma*, but of Ætius, *phigethlii*: also they be called *dothienes*, which Celsus doth call *furunculi*, felons. Likewise *gangrena* of some mẽber, γάγγραινα (that is to say) mortification, but not absolute, & also *sphacelus*, which is called of the Latins *syderatio*, and of Auicene *ascachilos*. *Carbunculus* also called of the Greekes *Anthrax*: whereof Auicene writeth in the chapter *de pruna & igne persico*. But vnto *erysipelas* are referred *herpetes*, which in kinde be two maner of wayes (that is say) *miliares* and *exedentes*, byting and gnawing, which the Greekes doe call σπορώδεις. He which expounderh Auicene hath called both the kindes *formicæ*, but he being deceiued with the likenesse of the name, hath mixed them in the same Chapter by great ouersight, with those *verrucæ* which the Greekes call *mirmeciæ*, the Latines *formicæ*. Celsus seemeth to haue comprehended those *herpete* vnder the name of *ignis sacer*: but the Chirurgians of later time haue numbred them among the cholericke pustules (as they terme them.) There commeth also of choler almost those diseases called of the Greekes *phlyctænæ*, and therfore they belong vnto *erysipelas*, whereof Auicene doth intreat in his chap. *de vesicis & inflãmationibus*. Vnto the tumors caused of fleume (that is say) vnto *ædemata*, are referred certaine tumours cõprehẽded of the Greekes vnder the name of *apostema*, which be called of Auicene *nodi*, of Haly abbas, *selaa*, and *dubeleta Phlegmatica*, of the Latines *absceſſus*: wherof there be diuers kinds according to the diuers matters conteined in thẽ. Moreouer in Galen there be three such kinds of *Absceſſus* chancing very oftẽ, wherof euery one hath borrowed his proper name of the Greeks: those be, *atheromata, steatomata, melicerides*, which in deede be called after the likenes of bodies cõteined in them, as we wil hereafter declare more at large. There also is a kind of *apostema*, that is, of *absceſſus*, wherin are other things cõteined, which do represẽt not only the properties of humors: but also of certaine sound bodies: but these (saith Galene) chaunce very seldome. And of these also we will speake hereafter, whẽ we shall intreate of absceſſions. But now vnto the said kindes of *absceſſus*, there appertaine certaine names of tumors being deuised of the later sort, & neuer as yet found out amongest aunciẽt writers, as *testudo*, which is a soft swelling cleauing to the whole head of a man, and *talpa*: the one seemeth to belong vnto *atheroma* the other vnto *melicerides*. But vnto *stratomata* doth belong a certaine swelling without payne, which they call *nata*, or *napta*, whereof we will speake

The chief tumours that are caused of flowing of humors.

What tumours doe associate phlegmone.

Erysipelatosi tumores.

Oedematosi tumores.

Certaine new names of tumours giuen of the later sort of Phisitions.

Testudo. *Talpa.* *Ganglium.* in his place. Hitherto also doe pertaine the euils called of the Greekes *Gan-glia*, of Auicene *glandulæ*, which doe differ from the aforesaid *nodi*. There commeth also of fleume that which the common sort call *Scrofula*, and therefore they are reduced vnto *ædemata*. These be called of the Greekes *Cherades*, of the Latines, *strumæ*. Notwithstanding Galene in a certaine place amongest the diseases named *scirrhi*, doeth take it for *durities*. Also vnto *ædema* is referred in Galene that kinde of *Hydrops*, which is named of the Greekes, *leucophlegmatia*, and *hyposarca*. But the swellings or tumours which pertaine vnto choler, and which bee comprehended vnder the said *Scirrhus*, are *Cancri*, which of the Greekes be called *carnici*, and *carcinomata*: Notwithstanding Celsus maketh a difference betweene *cancer*, and *carcinoma*, that he might say, that it did come and proceede by little and little of those things which do chaunce outwardly, and that it is ingendred within (some member being corrupted.) The same Celsus diuideth *cancer* into many partes or kindes (that is to say) into *erysipelas*, *gangrena* and *vlcus nigrum*: of this kinde also is *elephantus*, or *elephatia*, or *elephantiasis*, called of the common sort of Phisitions *lepra*, and of some *sancti Lazari morbus*. Therefore the name of *lepra* signifieth with Auicene and with the vnlearned company, a most grieuous and deadly disease, when yet with Gal. Paul. Ægineta, and with other Græcians it is counted but a light grief not much differing from that which we call *scabies*, which is called of the same writers *Psora*. Among this hard swelling kinde of tumours, are accounted the diseases called in the Latin tongue of the interpreter of Auicene, *verrucæ*, which be swellings like vnto little hillockes appearing in the skinne, whereof they haue this name, being called of the commō sort *porra*. To this kinde also may be referred *myrmecia*, as if one should call thē *formiculæ*, and *acrochordones*, which of our coūtreymen are termed *pensiles verrucæ* and *clauus* also, which in forme is like to a hard round pillar called of the Greekes ἧλος, of Auicene they are called *almismar*, *Thymion*, or *thymon* representing the knobbie tops of the herbe thyme. Auicene seemeth also to haue giuen it this name *tufsum*, or (as another translatiō hath it) *tarsecū*. Also among the diuerse kinds of *verrucæ*, there be euils called of Auicene *cornua*, so called, becaule they being very lōg, are turned again croked like vnto hornes. In like case also there be *calli* which the Greekes call τύλοι, these are engēdred by meanes of the skin being obdurated & hardned through much labour. Vnto choler also there seemeth to pertaine this euill, which the Græcians call *dracontion*, the Latines *draconculus*, according to the liuely similitude or likenesse of that name, Auicene calleth it *vena mædeni*, Haly Abbas, *vena sanioſa*. Whereof Paulus Æginetа intreateth *cap. vltimo Lib. 4.* This disease is not very rife with vs. Besides these tumours which we now haue rehearsed, there chaunce other also, affecting oftentimes the superficiall parts of the body (that is to say) certaine smal appearings, which they cal *pustulæ*, and *bothor*. Which although they differ both amōg thēselues, & also from those tumours which we haue aboue recited, yet they are causēd of the same humors, of the which also they are now called great tumours. Therfore they onely seeme to differ frō thē in respect of their greatnes and smalnesse. But that such little tumours (which truely a Chirurgion ought not to be ignoraunt of) might appeare most manifest, and easie to be conceiued of euery man: I haue thought it expedient,

Strumæ. *Leucophlegmatia.* *Scirrhosi tumores.* *Cancer.* *Carcinoma.* *Elephantiasis.* *Verrucæ.* *Porra.* *Myrmecia.* *Acrochordones.* *Clauus.* ἧλος. *Thymion.* *Cornua.* *Calli.* *Draculculi.* *Pustulæ.*

and

and a thing worthy the labour, to set downe in this place the names of them, both in Greeke and Latine, and also their barbarous title, with a certaine rude description thereof; as we haue already done in the greater. Therfore that we may enter into the matter it selfe, there are of the kinde of pustules or pushes, *Lepra*, so called of the Greekes and retaining the same title amongest the Latines, and *Psora* called of the same writer *scabies*, beyng truely diseases very neare of affinite among themselues: for there is roughnesse and sharpenesse of the skinne with itching and pritching in the body, comming of the same humour (that is to say) of choler. Notwithstanding they differ in this, because *Lepra* doeth consume the skinne with manifest scales somewhat deepe, as it were in a circle: but *Psora* doeth onely hurt the outward part with diuerse formes and doeth vnlose a certaine scurfe of the body. Hitherto also doeth pertaine that light infection of the skinne, called of the Greekes *Lychene*, of the Latines *impetigo*, in English the ringworme and commonly of some (as Manardus reporteth) they be called *volatica*. This chanceth by reason of the mingled putrefaction of wilde bloud being thinne and sharpe, with other that be thicke: and very often and easilie it doeth turne it selfe (Galene affirming the same) into the aforesayd euils (that is to say) into *Lepra* and *scabies*, which they call *Psora*. Yet there are some which thincke, that that which the Greekes call *Lepra*, is called of Celsus, *impetigo*. But truely seing he doeth write specially of *impetigo*, appointing foure kindes thereof, *Lib. 5. suæ medicinæ*, it is euidently apparent, that he meant some other thing by this word *impetigo*, then *Lychene* amongest the Greekes, seing that truely we neuer read in any Greeke Authour, that there were so many kinds of *Lychene* euer agreed of or acknowledged. Therfore if we will with Galene speake properly, *Lepra* and *Lychene* or *Impetigo*, cannot be one and the same euill: otherwise the same should be chaunged into it selfe. That I may therefore drawe the whole matter into few words: when the skinne is lightly infected, with an onely roughnesse and itching, that is called in Greeke *Lychene*, but in Latine *Impetigo*. But when the grief waxeth worse, it chaungeth the name together with the forme. But if *Lychene* doeth cause manifest scales, and doeth pearce the skinne somewhat deepely, it is properly called *Lepra*. But if it be stretched out onely by the outward *superficies*, and doeth cause brannie or scalie bodies it is called *Psora* of the Greekes, of vs it is called properly *scabies*. Although this word *scabies* doeth extend very farre commonly also among the Phisitions of late time, who doe name all the euill of the skinne to be *scabies*. But they speake very improperly, for the pure and true *scabies*, so called of the Latines, is without all doubt that disease which is called of the Greekes *Psora*, of Auicene also *Albara* and *morphea*, cleane contrarie to the opinion of some. For that which is sayd of him and almost of all the Phisitions of Africke to be *Albara*, is named of the Greekes and of Celsus also *Leuce*. But amongest them it is called *Morphea*, among the Greeks *Alphon*, in which disease the whole flesh is not affected, but onely the externall partes of the body, euen as though (as Galene sayth) it were set about with certaine scales. But these *Alphi* (as it is in Galene) in their kinde are of two sortes (that is say) white, which come of fleume: and blacke, which pro-

Lepra. *Psora.* *Lychene.* *Foure kindes of impetigo.* *Impetigo.* *Lepra.* *Psora.* *Scabies.* *Albara.* *Leuce.* *Alphon is of two sortes.*

ceede frō a melācholike humor. But theſe things we now haue ſpoken of, being led by the conſequence of things. For neither *Leuce*, nor *Alphi* thēſelues are accounted amōgeſt the tumours beſides nature, but rather amōg the euils of the skin. Which things although they hurt very little, yet becauſe they doe diſhoneſt and bring ſhame, they are wont to be for the moſt part a greater heauines and wearineſſe (eſpecially vnto women) then many other diſeaſes which truely do hurt, but yet they be ſecret. Both theſe euils (that is to ſay) *leuce* and *alphos*, Celſus hath cōprehēded vnder the name of *vitiligo* (making three kindes therof) although other Students of Phiſicke, turning Greeke into Latin, do cōuert *Leuce* in all places into *Vitiligo*, which would more aptly agree, if it were put with his Epithete or Addition, as to ſay *alba vitiligo*. *Vitiligo* therfore, if we will comprehend it vnder any certaine head or kinde, is a filthy colour of the skin, proceeding of an euill habite of ſome part of the body, which could not well receiue any nouriſhment to it ſelfe. For this euill chaunceth through the default of the nourithing faculti e, whereof ſome doe conſtitute two kindes, the one which doth infect the skin onely with certaine markes, which doe cleaue faſt vnto it like vnto little ſcales, the other which goeth in ſomewhat deeper, ſo that it toucheth the very fleſh, and colloureth the hayres: for in it there ariſeth gray hayres, like vnto a certaine kinde of moſynes: this is gathered together of viſcous and glutinatiue fleume, but both of them do defile & ſtaine, either with their white, or eſpecially with their blacke colour. The firſt *ſpecies*, which is aloft & ſuperficiall, whether it be white or blacke, it is called of the Greekes *Alphos*, by the ſame name (as before) becauſe it chaungeth the colour of the skin, for ἀλφένει (whereof ἄλφος is deriued) ſignifieth amongeſt the auncient Greekes to chaunge. Auicene calleth it *morphea*. But the other kinde, which we haue declared to pearce ſomwhat deeper, is called of the Greekes, and of Celſus alſo *leuce*, and of the reſt of the Latines *alba vitiligo*, of Auicene *albara*. Haly Abbas onely among the Arabians calleth *lepra*, a filthy diſeaſe which is hard to be cured, yet he doth not declare it to be pernitious and deadly, who hath not accounted it altogether as a light thing (as the Greekes affirme it) and little differing from a ſcabbe: neither (as Auicene thought) pernicious and grieuous, but onely lothſome and filthy. Whereby we may coniecture, that little credite is to be attributed to wordes or names, vnleſſe the matter be throughly diſcouered. For one and the ſelfe ſame word by varietie of Authours hath inforced to vphold many diuerſe and different ſignifications, as in their Commentaries doeth euery where appeare. But we haue ſpoken by the way of the euilles and defedations of the skinne, onely that the confuſion of things might be eſchued, which happeneth by wordes miſunderſtood. Therfore omitting theſe things, we will returne vnto our purpoſe, & with as much breuitie as we can, we will diſpatch the diſcourſe of the reſidue of ſwelling ſores, amōg which, beſides thoſe which we haue rehearſed and touched already, are reckened by the Greeks *Ionthi*, *Epinyctides*, *Hidroa*, *Pſidraces*, *Exanthemata*, *Celſi papule*, and *Pliny mentagra*. *Ionthi* are little ſwellings and thoſe hard which ariſe in the outward skinne and *ſuperficies* of the face (as Paulus and Galene thought) proceeding from a groſſe humour, which are either reſolued, or els rypened by a little matter which ſpringeth with it. The Latines call them *vari*: Galene

Vitiligo.

Small credit to be giuen to wordes of names.

Ionthi.

lene maketh mention *Lib.* 5. *De medica. secundum locos*, of an affect, which he calleth *Ionthosus affectus*, which he sayth is the foundation and beginning of *Elephantiasis*, vnder the which disease he seemeth to comprehend the third and fourth kinde of that which Celsus nameth *Impetigo*. *Epynictides*, (as Celsus supposeth) are Pestilent pushes either of pale colour, or of a blacke colour, or of a wihte hewe, not exceeding the biggenesse of a beane, arysing either in the legges or in the feete. About them there is alwayes a very vehement inflammation, and when they are opened, there is found a very thicke & clammie exulceration within. His colour is like vnto his humour: but the grief greatly surpasseth the bignes of the sore, which in quantitie surmounteth not a beane. They borrowed their title from the night, either (as Celsus thought) because that in the night time they pricked and molested more grieuously, or because they most cõmonly arise in the night. Plinie termeth thẽ blewish pushes, disquieting specially in the night time. The Arabians cal thẽ *essere*, *sere*, or *saire*, which words explane the forenamed nature of the sore. Those which are called of the Greeks *hidroa*, the Latins terme *sudamina*, and Plinie *papulæ sudorũ*. Auicene *plãta noctis*, & *almãsirus*, and *albasaphir*: whereby it commeth to passe that *Epynictis* doth much differ from Auicene his *planta noctu*, although the Greeke word *epynictis* doth draw his originall from the night. But these *sudamina* (as Galene sayth) *Lib.* 4. *Apho. Aphor.* 21. are reckened among those kinde of pushes or whelkes, which sticking in the very *superficies* of the body, do pricke and shoote, not vnlike to our common vlcers, and they come (as their name doeth declare) by many bilious sweates, which byteth the skinne and maketh it to itch and pricke like vlcers. But this affect is common to boyes and young men, and to those which are cholericke, but in the time of heate: but it is so easie to be cured, that of it selfe without any aide it will heale, ripening with a white toppe. But Auicene thinkes that these desudations, by their description, agree rather with Celsus his *exanthemata*, then with Galene his *sudamina*. But he, who will obserue the nature of the wordes, will thincke, that Auicene his desudations may wel be the Greekes *hidroa* which the Latins call *sudamina*. But we must not follow the names so much among the Barbarian and Arabian writers, but the genuine & sincere descriptiõs of the things thẽselues. *Psydraces* or *psydracia*, are pushes which abiding in the very vttermost part of the skin, are resembled to bladders excited by fire, which are called *phlyctænæ*. These rise specially in the head. *Psizaciõ* is not truly read in Celsus for *Psydraciõ*. Those pushes which grow in the skinne first comming by thicke humours stuffed in the skinne, which are commonly called *morbili* and *variolæ* of Galene, because they swell, and waxe bigge, as it were the bud of a floure, they are called *exanthemata*, but of Hippocrates, because they doe breake out of themselues, they are termed *ecthymata*. For ἄνθος, whereof *exanthema* is deriued, signifieth a floure, and ἐκθύειν, whereof *ecthyma* commeth, signifieth to burst out. Plinie calleth such pushes, whelkes, and the eruptions of fleume. But these are of two kindes: for some of them are steepe, and some go out into breadth: those which are steepe, doe growe of a more thinne and hote humour, and doe excite itche. But those which are broad, doe flowe, and proceede from a more cold and thicke humour, and doe not a whit procure itche. The first sort, of the common Phisitions are knowen by the name *morbili*: the second by this name *variolæ*.

Epynictides.

why they be called Epynictides.

Sudamina.

Planta noctu.

Desudationes Auicenæ.

Psydraces.

Morbili.

Variolæ.

Exanthemata.

Ecthymata.

But the Frenchmen prepoſterouſly abuſing the names haue called the lowe and broad kinde *rubeole*, but the higher ſort *variole*. Hippocrates. *Lib.*3. Epi. doth diuide theſe kindes of puſhes into little and great *ecthymata*, in calling the ſteeper kinde *magni herpete*, either becauſe (as Galene ſayth) they occupie a great place, or els becauſe they happen with a vehement gnawing. For in deede theſe ſometimes appeare great in height onely, ſometimes both in height and breadeth. Cornelius Celſus *Lib.*5. *medicinæ ſuæ* in his Treatiſe of *impetigo* remembreth two kindes of whelkes: the one ſomewhat ſmall, which if it be dayly rubbed with faſting ſpittle, it waxeth whole: the other ſomewhat greater, wherein the skinne is made more ſharpe, and is exulcerate, and groweth very vehemently, and looketh red, and is hardly cured. He ſayth, that this is termed of the Greekes ἀγρία, in Latin *fera*. But in both theſe kindes he confeſſeth that there is leſſe impediment or corruption then in *impetigo*, ſo that he affirmeth, that euill whoſe cure is hard, except it be taken away, doeth chaunge and turne into *impetigo*. The Frenchmen (if I may iudge thereof) doe call both theſe kindes, but eſpecially the firſt, *Dartræ*. For that euill beginneth to be very round, and after the ſame manner it commeth (as it were) into a circle, and creepeth ſlowly. Which whelkes or puſhes doe agree in all things to be thoſe which are ſayd of Celſus to be of the firſt kinde. Some doe conſtantly affirme that theſe whelkes ſo named of Celſus doe nothing differ from *Lychene* among the Grecians, or the *impetigo* among the Latines. And we haue read that that onely Authour among the Latines hath turned *Lychene* into *Papulæ*. *Mentagra* a Latine word vſed of Plynie, wherein he ſeemed in the beginning *Lib.*26. to haue altogether meant another thing from *impetigo*, and that it was farre away a worſe euill then that which the Greekes comprehend vnder the name of *Lychene*, although in his Phiſicke he hath interpreted ſometime *Lychene* among the Greekes to be *impetigo*, and the like diſeaſe called *Mentagra* he termeth alſo in the ſame place *Lychene*. Furthermore the ſame Plinie reporteth, that this euill crept firſt into Italie in the raigne of Tiberius Cæſar, which grief in all the tyme before was vnknowen to all Europe, much leſſe vnto Italie. It was of ſo great filthineſſe and corruption, that any death was to be preferred or wiſhed before it, and alſo of ſo great infection, that by the ſwift paſſage thereof onely by kiſſing one another it infected the people, but chiefly thoſe that were gouernours and rulers among them. This euill began almoſt at the chinne, for that it did chiefly affect and annoy, whereupon it tooke this name *mentagra*. This perhappes is that ſcabbe, which certaine of the Frenchmen call *malæ dartræ*. Galene alſo ſeemeth to acknowledge this diſeaſe: for in his firſt booke *de medicam. compoſ. ſecundum locos*, he remembreth a moſt vile kinde of *impetigo* of the chinne, which (as he rehearſeth out of Crito) prouoketh itching, it afflicteth alſo the patientes, and bringeth them into no ſmall daunger. For ſometime (ſayth he) it rũneth ouer the whole face, & goeth vp to the very eyes, and it cauſeth the greateſt deformitie of the body almoſt that can be, which deſcription of *impetigo* doth conſent in all things with the *mentagra* of Plinie. But they do greatly erre, which do thinke that this moſt contagious *Lychene* called of Plinie, *mentagra*, is that diſeaſe which at this day commonly ſome do call *Gallicum*

Papula Celſi.

Dartræ Gallicæ.

Mentagra.

*Plinie Lib.*26.

Galen acknowledgeth Mentagra.

licum malum, some *Neapolitanum*, other some not bearing any hate or iniurie to their countries, do call it *venereum*. For this infection was altogither vnknowne to the ancient Phisitions, and also of the former age, and first of all it crept into Neapolis in the yeare after the incarnation of Christ. 1493. At which time Charles the eight, that most inuincible king of France did ouercome and winne the Alpes, going about also to inuade Italie: although not long before it had spred it selfe abroad through the countries of Spaine (as some report). Wherefore hauing as it were the originall and beginning from thence, it began to be called *Hispanica lues*, the spanish pestilence, which plague being sent vpon the earth as it were by the iust reuengmẽt of God (as we may think) for their filthie and abhominable whoredome forbidden of God, hath corrupted & ouerthrowne with the contagion thereof a great part of humane kind. For the same sickneſſe the magistrates and officers tasted of, the prisoners and captiues felt, the heads of their countries sustained, and the common people also were infected withall: so swift was the passage thereof from one to another, and now also it straieth and wandreth through the countries of Spaine, France, Italie and all Europe, to the great annoiance of the people. There are also certaine pushes besides these, reherſed euen now out of Auicene lib. 4. called *glandoſæ*, which do seeme to differ nothing from the disease called *ganglion*, but in respect onely of the lesser or the greater. There is mention also made by the same Auicene lib. 3. of certaine whelkes, which he calleth in the same place, *bothores iuncturarum*, and in lib. 4. he calleth them *almatim*, which, because he sheweth that they be blacke, and resembling greene corne, they must doubtlesse be those which the Greekes call *terminthi*, which a little before we accounted among the *species* of *phyma*. These Celsus seemeth to compare vnto *vari*, which be spots in the face, who also iudgeth them to be called of the Greekes *helcodes*, that is, *vlceroſæ*, full of scabbes or sores. These white and milkie pushes, so called of *Rasis* and *Serapion*, and of Auicene *leus bothor*, if their descriptions be throughly considered, they will seeme to pertaine vnto the whelkes called of the Greekes *Ionthi*, which we in Latine haue named *varis*: although the selfe same remedies which Auicene hath set downe for them, be taught of Dioscorides for the disease *ephelide* (that is to say) for the roughnes and swartnes of the face, being caused by the heate of the Sunne. Hitherto haue we intreated of the differences of tumours aboue nature, which chiefely haue their residence outwardly aboue the bodie. Now let vs proceed to declare the causes of them.

Morbus Neapolitanus, & venereus.

Puſtulæ glandoſæ.

Terminthi.

Puſtulæ albæ.

CHAP. III.

Of the causes of tumors aboue nature appearing vniuersally on the outside of the bodie.

THERE are two causes of tumors chancing besides nature, agreed of among the latter sort of Physitions and Chyrurgians: that is to say, generall and speciall causes. Generall causes are these, the fluxe, which the Greeks call ῥεῦμα, and the congestion or heaping togither of humors. Againe by the same writers there are appointed to be sixe causes in number of this fluxe,

The causes of tumors beſides nature.

Fluxionis cauſæ.

that is to say. 1. the strength of the repulsiue member. 2. the weakenes of the retentiue. 3. the aboundance and plentie of matter. 4. the loosenes or fulnes of the pores of the bodie, through the which the fluxe happeneth. 5. the straightnes of the repulsiue parts. 6. and the lower situation of the place retayning the fluxe. But these may be reduced vnto foure heads, as vnto the repulsiue member, the part that retaineth, the state of the humour that floweth, and the place or course through the which the flowing chanceth. But the flux is prouoked either by the meanes of the expulsiue member, or because of the fortitude of the expulsiue vertue, or by reason of the naturall knitting togither that it hath with the retentiue member, or because of the straitnes of the particular pores, but some part receiueth the fluxe, because it is either painful, or hot, or somewhat weake, or seldome, and base, or setled in the neather roome. Furthermore by meanes of the humour, there is a defluxion or flowing down into som part of the body, because it is in aboundance superfluous, of nature troublesome, & of substance thin. But the space or place is a cause of the fluxe by reason of the largenes of the passages, as of the veynes, arteries and pores. But of congestion, which is the other generall cause of tumors which chance aboue nature) there are assigned two causes: (that is to say) the fault of the vertue nutritiue, & the imbecillitie of the vertue expulsiue. By which things we gather, that hot tumors happen for the most part through the defluxion of humors, but cold tumors are rather prouoked by their congestion. But after what manner a hot fluxe excyteth the tumour, Galen doth declare plainely and wittily, in that little booke which he intituled *inæqualis intemperies*, writing after this manner. A hote discending of a fluxe (saith he) assoone as it hath once placed it selfe in the muscle, first the greater arteries and veynes are filled and stretched out, then by their meanes the lesser are distended, and so it proceedeth vntill it commeth to the least of all. In them, when a flux is strongly compact togither, and can no longer be contained, part thereof issueth out through the extreame parts of them, and part is strained out through the holes of the tunicles, and is speedily sent forth, and then those void places are filled with the fluxe, which are betweene the best and chiefest bodies. Thus all things proceeding of the humor do waxe hote in euerie place, and also are still powred forth. And these are the synewes, the bindings or ligaments, the small filmes, the very flesh, & besides these, the arteries and veines, which truely being the principal, are diuersly & many wayes afflicted aboue the rest. For inwardly by reason of the fluxe they are both made hote, and also are stretched out, and torne and pulled a sunder. And outwardly also, they are not onely made hot, but also are suppressed and made heauie. But the other partes of the bodie, some truely are onely made hote or kept downe, and some are affected with both. And this disease is called *phlegmone*. Hitherto Galen. Therefore in such kind of tumors chancing besides nature, which are caused of the flowing of humors, something alreadie (at the least way at the beginning, and before the fluxe did begin to striue) is made & engendred, and something is yet to come, and resteth in the generation. That which doth happen as yet, is the matter which went before, which as yet abydeth in the fluxe: but that which is ingendred alreadie, is the ioyned matter, which hath alreadie flowed, and is compact

Pars propellens
Particula excipiens.
Humor fluens.
Spatium.
Causes of congestion.
How a hote defluxion prouoketh a tumor.

pact in the agrieued place. Hereupon therefore there must be vsed a diligent care of the Physition in such kinds of *phlegmone* which as yet remaine in generation (as in all other tumors also & diseases which are yet in begetting, neither as yet haue obtained perfection) as Galen lib. 13. *meth. med.* doth declare them to be knowne and perceiued, both by that which foreseeth, & that which cureth: but these things pertaine to another kind of study. But it is conuenient, that we set downe the speciall causes of tumors which are aboue nature, to the which these three are commonly appointed: Primitiue causes, which we call both *pregresse* and *euidentes*, and causes antecedent, which we name *antecedentes*: and ioyned causes, which we terme *coniuncta* or *continentes*. These be called of the Greekes, προηγούμεναι συνεχεῖς. The primitiue causes are said to be these, which while they do worke any disease, are separated, as a fal, a stripe, a blow, a bruise, a tumor, or a solution, or that euil which is committed by admitting a dissolute diet. Antecedent causes are those which of thẽselues are fit and materiall to beget any disease or affect, as are foure humors both naturall and not naturall. Naturall humors are these which serue to nourish the bodie, and haue their being with the bloods, and are comprehended vnder the name of blood. Which if they be sent out from the veines and arteries, they do sodenly congeal & gather togither, whether they flow without the bodie, or do remaine still in the place wherein they be contained. But they call those vnnatural humors, which are foũd seuered frõ the blood with the which the body is norished, & by reason of their corruption and naughtines by their owne nature are not nutritiue, the which do somtime grow although they remaine in the aire which compasseth vs. And these as it were by a certain kind of prouidence of nature, being destined and ordained for some vse, are demitted and sent into certaine receptacles, either into the vttermost parts of the bodie, and so engender vnkinde swellings called *abscessus*, or whelkes, scabbes, defedations and alterations of the skinne, and vnnaturall sweats: or somtime by an insensible aire inwardly infused they do excite sweatings. Sometime also they putrifie within, and beget feauers. But such like (say they) are improperly termed humors assuming to themselues the names of naturall humors. For they hold this opinion, that onely those iuyces which come from the liuer in the generation of bloud, and of nutrition and moisture, are properly to be termed naturall humors. Such are sincere and pure blood, cholericke also, flegmatike and melancholike, by the which foure kindes all the parts of the bodie are generally nourished and maintained: some parts with a more pure, and (as I may say) a more bloudie humour: other with a humour more cholericke, other with a flegmaticke, and other with a melancholicke, as the nature of euerie part requireth. Therefore all the humours are contained in the veynes and arteries, the which may appeare by their varietie of colour and consistencie (as Galen hath expressed in *libro de atra bile*. Furthermore of those foure tumours which are called naturall, foure especiall tumours are ingendred, which are cõmonly called *apostemata*. In the which the swelling is verie bigge, and the matter doth offend rather in quantitie then in qualitie. They are called by their proper names, *phlegmone, erisypelas, ædema, scirrhus*. Of tumours not naturall (as it pleaseth the latter Phy-

There is a twofold declaration of all those euils which are yet in begetting.

Speciall causes of tumours aboue nature.

Pregresse.

Antecedents.

Which are said to be naturall humors.

Which are said to be vnnaturall humors.

What iuices are properlie termed naturall humors.

Of the four naturall humours are ingendred foure lawfull and especiall tumors.

fitions) do proceed *abscessus*, which they also cal *exituræ* and *pustulæ*, which they thinke cannot well be called apostemes. To the which they will adde and reduce two other kinds also, flatuous and waterie, which proceed of a fluible substance, and are commonly called *apostemata ventosa & aquosa* (that is) windie and wateriſh apostemes. There be therefore ſixe titles attributed vnto ſimple tumors, (that is) *phlegmonoſi, erysipelatoſi, œdematoſi, ſcirrhoſi, flatuoſi, & aquoſi*. But the compound tumors are not all called according to the concourſe of humors, (becauſe a great many may happen in one diſeaſe) but they are named by the predominant humor, eſpecially as we haue manifeſted heretofore, and wil hereafter more plentifully in his owne place. But *coniunctæ cauſæ* or *continentes* of thoſe tumors beſides nature, which they commonly call *apostemata*, *pustulæ* and *exituræ* are matters and ſeueral ſubſtances, which are found to be aggregated and ſtuffed togither in the affected part, and which do yet remaine after they haue excited the ſwelling: and while they encreaſe the tumors alſo do greatly augment, and when they decreaſe, the tumors are diminiſhed, and when their ſubſtance is vtterly ſpent and extinguiſhed, the tumors alſo of themſelues do fall away. And this cauſe called *coniuncta* or *continens cauſa*, of all the maladies and ſundrie diſpoſitions of the bodie, is after this manner by Auicene defined, that, when it is preſent, his diſeaſe alwayes accompanies him, and alſo when it is taken away, his diſeaſe alſo vaniſheth. But for al this, ſome Phyſitions of our age, and thoſe verie wel learned, do contend that Galen would admit but two cauſes (that is to ſay) an externall, and an internall (or as they ſay now) a primitiue and an antecedent. Of the which that (he ſaith) doth happen to the bodie outwardly, which altereth and changeth the ſame greatly, the which alwayes is ſeparated, vntil it hath eſtabliſhed his maladie, as heat, cold, the byting of a Scorpion. But the internall hath his being within the bodie, and doth preſently procreate the maladie, as are humors affected beſides nature. But they do conſtantly affirme, that he neuer ſo much as dreamed of that, which they terme *cauſa coniuncta*, when as according to his opinion, euerie affect which letteth and hindereth the actions and duties of the bodie, is a maladie it ſelfe, and not the cauſe of a maladie, and that *coniuncta cauſa*, which Auicene and his ſect haue inuented, according to their owne deſcription, which they aſſigne vnto it, is nothing but a certaine kind of affect letting the execution of thoſe duties pertaining to the bodie: which is the verie definition of a maladie it ſelfe. And therefore they proue that it nothing differeth from a diſeaſe it ſelfe, which is wont to preiudice thoſe actions which agree with nature. But becauſe one, and the ſelfe ſame opinion hath occupied all mens minds of this latter age concerning this triple kind of the cauſes of all ſuch diſeaſes, it ſhall not ſeeme altogither abſurd, if that I throughout all this treatiſe of mine, for plaineneſſe ſake, ſhall diuide and diſtinguiſh theſe three cauſes, into theſe three kinds and titles: I meane *primatiua*, *antecedens* & *coniuncta*. And thus much for the cauſes of tumors happening beſides nature. Now the courſe of our treatiſe doth exact, that we ſhould adde the ſignes and tokens of the ſame, if that before, we ſhall intreat ſomewhat of the nature and generation of the *abscessus*. *Abscessus* therefore, called of the Greeks ἀποσήματα, and of the common Phyſitions *exituræ*, are called of Galen (*libro de tumoribus prater*

What tumors do come of vnnaturall humors.

Coniuncte cauſe tumorum præter naturã.

What it is which is called continens cauſa

Some thinke that coniuncta cauſa nothing differeth from the maladie it ſelfe.

What abſceſſus Galen thinketh to be.

præter naturam, & secundum ad Glauconem) dispositions, in which the parts of the bodie do depart one from another, which before did touch and meete: for the matter which doth excite these tumors, being thrust out without the flesh of the muscle, doth bring the parts out of their places, and maketh them part and seuer. Therefore saith Galen, there must of necessitie be a place void in the middest, which borroweth either some flatuous, moist, or tempered, or mixed substance from the parts, which in length of time is altered, into many and sundrie substances. But there is a double kind of these *abscessus*, one is, when as the inflammation being turned into matter, the matter it selfe is packed vp togither in a corner or hole: the other is, when as no inflammation proceeding or going before a certaine humor either vaporous, or else a substance mixed of both parts, is in some part collected togither, which also happeneth two wayes: for either in the space lying betweene the seuered parts, such like substance is engendred, or else it runneth into the parts themselues, and that either in the beginning, or else that way by the which those diseases happen, called ἀποσκήμματα: which (saith Galen) then do chance, when as humors which before haue infested and grieued some one part, do thence remoue, and are inforced into another. And this substance which begetteth this *abscessus*, worketh himselfe a place betweene the skinne and the flesh. And in time it doth flea off all the skinne, either becausse it is verie vehement, or else becausse the plentie of matter doth putrifie, and so breake the skinne. But if those humors, with the which the space situated betweene the seuered parts is filled, do continue any time: they haue (as I said before) many alterations, and are changed into many substances, which do represent the proprieties not onely of humours, but euen of solide and hard bodies. For you shall find sundrie matters within these spaces, some like vnto stones, some to grauel and sand, some to wood, some to coales, some to durt, some to the foame of oiles, some to the dregs of wine: the varietie of substances some ignorant men haue thought to proceed from the force of incantation.

Two kindes of abscessus Gal. lib. 14. Therap. meth. & lib. 2. ad Glauconem.

ἀποσκήμματα.

What things may be found in abscessus.

CHAP. IIII.

Of the signes of tumors besides nature generally appearing togither with the iudgements thereof.

TVMORS besides nature, being resyant in the extreamest parts of the bodie (the examining and speculation whereof doth appertaine to the chyrurgion) being surueyed by the iudgement of the senses, and the affected parts being touched and felt with the hands, are easily descried and knowne. For in euerie part of the bodie there appeareth a certaine kind of encreasing exceeding the natural state, and distending aboue the measure of nature, that part which it affecteth, and it letteth the dueties or actions thereof, becausse either some humour, or some such substance proceeding of the humor, or which do sauour somewhat of the nature of the humor, or a vaporous spirite hath excyted it, there also must needs happen a tumor besides nature. But the tumors which they call true Apostemes, are discerned by their swelling, by their paine, and by their heat, being stretched out more or lesse. But they are

Generall signes of tumours aboue nature.

not counted to be true apostemes in deed, which we haue termed *pustulæ* and *abscessus*, besides that tumor: which malady the Græcians cal *cacoethia*, & also in the greater or lesser sequestration, *determinata*. But the signes of euerie particular difference, and of their matters whereof they be ingendred, shall be declared in their due place, in that which followeth. In the meane time we will handle the simple differences of those tumors which are aboue nature, by the which the compound differences shall also be easily knowne. But we must not come vnto particular things, before we haue throughly discoursed of vniuersal, for that order is wont to be obserued in the institutions of the Artes, neither truely vnworthily, or without cause. For those vniuersall and common things are more manifest vnto vs then particular, because these particular things are more confused and more mixed one with another (as Aristotle teacheth lib. 1. *Physicorum* ca. 1. Let no man therfore maruel, though euerie where in this treatise of chyrurgerie, we alwayes begin of more common things, and of those which comprehend many things vnder thē. But let vs returne to our purpose, and let vs prosecute the iudgements of tumors consisting aboue nature. In the which first of all we must note that al those tumors which they call true apostemes (if we will credit Galen and Auicene) are greatly complicate and folded togither, neither can any of them be easily iudged or found out to be pure and sincere: for (as Galen saith) with *phlegmone* (that is) with an inflammation comming of blood, there is somthing chiefly mingled which doth preserue the nature either of *erysipelas*, or *œdema*, or *scirrhus*, but *erisypelas*, because it representeth a kind of *phlegmone*, or *œdema*, or *scirrhus*: & so likewise consider and marke in all the rest of the tumors. But truely those tumours besides nature, which they terme not true apostemes, are verie often found sincere and pure. But we will handle the cures of simple and sincere tumours in those things which follow, by the which the remedies also of compound and intricate tumors shall manifestly appeare. For I thinke it good to discourse of al the kinds of tumors, and also to dispose a right that which shall seeme superfluous. For if a man shall know all the simple tumors, and learne after what manner they be compounded togither, he shall be furnished sufficiently to exercise him selfe particularly in the rest. But now let vs set other opinions and iudgments generally concerning the tumors themselues, *Periodi*, *paroxismi*, and the *crises* of tumors besides nature do follow the analogia of the humors whereof they be conflated or engendred (Guido affirming the same) which analogia, we here declare to be a propertie, or proportion, a nature, or a likenesse of substance, which they call *forma specifica & occulta*, a speciall and hidden forme. Such kind of tumours, especially they which be holsome, and which are caused of the flowing of humors, are distinguished by foure times (that is to say) by their beginning, by their increasing, by their state, and by their declination. The signe of their beginning is, when the member beginneth to be stretched out, and when the beginning of fluxe is present, but yet with smal griefe. We may also iudge augmentation to be present, when we see the tumor to be raised like a heape or pile, and the place affected to be filled, and the symptomates, which are wont to follow euerie tumour, to be manifestly increased. But the token of their state is, when all the aforesaid things (that is to say) the

Particular signes.

1 *Iudicia.*

Lib. de diffe. morborum.

Foure times of tumors besides nature.

1 *Principium.*

2 *Augmentum.*

3 *Status.*

the tumor, and the symptomates of the differences of euerie tumour, hath his owne proper force and vigour: neither can they any longer admit any increasing, but the matter causing the tumor doth degenerate and change it selfe into another kind of substance. But their declination is then knowne to be present, when the pyle of the tumor and the proper symptomates thereof are decreased and diminished, or when the matter which prouoketh the tumor beginneth to be transformed into another substance. Therefore such kind of times do receiue their differences from three kinds especially (that is to say) from the essence of the tumour it selfe (that is) from the greatnesse or smalnes, from the disposition of the matter, and from the accidents which do verie much alter the declaration of the cure. But these foure times, sometime do seeme to happen altogither, because of the short hardnes of euerie one of them, which almost cannot be perceiued, (as it chanceth in the venimous inflammations,) yet not mortall or deadly, which straightway do florish and increase. Furthermore these kind of tumors, which do chiefely happen through the influxion of humors, except they be hindred by repressing the matter that floweth, or except they lurke secretly within, either of their owne accord, or without any manifest cause (the fluxe hauing recourse thither) it is necessarie that they should be comprehended vnder one of these foure, either vnder insensible exhalation or resolution, or vnder suppuration, or putrefaction, or induration and hardning. But of all these wayes the best and the most to be desired is that which is made by an insensible dissolution, & next to that, that which commeth by suppuration or mattering. But that which is caused by induration and hardning, is said to be euill, and that which happeneth by the corruption of the affected part, is to be thought the worst of all, the which Galen doth insinuate *in libello de inæquali intemperie*, writing on this maner. Therfore of the two, we must of necessitie follow the one, either that the bodie be putrified & corrupted, because fluxion is predominant, or else we must grant, (that this putrifaction being resisted & ouercome) the muscle must returne to his naturall habite and constitution. Let vs therfore imagine that all fluxion is withstood and impeached, then you haue two meanes to cure it, either by digesting those humors which were in the affected part, or by dissoluing or loosening them: of these the dissolution is best. But in the concoction of the humors, these two things are specially required: viz. the perfite generation of the matter, & also his abscession into some space by it self. And a litle beneath he addeth also these words. But if that fluxion do make the parts as it were subiect to it, then they do fal to so great an intemperature, that their ordinary action perisheth, and in processe of time they are corrupted & putrified. Thus far Galen. The tokens of dissolution and loosening of the humours are these, the softnesse of the sore, and the little throbbing and beating thereof. But the signes of predominant fluxion, & of the putrifaction of the part it selfe, are the black and blew colour, to which also somtime happeneth an odious stinch. But the tokens of a stonie hardnes of the tumor are, the imminution of the tumor, and also the extreame hardnes therof. The notes & signes also of the egestion and lurking of the tumor, are the sodaine diminution therof, which chanceth somtime by too much refrigeration & coldnes, somtime by reason of a secret

4 *Declinatio.*

The times of tumors do take their difference frō three things chiefly.

Tumors aboue nature are contained vnder 4 modes.

Gal. lib. de inæquali intemperie.

Signes of dissolution.

Signes of putrifaction.

Signes of induration.

Signes of the regression and lurking of a tumour.

venim, which lurketh in the place. And this same sodaine and often imminution of the tumor succeedeth commonly some feuer, and also other euil symptomates. And thus farre of the signes and tokens of these tumors which our common Phisitions haue comprehended vnder this name *Apostema*. The tokens also of those tumors which we call *pustulæ*, shal not be forgotten, when we shall haue occasion to handle them. But the tokens and signes of the absceſſes, commonly called *exituræ*, either these which do foreshew their comming, or else those which do manifest their presence alreadie, are these. When thou seest (saith Auicene) pulsation and beating, or hardnesse to haue continued a great time, and also that the griefe togither with much heate doth augment, then you may imagine that the next euent that followeth is, that the Apostеme will be turned into matter and suppuration, and so consequently to bee an Abscession. But when thou findest that the place is soft, and that the griefe is somewhat asswaged, and the heate mitigated, and that one place of the tumour is supereminent aboue the rest, and againe if by thrusting it with your finger, you shall perceiue a waterish inundation to subsist, and againe that the colour of his top shall waxe white, then you may well thinke that the tumour is mattered, and also that it is turned into Abscession And therefore it was verie well iudged of Hippocrates, that Feuers did oftener happen, when that the matter was in ripening, then when it was alreadie come to his maturitie. Moreouer the markes and tokens as well of the present Abscession, as also of the Abscession to come are comprehended in these common verses:

Signes of Abscession to come

Signes of Abscession alreadie present.

Aph. 47. lib. 2.

Duritiesque longa, pulsus, dolor, & calor aucti,
Signant pus fieri: sed factum, dicta remissa,
Sub digitis undans, albescens pars & acuta,

which may be thus Englished.

By hardnesse long, by pulse and griefe, and eke by heate encreasd,
We know that matter doth approch: but made we iudge indeed,
If that it yeeldes to finger weight, and whitenesse doth appeare,
and painefull be also.

But you must be verie attentiue and vigilant in discerning and iudging of the matter it selfe. For the manifest knowledge of the matter and suppuration is sometime withholden from the Phisition by reason of the thickenesse of the skin in the which it is included, (as it is proued by this Aphorisme of Hippocrates.) Whosoeuer is ignorant of the suppuration which is in the bodie, his ignorance proceedeth of the thickenesse of the matter, or of the place wherein it is comprehended. And thus much for the signes of Abscessions. Now of the iudgements of them, these thinges are deliuered vnto vs of Auicene and his sect. Abscessions which are planted neare vnto anie strong member or vnto anie iuncture or ioynt, and in those places where there are most veynes and sinewes, and againe in a weake part, hauing gathered his debilitie by the defect of naturall heate, being indurate also and couered with a thicke skinne, conteining also thicke matter, and so the more slow in motion, the outward place being plaine also, and euen, not ascending like a little hillocke, I say, such a like sore is greatly suspected, and verie hardlie and slowlie ripened: and such a one as is euerie way by description opposite and contrarie to this, is of good and laudable

Aph. 41. lib. 6.

Iudicia abscessuum.

laudable habite, for both soone and easily it mattereth, and oftentimes also (no outward medicine aiding or assisting) of it selfe it gapeth and openeth. If therefore the abscession do grow vp into a sharpenesse, and the substance of the matter be thinne, and the skinne not thicke or hard, of his owne nature and power it will expell and thrust forth the conceiued humor without any forreine aid, vnlesse a man by making incision will anteuert and preuent his voluntarie opening. Such like Abscessions are digested sometime by breathing or wind (no solution being made subiect within the skinne,) but that happeneth when the matter is small in quantitie, good and thinne, and not sticking very deepe. But if there be any emissarie, or way made into the tumor either by nature or by Art, the humor conceiued within doth breake forth oftener then digest. But that opening or apertion which is made by nature, is a great deale safer then that which is made by the hand: but if it be so, that it must be mollified by Art, you shall safelier do it by a sharpe penne knife, or other cleare and bright instrument of yron, then by that medicine which they call *ruptorium medicamentum*. And therefore (as before I said) euerie apertion, which is made and enforced by Art, is worse then that which nature affoordeth of it selfe, because such like manuell openings to make the matter rancke, may perhaps turne into *Fistula*. But when necessitie vrgeth, and when we cannot vse a better remedie, we must boldly attempt that. And by this meanes you shall eschew those discommodities, which before I named, if (when the matter so requireth) you do seasonablie make apertion, and by that meanes hasten the ripening of the other baggage which lurketh in the tumour. Hippocrates in his last Oracle of his first booke of Prædictions hath expressed the very notes and markes of the worst matter, and of the best, speaking after this manner. That matter is esteemed best, which is of colour white, and euerie way like like it selfe, and soft, and gentle to the toucher, and as litle vnpleasant to the nose as may be. And that which is euerie way contrarie to this, is the worst of all. But the tokens and signes of all the other humours and solide substances also which are included in these abscessions, shall be manifested and shewed in their particular Chapters, as they shall by consequence and order ensue.

What abscessions may easily be digested.

What abscessions may soonest be ended through resolution.

Abscessions are saflier opened with a penknife then with ruptorium medicamentum.

The notes of the best and worst matter, out of Hippoc.

CHAP. V.

Of the generall method of curing of all tumours besides nature, but of those especially which proceede from the influxion of humours, as Apostemes, and Abscessions, commonly called Exituræ.

OF all Tumours aboue nature, as well those which are alreadie ingendred, as those which are not yet in generation, there is one common & principall order of curing (as it is in Galen *lib.* 13. and 14. *method. Medic.*) namely that that which is aboue nature resident in any member, and raiseth the same into a Tumour, should altogither be emptied out. But those which are yet in begetting, in them there is a certaine obstruction of the humour that floweth to the

The common order of curing of tumors.

The common method of curing of tumors

doth chãge according to the differẽce of the tumor, and the member affected.

aggrieued place, before the euacuation. In them therefore is required a diligent and singular care of the Phisition, to declare the cure of them. But these common manifestations, according to the difference of the tumor it selfe, and the nature of the affected member, do verie much differ and alter. For truely in all tumors alreadie ingendred, and in euerie part of the bodie, the euacuation of that which annoyeth, and infesteth, is in no case to be vsed and ministred, as Galen teacheth *libro 2 ad Glauconem*, and in the places aboue recited, which also shall manifestly appeare in that which followeth. But we must not cure those tumors with such remedies, which are yet but beginning and occupying euerie member, or emptie out that which is alreadie ingendred in them, but we are enforced (if we intend to follow the right order of curing) to vse sometime one remedie, sometime another, which is of force to stop the fluxe, and auoid out that which is ingendred, so farre forth as the kind of the tumor, and the nature of the affected member doth require. Galen therefore chiefly draweth the demonstrations of the cure of tumors aboue nature from these two things. viz. from the disposition it selfe or essence of the euill, and from the nature of the affected member. Moreouer the disposition of the euill (which we haue now in hand, or the essence thereof doth comprehend three things in it, according to the iudgement and consent of the later sort (that is) the quantitie, the qualitie, and the matter or substance which prouoketh the tumor. By the meanes whereof that chiefe and common declaration is changed, and from them is taken also the particular order of curing. For a great tumor is cured one way, and a small tumor another way. For the difference of them is knowne by their greatnesse and smalnesse (as some suppose.) And one way is a mightie *phlegmone*, and another way a little *herpes* healed. Otherwise also is that tumor remedied, which is causèd by fluxe, and is yet in begetting, then that which is procreated through congestion, or is alreadie ingendred and congealed. Also a hote tumor as *Erysipelas* is otherwise cured then a cold, as is *œdema* and *scirrhus*. The quantitie therefore which in a tumour aboue nature varieth the cure, is either great or small. The qualitie is the flux, or (as some terme it) the deriuation and congestion. The matter therof is the humor, be it either hote or cold. But in the nature of affected members foure things chiefly are to be considered. viz. their temperature, their forme or fashion, their situation or place, and their power and strength. To the which also may be added a fift thing, which is the facilitie (as I may terme it) and difficultie of the senses. Except you will with Galen comprehend and containe it vnder the last thing, which is the vertue and strength of the tumor. These things therefore also do much alter that generall order or curing, which is commonly obserued throughout all kind of tumors aboue nature. It is therefore requisite, that in curing those tumors which chance besides nature, we remember all those declarations which are taken from them. For *Phlegmone*, or any other tumor which hath his abode in the fleshie parts of the bodie, is otherwise cured then those which are situated in the sinewie places: otherwise in the eye, then in the knee or neck: and otherwise are the kernels in the throte cured, then those which are resident in other parts of the body. But to be short, the tẽperature, the fashion, the situation & the strength of the member

The order of curing of tumors is chiefly taken from two things.

The essence of a tumour doth containe three things in it.

Foure things to bee considered chiefly in the nature of affected members.

ber that is affected, and beset with the tumour, do chang all those operations, which we shall attempt and proue in their cure: reteyning still that generall intention, which Galen hath taught to be alwayes taken from the disease. Therefore first we haue here decreed to set downe a common & general method of curing of tumors aboue nature, especially of those which are caused through the influxion of humors, taking their manifestation from the affect or euill it selfe, nothing respecting the affected part. Afterward we will teach the vniuersall cure of them, but chiefly of inflammations, when as they shall degenerate & change into absceſſions. Then moreouer we wil declare the particular order of curing all differences, especially of those which be simple, by whose proportion or Analogie, the cure of compound tumors shall easily be learned. And in the meane time, as the place shall require, we will rehearse out of Galen certain things concerning the order of curing, which haue their assumption from the parts which are affected, and as it were besieged with a tumor: which things being rightly weighed & considered, it shall be easie for any reasonable Phisition or Chirurgian, by our certaine method and oder, to cure all kind of tumors which are incident to any part of the bodie. We therefore imitating Galen, will draw the beginning of the cure of tumors which are said to be aboue nature from the flowing of ingendred humors, & from the inuention of the cause of the verie euill, that so both the causes which excite the same, may be preuented, and that which is alreadie in it may be taken away. Therefore by the example & analogie of one difference of tumors, which are caused thorough defluxion (for here we mind to intreat only of them) we will vnderstand also other differences, which do grow through flowing of humors. And here we will set downe a briefe and compendious curing of one kind of *phlegmone*, which chanceth verie often, and procureth feauers and other verie dangerous euils and simptomates. But in this place vnder the name of *phlegmone*, our intent is not to comprehend euerie hot & flaming disposition, which the Greekes call *phlogosis*, but that onely which proceedeth by the meanes of a bloodie fluxe, chiefly incident to fleshie and fat bodies, wherein is vehement paine & redneſſe appearing in the outward parts, & as it were a burning heat, a stretching out, and a striuing or thrusting, and when the euill is increased, there is sence of the pulses beating. For this inflammation with Galen & other Greeke writers, as *Paulus*, *Ætius*, and *Oribasius*, which do follow him as their best guid, we properly cal *phlegmone*. That we may therefore come to the matter it self, these are the verie words of Galen. The common ingendring of euerie *phlegmone* commeth by the influxion of blood, and that more aboundantly then was wont to happen to that mẽber For blood doth flow very aboundantly (sometime one or other member sending it forth) and that part doth entertaine and receiue it, which beginneth to be affected with *phlegmone*: but sometime that member which is afflicted doth draw it vnto it selfe. But the parts which sendeth it forth do driue out the iuyce, being either superfluous by reason of the plentie thereof, or grieuous because of the quality, or els because of both. But they which are attractiue, do draw or pul with a sickly heat or griefe. But to these also are adioyned certaine helping causes. viz. the weakneſſe and baseneſſe of the mẽber, the fulnes of the conduits & passages thorough which

Lib. 2. ad Glauconem.

The order of handling that which followeth.

The finding out of the cause is the beginning of the cure of tumours aboue nature.

Phlegmone quid.

Gal. lib. 13. meth. med.

The common ingendring of euery phlegmone.

The helping causes of flux.

the flux passeth, the straitnesse also and narrownesse of the pores and expulsiue parts, and the inferiour place, as wee haue alreadie declared. Therefore of all these, there are three intentions or orders of curing those tumours which haue their beginning of flowing, collected and gathered of the later sort of Chirurgians. 1. The first is to turne away the fluxe, and preuent it altogither. 2. The second is, to mitigate the griefe, and altogither to remoue that cause, for the which the member interraineth or also draweth the flux vnto it. 3. The third is to emptie out all that humor that hath flowed to the aggrieued place. But how the first intention should be finished, Galen hath fitly taught *li. 13. meth. med.* where he declareth vnto vs all the waies to auert and turne away the flux, and the meanes to stop & inhibite *phlegmone*, which as yet remaineth in generation, writing after this manner: when humours are equally augmented amongst themselues (which the Greekes call *plethora*) yea also when all the bodie is void of excrements and doth containe a mediocritie of iuicie humours, (paine and the heate of that member also wherein *phlegmone* raigneth raising the flux) through the emission of bloud we helpe and remedie *phlegmone* which now beginneth to rule. *Plethora* also is cured both with often bathing and with exercise, and also with much friction and rubbing. Furthermore it is cured by medicines that will digest, so that a feuer bee not present, and besides all these it is helped through hunger, and a good diet, although the sicke bee feuerous. But when the bodie is stuffed either with melancholie, or choler, or fleume, or with other clammy and viscous humours (which state of the bodie the Greekes call *cacochymia*) the euacuation thereof must bee laboured by a purgation, which is a fit remedie for euerie humour that raigneth. But of them wee will speake more at large in their particular Chapters. Now *Antispasis* (that is) a reuulsion the contrarie way, is a common remedy against all these kind of tumours, while the flux doth yet strongly preuaile, as in the beginning & increasing of the euil: but in the end of the state, & in the declinatiō therof, while the flux now remaineth & sticketh in the member, & the whole body is sufficiently emptied, the euacuation must be attempted and fetched either from the affected part, or from that which is next adioyned therunto. The second intention containeth remedies to prouoke sleep. vidz. which do mitigate paine, & also bind & preuent the flux. Moreouer it teacheth remedies, which are able to loosen & dissolue the naturall pores, by the which the affected member is wont to be throughly purged. But the matter of all these shalbe abundātly describēd hereafter. But we will handle the third intention, which is perfited with such things as do euacuate the matter that exciteth the tumour, from the affected place. And that matter is euacuated not only by medicines which do euaporate & dissolue, but also by such as do repell & represse such as the Greeks cal ἀποκρυστικα. And therfore, in the beginning of these phlegmonous tumors, & other whatsoeuer do deriue their beginning frō the influxion of humors, wee may rather vse repressing medicines, then those which do euaporate: except in certain cases, of the which (saith Guido) Galen seemed to haue appointed four. 1. The first is, whē that such tumors be in clean & pure members. 2. The second is, when the subiect therof is venimous. 3. The third is whē the matter is thick, & not pliable to repulsiō The fourth is, whē it is very

Three orders are set downe for the cure of those tumours which are caused through the influxion of humours.

Primus scopus.

Plethora quid.

Cacochymia.

Antispasis.

Secundus scopus.

Tertius scopus.

Cases in which we may not vse repelling or repressing remedies.

very vehemẽtly packed togither. Auicene excepteth only two cauſes, viz. whẽ it happeneth in any clean or pure part, or in any other place, out of the which it is to be feared that the matter will flow to ſome principall part of the bodie. Some other appoint only one cauſe, other ſix, other ten, other ninteene, other twentie three. But before we do eſtabliſh any thing of this ſo doubtful a cauſe, we muſt know that there be two kinds of repulſiues, both amongſt the late Phiſitions and alſo the Arabians (that is to ſay) common and proper. Commõ repulſiues are ſuch as do inhibite all fluxe keeping vnder and repreſſing the ſame, and that is done either by cooling it, or by thickning it, or elſe by ſtuffing it (that is) by reaſon of the thicknes of his ſubſtance, by ſhutting & occluding the pores and wayes whereby it would flow out, or els by confirming the parts affected. Theſe things following do repreſſe flux by refrigeration & cold, syngreene, lettuce, *pſillium*, *cotyledon* (that is to ſay) *vmbilicus Veneris*, *lenticula paluſtris*, *caphura*. And theſe alſo do ſtuffe and ſtop the paſſages *farina* called *volatilis*, the white of an egge, *amylum*, *gluten*, & the kinds of gums. To cõclude, al ſuch things as do refrigerate with eaſe and without biting. But thoſe things which do cõfirme and roborate (I meane ſuch as do reſtore the natural temperature to the part affected) as oyle of roſes, *oleum omphacinum*, oile of mirtles, oyle of chammomill, *abſynthium*, horehound, *nux cupreſſi*, and ſuch like things, which being applied do ſtrengthen the affected part, and ſo do free it and defend it from al imminent flux. But proper repulſiues are ſuch as when the humors do ſlide into ſome other part do meete with the ſame, and do inforce them to retire againe. And theſe are to be vſed then when the member is growne thicke, as attractiue medicines are commonly applied to thin tumors. Of theſe manie are of a cold qualitie, and manie of a hot, but both ſorts, (that is) both hot and cold are in operation aſtringent, & binding. The medicines repreſſing, which of nature are cold, are theſe, vine leaues, plantaine, nightſhade, *dipſacus*, viz. *virga paſtoris*, or *burſa paſtoris*, *Glaucium*, *balauſtium*, *omphacium*, *ſumach*, *terra cinolia*, commonly ſo called, and *terra ſigillata*, and others of that kind. Thoſe be the ſimples out of the which many compounds are made, as *cxycratum*, the ointment of bole, the ointment of Galen, and ſuch like. But the hote repulſiues are allume, Cipreſſe nuttes, called *galbule*, *iuuens rotundus* or *odoratus*, called of the Græcians κύπρος ἄνθος, called alſo *blatta bizantia*, *lupinorum farina*, and certaine auſtere and ſharpe wines, and many other ſuch like thinges. But we will ſet downe the whole order of applying of repelling medicines in the beginning of fluxions, preſcribed by Guido in two ſeuerall prologues. In the beginning of all tumours, which proceede from the influxe of humors, but ſpecially of ſuch humors as are *phlegmonous*, it wil be auailable to vſe repulſiues, as they are called, theſe tenne cauſes onely excepted, that is to ſay, when the tumor is in a fat member, or when it proceedeth of a venimous matter, or a ſubſtance which is verie thicke, and ſo vnfit to be repelled: or elſe, when the humor is vehemently packed in the affected part, and deepely alſo, if the Tumor be inclined to ſuppuration, or deſcending from a primitiue cauſe, if it be in a plethoricke or full bodie and verie weake, if it be ſeated next vnto a principall member: to conclude, if it happeneth with vehement griefe, for in theſe caſes, we may better vſe medicines which will mitigate the tumor & the paine

Repellentia communia.

Repellentia propriè dicta.

Frigida reprimentia.

Calida repellentia.

The firſt prologue of Guido in repreſſiue things.

Gal. 2. ad Glauconem.

The second Prologue.

rather then such as shall repell and resist the humours. The second Prologue is after this manner. In the beginning of all tumors, but chiefly of those which are *phlegmonous*, common repulsiues are profitable: (three cases onely excepted,) that is, if the tumour happen in those partes which are called *glandulose*, if they be enclined to suppuratiou, or if they proceede of a venimous matter. And in all these cases, but especially then, when the humour doth stand, and when the fluxion consisteth, and is almost made a tumour, it is behouefull to dissolue and scatter the matter, applying to the swolne place, *diaphoretica*, not biting or sharpe, but milde and gentle, being moderately hote and moyst, but this must be done principallie in the three last remembred cases, in the which we must endeuour to attract and drawe the matter which is dispearsed to the head, where the tumour most appeareth: and we must encrease the tumour as much as we can, and so inhibite the course and fluxion of the mixed humours. Which truely we may sometime do, by vsing attractiue emplaisters, and oftentimes by fastening cupping glasses to the aggrieued place, (as Auicene teacheth.) Let this therefore be a generall rule or canon of art. In the beginning of all tumours, which proceed of the influxion of humors, (those three excepted which were named a litle before) onelie pure repressiues are to be vsed. But in their increasing we must mingle with these repulsiues, some of those things which do dissolue and discusse. But in the state of tumors, yea and somewhat before the state, we must commix repressiue medicines equallie with discussiue: and when there is declination present, or the end of the state, we may lawfully vse onely resoluing and releasing remedies: to conclude, so long as the humour doth yet abound, we must labour to repell it, and driue it away: but if the flux doth still remaine, we must seeke to digest it. But if it dependeth vppon both, (that is to say) that partly some thing hath alreadie flowed, and cleaueth fast to the place, and partly some thing may yet abound and flow: then it shall be lawfull to vse commixed remedies, (that is) partly those which can resolue and vnbind, and partly those which are able to bring backe and repell. For contrarie diseases being gathered into one place togither, we must vse also compound cures, as Galen saith. 13. *Therap.* Furthermore, all these things truly are to be vnderstood, as thus, if a tumour aboue nature is to be dispatched and cured by resoluing medicines, or (that I may speake generallie) by the way of resolution. But their cures, whereby we will finish all those intentions whereof we intreated before, according to their diuers matter that exciteth the tumour, shal be described and declared in their particuler Chapters, as by consequence and order they shall follow.

Si tumor iam factus est.

Emplastrum. Cucurbicula. Artis canon generalis.

CHAP. VI.

Of the cure of abscessions generallie.

Of the cure of tumors which are turned into abscessions, which they call Exitura.

DE CVRATIONE ABSCESSVVM IN VNIVERSVM.

BVT if *Phlegmone*, or anie other Tumour doth degenerate and turne into *Abscessus*, the cure thereof in the beginning is finished and ended (as saith Galene *lib. 2. ad Glauconem*) by helpes and remedies that do mitigate, which the Greekes call *chalastica*, (that is) by resoluing and remitting medicines: of the which nature and force is that medicine, which is called of Galene *Tetra-*

pharmacum,

pharmacum, being verie softe, and prouoking sleepe: with the which according to the opinion of the same Galene. *lib.* 13. *Therap.* there must be commixed a little honie. But *Tetrapharmacum* consisteth of foure things, of the which there must be of euerie one a little portion or quantitie (that is to say) of waxe, of rosen, of the gumme of the hearbe *colophonia*, which distilleth from the roote thereof, and of bulles tallow. But in processe of time, we must passe ouer vnto those thinges, which are able to concoct and digest, or to ripen and bring to suppuration. But those, which are turned into another kinde (that is) into another substance, and that altogither besides nature, they are to be remoued and cured by the Art of Chirurgie. Moreouer in remouing them according to the counsell of Galene. 14. *Therap.* it shalbe requisite to consider, that among all the wayes and meanes, whereby we intend to finish our purpose, we should alwaies make choice of the best of them. *Tetrapharmacum.*

The best meanes and wayes are declared and manifested vnto vs, three maner of wayes: vidz. by the shortnesse of the time to cure in, by curing without paine, and chieflie by curing safelie and without daunger. Againe that thou maist cure safely, there are three especiall things diligentlie to be considered. *The best order of curing is declared three wayes.*

The first, and the chiefest is, that you throughly attaine to the perfection of your labour. 2. The other is, that if you cannot attaine to the same, yet at the least, that you hurt not the sicke. 3. The third is, that the euill or disease may not easilie returne or come againe. By these considerations, if you will declare the best method of curing, you shall finde in all those tumors before mentioned, when the cure is to be ended by the helpe of Chyrurgie, and when by the force of medicines. But truely the studie of Chyrurgie in these chiefly which now we do intreat of, (that is) in those tumors which are altogither aboue nature, doth make and tend to the killing and destroying of them, & doth wholly declare, after what sort they may be taken away. But if it cannot bring this to passe, the next counsell is, to transfer the euill, as we vse to do in those humors called *Hypochymata*, (that is to say) the web in the eye. But that which is fetched from medicines, doth first tend vnto this end, that that which is aboue nature, may both turne into matter, and also into putrefaction: but this he appointeth in the second place. These things hath Galen. Therefore when the parts which are troubled with *phlegmone*, do beate very vehemently, so that now you begin to dispaire of their cure, (they being not yet mattered:) all the ancient Chyrurgians (saith Galen 4. *Therap:*) do minister and apply such kind of medicines, which do speedily procure matter: but before it be mattered, they vse none at all. And although those partes which are annoyed with *phlegmone*, be anointed with a cataplasme, which may both heat thē & moysten thē, & bring thē to suppuratiō, yet the same doth not appeare by the first reasonor way, that is, as the remedy & help of the euil, but as the mitigating & easing of the symptomate, that is, of the pain. For truly the remedies of *phlegmone* are of a drying nature. And the same Galē addeth moreouer a litle after, that a short & cōpēdious cure of those partes which are affected with *phlegmone* is quickly ended & dispatched, by remedies which are able to dry & vnbind, which truely do altogither either remoue the affect, or els, if they leaue behind thē some litle relict, which may turn to suppuration, it is needful to vse som other sharp

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Ex lib. 4. Therapmeth.

medicine, which is able to bring out the matter, or if the skin about the tumor be thin, and you willing speedily to ease the sicke, you necessarily must vse incision. And this truely is that which Auicene saith, namely, that the cure of an Apostеme, (as it is an Apostеme) is the extraction and drawing out of the strange matter which raiseth the Apostеme. But to declare the remedies of them, wherewith it is expedient to draw and moue the matter, and to manifest other things also, which we spoke of a little before, they are to be sought out of their particular Chapters. Furthermore, the Abscession being already come to Suppuration, or changed, or strongly cõpact togither, if the matter or any other baggage therin cõteined, be not discussed & dissolued, or if in cõuenient sea sõ, & while the occasion is offered, it be not opened without the labor of the hand, you must make an issue by incision for that which otherwise will not be digested. But this thing chiefly is to be proued & interprised, if there be feared any erosion or gnawing to insue, or any other danger, yea if necessitie commandeth, it ought straight way to be opened, & the matter to be drawne out, as speedily & safely as is possible, for the cause before alleaged. But Apertion is made more safely with a knife, thẽ with burning & scalding medicines, if nothing do hinder it, & cõmonly such kind of plegmonous tumors, being already turned into suppuratiõ, are opened with a penknife. Moreouer Apertiõ, or the letting out of the matter ought be done, by reason both of the aboundance of matter there gathered togither, & also of the affected place. But if any part of the mattered mẽber shal seeme to be putrified & rottẽ, it is needfull to cut it off, to the forme or likenes of an oliue or mirtle leafe, that it may heale the more easily. But Galen cõmandeth to auoid & eschew always any great incisions, who did heale such kind of mattered tumors, both in the parts about the priuy members, & also in the armeholes only by incision (as he vsed chiefly to do) and by medicines that were of force to dry. Now if need somtime required to cut off somwhat, by reason of the plenty, not onely of matter, but also of the corrupted parts, he vsed no greter inciſiõ thẽ the breadth of a great mirtle leafe. For by wide & large sections, when the mẽber is brought vnto a scar, besides that it is made most filthy, it also becommeth very weak & vnfit to moue withal. But these kinds of sections imitating the mirtle leafe, are vsed in those tumors especially which do matter vnder the armeholes, and about the share. And in those truly, the lengths of them must be drawn ouerthwart and not by the straitnesse or rightnes of the legge or body: for when we bend the legge or the arme, the skin naturally doth apply it selfe with it. But in other places, we alwayes almost do vse simple incisions. Now in this apertion or incision, seuen things are especially to be marked, according to the consent of the later Chyrurgians. First, that incision be made in that place wherin the matter is cõteined. The secõd, that incision be made in the nether place of the tumor, that the mattered & corrupted filthines may the better be voided out. The third, that it be made next the wrinckles & processe of the muscles. The fourth, that you do auoid and eschew the synowes, veines and arteries, as much as you can. The fift, that al the matter be not brought out aboundantly togither and al at once, especially in great abscessions, lest that by too much emptying out & that sodainly, & also by the resolutiõ of the spirits there follow weaknes & faintnes.

Auicene.

When Abscessions are chiefly to be cut & opened.

A mattered tumor is more safelie opened with a knife, then with burning medicines. Lib. 13. Ther.

A section imitating the oliue or mirtle leafe.

Great hurt cõmeth by wide incisions.

Why mattered impostumes about the share must be cut ouerthwart.

Seuen things to bee diligentlie marked in the apertion of an abscession alredie mattered.

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The sixt, that the place be hãdled and touched very gentlely, and with as little paine as can be. The seuenth, that apertion being made, the place be wiped very cleane, and filled with the flesh againe, and brought to a scarre after the maner of other vlcers. But Galen *lib.* 13. *Therap.* warneth vs chiefly to marke two things in the inciſion of a ſuppurated abſceſſion, writing after this maner. 1. If at any time the abundance of matter exceedeth and ouercommeth your medicines, neither do they ſeeme vnto you to be able to digeſt all the corruption: it is requiſite to make an iſſue by inciſion for that matter which yeeldeth not to digeſtion, in that place eſpecially where it is moſt high. 2. Moreouer in the inciſion alſo of another abſceſſiõ, which pertaineth vnto flux: & yet reſpecting both the kinds, you muſt not forget to cut & launce that which is already come to ſuppuration: and then apply ſome medicine thereto, which can drie it vp without roſion or gnawing. But after the impoſtum is opened, you muſt vſe remedies that be of a ſcouring and cleanſing nature, and fit to purge the filthy vlcer, as are ſofte floxe or lint, and ſofte linnen, emplaiſters and ointments, which ſhall be ſpoken of in their particular chapters. At the firſt time, Guido did apply the yolke of an egge being thickened with allume *Zuccharinum*, which medicine *Guilielmus à Saliceto* did alſo vſe. But afterward you muſt come to the applying of *mel roſatum*, and *mundificatiuum ex apio*: and laſt of all, to *vnguentum Apoſtolorum*, and *Ægyptiacum*, if the matter ſo requireth. But aboue, without you muſt miniſter ointments, as *baſilicon*, *diachylon*, and *diaphœnicõ* ſo commonly called, and other of that ſort, which are appointed for vlcers. For when you haue cut an abſceſſion, it muſt be cured after the maner of other vlcers. Galen *lib.* 13 *Therap.* after the skin was cut in thoſe phlegmonous tumours which chaunce about the armholes & priuie members, he did fill the affected place with that medicine which the Greekes call *Mama*, which is, *thuris purgamentum*. For this hath a light adſtriction or binding. But you muſt alſo (ſaith he) firſt aſſwage the launced member, (as much as you ſee cauſe,) firſt with foments, then with cataplaſmes, and ſtraight after with ſome moiſting medicine, or elſe with ſuch as do not much drie, (all theſe being applied outwardly vpon the vlcer.) For in the very vlcer, both of *Manna* (as hath bene ſaid) and alſo of thoſe remedies which are taught and declared by vſing of lint, thoſe things are truely firſt to be laid on, which do moue and prouoke the matter, and afterward thoſe which do purge and cleanſe. After the applying of which things, if there remaine any hollowneſſe, you muſt miniſter thoſe things which may fill the ſame: but if it fall out otherwiſe, you muſt vſe things to bring it to a ſcarre. Moreouer if the ſick will not ſuffer inciſion to be made, either with ſome bright inſtrument, or with a penne knife, by reaſon of the ſoftneſſe thereof, then the apertion is to be finiſhed with burning medicines. For this purpoſe Auicene praiſeth the ſeede of line or flaxe, leuen, and doues doung, which you may make more excellent and forcible, if you mingle them with a litle ſoft ſope, or with the filthineſſe that commeth of muſtard ſeede. But that medicine which is called *ruptorium* or *cauſticum*, which is made of lime and ſope, in this matter is moſt excellent, and obtaineth greateſt fame. Hitherto haue we ſpoken of Tumors aboue nature generally: now it followeth that we intreat of the particular differences of them, as they follow in order.

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Two things cõſidered of Galen in the apertion of a mattered tumour.

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Detergentia.

Ointmentes are to be applied aboue a tumour that is opened.

The vſe of Mãna & thus after the inciſion, and the vertue of them.

The launced part muſt firſt be eaſed.

What things are to be layed to an vlcer.

Auicennas in fine tracta. 1. Fen. 3 lib. 4.

CHAP. VII.

Of a true Phlegmone: and of other tumors ingendred of bloud.

HAVING ſpoken generally of thoſe Tumors, which conſiſt aboue nature, it is conuenient that we entreat particularly of the differences of euerie one of them, taking our *Exordium* from *Phlegmone*, as a tumor, which chanceth very often, and exciteth (as Galen ſaith) verie dangerous ſymptomates. Therfore Galen *lib. 1. de morbis & ſymptomatis*, taketh *phlegmone* two kind of wayes. One way generally after the manner of the Ancient writers which were before his time (that is) for euery kind of inflammation of any member, and for any heating or burning, (that is) for euery hote and flaming diſpoſition, which the Greeks do properly call φλέγωσις. Another way, both with Galen and other late writers, it is taken for a true and pure tumor ingendred of blood, that is, the beſt, and that alſo which retaineth but meane thickneſſe or groſſeneſſe. And this truely borroweth his name of the kind therof, and of the Latines it is called diuerſly by reaſon of the kind, *Inflammatio*, of the Greekes abſolutely, *Phlegmone*. But this, after the mind and conſent of the later ſort is two fold, *videlicet*, *Vera, & non vera*. A true *Phlegmone* is cauſed of good blood, which is the beſt both in qualitie and ſubſtance or eſſence, but yet more aboundant then naturally ſhould happen to the member. But *phlegmone* which is not a true and lawfull *phlegmone*, is cauſed of naughtie and vnnaturall blood. For blood is a hot and moiſt humor proceeding from a more temperate part of the verie *Chylus*, which is a certaine iuice that commeth of the meate in the firſt digeſtion. And it is two wayes: naturall and not naturall. Naturall blood is a hote and moiſt humor, ſlender and meane in ſubſtance, but of a verie red colour, in ſauor and taſt it is ſweete, gentle and good. But that blood is ſaid to be vnnaturall, which differeth or digreſſeth from the former deſcription of blood: yet notwithſtanding conteining it ſelfe within the bounds of his breadth & largenes, which if it doth once paſſe, it is no more to be called a blood, but ſome other humor. But blood doth chance to degenerate from his proper nature two kind of wayes. The firſt way is (as they terme it) in it ſelfe, that is, in reſpect of it ſelfe, (his proper ſubſtance being changed without any commixtion with an other.) The ſecond way is by an other, or in reſpect of an other. And yet it conſiſteth two wayes by it ſelfe, (that is to ſay) either becauſe the ſubſtance thereof is more thicke, or more thinne then it ought to be: or becauſe it is burnt, and that which is thinneſt of it, is turned into melancholie: but that which is thicke into choler, and that without ſeparation. But in reſpect of an other, blood becommeth not vnnatutall, when as an other humor is mingled withall. Which may happen many wayes, according as the diuerſe kinds of choler, fleume, or melancholy may be commixed with blood. By which things it is manifeſt, that of blood there are ingẽdred foure kinds or differẽces of tumors aboue nature. Firſt, of natural & good blood, there is ingendred a true *phlegmone*. But of blood, which is corrupted through the admixtion of other humors, there do grow three differences of that kind of *phlegmone*, which is neither true nor lawful: becauſe that the three other humors (that is to ſay) fleume, choler & melancholy may

Phlegmone taken two wayes.

Phlegmone taken for phlogoſis. 2.

Phlegmone alſo is taken for an inflammation comming of the beſt blood Phlegmone. 2.
1. Vera.
2. Non vera.

Sanguis quid.
Sanguis quotuplex.

Blod doth degenerate from his proper nature two wayes.

Foure differences of tumours cauſed of blood

may be easily commixed with blood. Therefore if melancholy be mixed with blood, it is called *phlegmone Scirrhodes*: if choler, (which then is conflated of both kinds) it is called *phlegmone Erysipelatodes*: if fleum, it is termed *phlegmone Edematodes*. But of blood, which is filthie and corrupted through the adduſtion & corruption of his own proper ſubſtance, according to the manner of the thinneſſe or thickneſſe thereof, there are ingendred either Carbuncles, which are called of the Greekes *Anthraces*, or elſe *Gangræna* and *Sphacelus*, which we cal Cancres. Of the which diſeaſes we wil ſpeak of hereafter in that which followeth.

CAP. VIII.

Of the Cauſes, Signes, and Iudgements of Phlegmone.

THERE are three cauſes of *phlegmone*: as there are alſo of all other tumors beſides nature, which do chaunce through the defluxion of humors, *videlicet*. 1. *Primitiua*, which we call both *prægreſſa* and *euidens*: 2. *Antecedens*: 3. & *Coniuncta*. Euident cauſes of inflammation are outward cauſes: as, beating or belking, diruption, conuulſion, breaking or bruſting a wound, a voluntary vlcer, a looſeneſſe, and other of that ſort, which do prouoke fluxe, by exciting paine in the affected member. The Antecedent cauſe, is aboundance of bloud, which is good and faultleſſe, as when the veines touch much togither to the moderate repletion of the Arteries. For then is bloud prouoked (as a certaine ſuperfluous thing,) to flow and deſcend to ſome member which is either weake, or immoderately hote, or affected with paine, where it is thruſt, and abideth compact togither, vnleſſe it be by and by repreſſed from the beginning, (as we haue ſaid before in our generall Chapter: to the which we muſt therefore haue continuall acceſſe, that we may attaine to a more perfect knowledge of particular tumours, whereof we now entreate. The Coniunct or continent cauſe, is the bloud it ſelfe, which is alreadie ſtuffed in the affected place. The markes or tokens of *phlegmone* are the tumor, or the augmenting of the member aboue the naturall habite, vehement heate, ſo that the member ſeemeth to burn. There appeareth redneſſe in the outward partes, ſuch as is wont to come through bathes which are made hote either with the fire, or by ſome other meanes. There is extreme paine, vnleſſe the member hath altogither a dull ſenſe. There is alſo grieuous beating, and pulſation verie vehement inwardly. There is alſo extenſion or ſtretching out of the member, which not onely we alone haue found out, but alſo the patient himſelfe may perceiue by his owne feeling. There is furthermore reſiſtance of the member if it be touched, after maner of extenſion. There be alſo other ſuch like ſignes, which doe teſtifie that aboundance of bloud is preſent in ſome part of the bodie. *Phlegmone* hath foure times, 1 the beginning, 2. the increaſing, 3. the ſtate, 4. and the declination: except at the leaſt way, fluxe hath recourſe within, or it be ſtraight way repreſſed by repulſiue medicines. But when it ſhall lightly paſſe ouer theſe foure times, it is needfull either to reſolue and draw out the matter of it, or to bring it to ſuppuration, or elſe to putrifie & rot it, or to turne it into a ſcirrhous and ſtony hardneſſe. And truely the ſignes of all theſe are to be ſought out of the chapter that intreateth generally of the: where the marks of al times, & the

The cauſes of phlegmone.

1. *Prægreſſa.*

2. *Antecedens.*

3. *Coniuncta.*

Signes of a true phlegmone.

Lib. de Tumo. præter naturã. & 13. method.

Foure times of phlegmone.

Iudicia.

meanes to finish tumours aboue nature (which they commonly call *apostemata*) be declared and expressed. But *phlegmone* is accompanied with many other euill symptomates, which do alter and change the order of his cure, as are, vehement paine, which doth greatly occupie the sensible part: recourse of the matter from the kernels (which the Greekes call *Adene*, and commonly they be called *Emunctoria*) to the internall parts. Also mortification of the affected member (which they call *corruptio esthiomenica*) proceeding of too much refrigeration, and of a strong compacting or stuffing of the matter, which did cause the inflammation. Also a stonie and almost an indissoluble hardnesse, commōly called *Sclirotica*, which proceedeth through a certaine ouerthwart & vntoward dissolution of the thinner humor. Wherfore in curing tumours which consist aboue nature, we must diligently oftentimes marke and consider, how farre we meane to proceede in the matter, and what accidents may chaunce vnlooked for, that so we may chiefly insist, and be occupied about that most which appeareth, and is most vrgent. Which Galen hath admonished vs of verie wel, *lib. 2. ad Glauconem*, and 13. *Therap.* speaking after this sort: In diseases, whose resolution is difficult and hard, it is to be feared, lest some remnant of them be left behind which is very hard. Wherefore in euerie resolution, we must diligently consider into what thing euerie tumour, whose cure is once begunne, may be changed. For that cure which is attempted by medicines that do mightily dry, doth leaue very hard knobbes, which are hard to remoue: hitherto Galen. But the time requireth, that we now declare the cure of *phlegmone*.

Symptomates which hinder the cure of phlegmone.

CHAP. IX.

The order of curing Phlegmone caused of the defluxion of humours, affecting the outward parts of the bodie.

The method of curing phlegmone which is yet in generatiō

SEEING that *inflammatio*, which is called of the Greekes properly *phlegmone*, doth ingender and growe through the influxion of bloud, happening more abundantly to some member then nature requireth, and fluxe also (*phlegmone* being yet but beginning to raigne) is partly in begetting, and partly begotten alreadie: there must needes truly be a double consideration in the cure of the *phlegmone* being yet but beginning (that is to say) to emptie out and auoid that which hath flowed alreadie, and to hinder and stop that which is now a flowing. Moreouer, we shall stop fluxe, if we shall draw backe and repell the humor that floweth, if we shall adde strength to the afflicted member, and if we shall seeke to remoue that which causeth the fluxe. We shall draw it backe, and bring it into a contrary defluxion of the other humours, by bloudletting, if strength and age will suffer it, but if not, we shall do it by applying cupping glasses, or by vsing bindings and frictions, and by heating those parts which haue a direct passage to the affected part. We shall bring back and repell fluxe, by ministring those medicines, which are able to driue and turne the fluxe another way. We shall also remoue the causes that do bring or fetch defluxion to the member alreadie infected with *phlegmone*, by confirming and strengthening the member, if it be weake, by vsing astriction, if it be too loose, by cooling it, if it be too hote,

By what meanes fluxe is stayed.
1. *Retractio.*
2. *Repulsio.*
3. *Causæ summotio.*

as

as it is wont to be, by easing the paine if it be vehement, and by emptying the whole bodie with bloudletting, if it doth abound with bloud, and if it sendeth infection to the member: of all which things we will speake by and by. But we do emptie out and auoid that which is flowed alreadie, and hath gotten it selfinto the affected part, not onely by those medicines which do digest, that is, which do discusse and resolue, but also by those remedies which do bind together and refrigerate. And truly in *phlegmonous* tumors now beginning, we must rather vse (saith Galene) cooling and astrictiue medicines, then those which do concoct and digest: and so much the rather, if that which floweth be not of a thick substance. But if bloud be greatly compact together in that part which *phlegmone* hath caught and take vp, you must not apply any longer repercussiue remedies (as we said before) but then it is conuenient to vse those which can digest. Also in an old & inueterate inflammation, which after the euacuation of the whole bodie, and other some fit cure, hath left behind it a certaine hardnesse & blacknesse in the member: it is not vnprofitable (Galene also affirming the same) to take away the bloud by scarification. And these things haue we spoken briefly and by a generall method, concerning the cure of inflammations that do happen through the defluxion of humours, which the Greekes properly are wont to call *phlegmone*: which things may be sufficient to content a reasonable Phisition, and one which is exercised in this kind of studie. But because we haue taken in hand to write these things for the practitioners of Chyrurgerie, and not for the learned onely, it shall not be amisse, neither any thing from our purpose, if after this generall and compendious methode, we set downe more particularly those things which not only the ancient Phisitions, but also the later sort of Chyrurgians haue left behind them in writing. Therfore aboue the generall rule (as they terme it) the Chyrurgians of our age are wont to reduce the order of curing *phlegmone*, into foure branches or particular intentions: that is to say, into a iust obseruation of a good diet, 2. the stopping of fluxe, or the turning away of the matter which went before. 3. the emptying out of the humor, which hath alreadie entertained him selfe in the member (which they call *materia coniuncta*.) 4. and the correcting or amending of the symptomates. The first intention therefore is made perfect by the due vsing or administration of sixe things commonly called vnnaturall things, and by the vsing of those things also, which are said to be annexed vnto them. And these things, which are sixe in number, called of the Phisitions *res non naturales*, (as hath bene declared from the beginning of this treatise) are, the aire, meate and drinke, mouing and rest, sleepe and watching, emptying and filling, the affections of the minde or the accidents. All which things (because *phlegmone* doth commonly prouoke feauers) ought to pertaine vnto coldnesse and moderate moistnesse. For which causes we haue thought good to set downe these precepts following. Let the sicke be in a pure and cleere aire, and that somewhat cold. Let him keepe a thin diet, cold, and moderately moist. Let him drinke small ale, or beere, or other small drinks. But if a vehement feuer shall haue any accesse (which is wont often to happen) let him altogether abstaine from wine. Let him not exercise, or moue that member which is beset with *phlegmone*. Let him be quiet as much as he can, especially if there be very great abundance of humors in the bodie. Let

Vacuation of that which is flowed already Gal. Ther. 13.

Scarificateo.

Foure intentions in the cure of phlegmone.
1. 2
3
4

1. *The first intention is an order in diet.*

Res non naturales.

Aër.
Cibus potus.

Motus.
Quies.

Somnus. Repletio. Inanitio. Animi pathemata. Venus.

him keepe a measure in sleeping and watching: and let him shun sleeping on the day time, especially about noone. Let him diligētly beware of dronkennes and gluttonie. Let the belly be alwayes kept soft and soluble, and now & then let it be washed with clisters if neede require. Let him flie anger, cryings out, and wrath, as deadly enimies. Let him abstaine from venerous actes, as a mortall foe.

2. The auersion of the fluxe is the second intention.

The second order in curing Phlegmone, which is the turning away of the flux, is dispatched by letting of blood, if strength and age doth suffer. But in all members of the bodie, whether you intend to reuell (that is) to draw backe againe another way, or to turne it from that place at the side, either streight ouer against the place, or directly forth (which is called in Greeke *κατεκτὸν*) a veine must alwaies be cut, although there be great abundance: but directly, the right sides do answere to the right parts, and the left to the left. Therfore if *opthalmia* doth annoy the right eye, or the squinancie doth affect the right side of the throte, the shoulder veine, or some other in his place (if that doth not appeare) must be cut in the right arme, by & by at the beginning of the fluxe. But if a humour doeth flow in the knee, you must cut a veine in the elbow eyther the outward or the middle veine, except you meane to scarifie the other legge, or breake the veine a sunder in it, as Galene counselleth in a certaine place. Therfore the election of the cutting any veine, & the inuention to turne the humor another way, (which Hippocrates calleth *antisyasis*) is manifested & declared by the affected part, and by the place or situation of the member that is to be cured, as Galene 13 and 14 *meth. med.* and in other places, doeth oftentimes teach. But that body, which *phlegmone* occupieth, not onely when it is plethorike & full of humors, but also when the greatnesse of the euil doeth exhort vs to it, (though it be but meanely stuffed with humours,) we must empty & euacuat by letting of bloud, if we will follow the aduise of Galen, who *lib.* 13. *meth. med.* commandeth that it should be so, thus writing. Paine truely, and the heate of the member wherein *phlegmone* hath setled himselfe, (although the whole body be void of excrements) doe happen by reason of the fluxe. But then it is expedient to doe it but meanely, (that is) to draw forth bloud and to make euacuation, no further then it shal best agree with the age and nature of the patient. Further, you must haue consideratiō both of the time of the yere, of the nature of the ayre wherein the sicke remaineth, and also of the former custome of the man. Also these doe profit not a little to draw backe the bloud that floweth to the affected part, walkinges, frictions, and binding of the opposite member, but first chiefly the detraction of bloud, as hath bene said. Therfore if phlegmone appeareth in the hands, the legges are to be exercised, bound and rubbed, if in the legges, the handes must be also so vsed. But these things belong more vnto the Phisition then the Chyrurgion.

The choice of blood letting is declared of the afflicted part.

A veine is alwayes to be cut directly.

3

The third intention is the euacuation of the humor alreadie compact in the member.

We now dispatch the third scope or intention, in the beginnings of *phlegmone*, only by applying repulsiue things to that member which laboureth with with the inflammatiō (excepting these cases before rehearsed.) For that which is filled with corrupted matter (as Galene saith) is emptied out, not onely by those medicines which digest, but also by those which do bind and refrigerate: as be those which are called *repellentia* and *regerentia* repulsiues, and restitiues.

But

But in the increasing thereof at the present intention, (that is) to emptie that which is flowed, and also to stoppe, that no more doeth abound; you must ioyne digestiue medicines with represiues: but yet so, that the abundance and strength of the one may yet preuaile with the other. But in the state they must equally be commixed togither by euen portions, & somwhat more mild in mitigating remedies must be applied, if paine be vehement. But in the end and declination of the state, it is requisite to euacuat by digestiues only that which is compact togither, if that *phlegmone* must be ended by resolution or discussiō.

Repressiues in the increase, must exceede digestiues.

If truely it doth turne into abscession, and that it cannot be, that the gathering togither and eruption of the matter should be letted, it shalbe lawfull to vse medicines which cā both mattre, open, & clense the vlcer. Furthermore those remedies which do drie, are profitable in the end of both the euils (that is) of *phlegmone* and *abscessus*; for they do altogither consume that which remaineth of the humor, but when incision is made in the abscession which is alreadie come to suppuration, you must lay on such a medicine as may dry without erosion or gnawing, (as hereafter shall be said.) But in those phlegmonous tumors which now are but in the beginning, the most apt remedie to repell and driue backe, is *oxycraton* in Galen, which the Latines call *pusca aquosa*. It is a mixture of water and vineger, so tempered togither, that it may be drunke: and then (a sponge being wet and laid in this *oxycratum*, must be applyed to that part, where *phlegmone* is. But in steede of *oxycratum*, by the counsel of Galen, we may take sharpe wine, or apply cold things only to the parts which are about the sinewes. These are the words of Galen. In those members which are about the sinews, it shalbe sufficient, in the beginning of *phlegmone*, to lay on a sponge dipped either in cold water, wherewith a litle vineger is mingled, or in water only, or in sharpe and soure wine. For the same purpose also this cataplasme of the same Galen is verie effectual, made of syngreene and the rindes of pomegranates sodden in wine of *rhu*, that is, *sumach*, and *polenta*. This, by restraining doth repell that which floweth, & by drying doth emptie out that which is contained in the tumor, & both wayes it doth strengthen and corroborate the affected parts. This remedie hath bene described of the later sort: of Auicene after this sort, as followeth, ℞. of the iuyce of syngreene, ℔. j. of wine that is thicke of substance, and sharpe in tast, ℔. ß. of barley meale, one quarte of the rind of pomegranades, and sumach powdered, ana. ℥. ß. boile them and make a liniment. There is also another which greatly auaileth for the same purpose, inuented of Haly Abbas, ℞. of *santalum*, white and red, ana. ℥. iij. of *memitha*, which is called *Glaucium*. ℥. ij. of *terra cimolia*, & bole armoniacke, ana. ℥. j. ß. let all be brayed into verie fine flower or powder, and well searced, then dissolue them in the iuice of syngreene, or purselaine, or lettuce, and make a liniment. Another also in the beginning of phlegmonous inflammations, very common & much vsed, which is verie profitable for greene wounds, and bruises taken lately. It is made of the white of an egge, of oile of roses, and of the distilled water of roses (that is) of rose water, wherin you must wet fine clothes & lay them to the inflamed member, & let them be changed often. But there are many other medicines both simple and compound, which do profite in the beginning of *phlegmone* to restreigne and repell flux, which are to be sought

If phlegmone doth turne into abscession.

Repulsiues are to be vsed in the beginning of phlegmone.

Oxycraton.

Lib. 13. Meth. medend.

Galeni. cataplasma, lib. 2. ad Glau.

Fen 3. lib. 4. tract. 1. cap. 3.

Haly Abbas Linimentum.

Aliud.

out of other Authors, which haue written of this thing. But these shall content vs for this time.

Remedies to be vsed in the increasing of Phlegmone.

Amongst the remedies which in the increase of *phlegmone*, being outwardly applied, do greatly helpe, oile of roses is maruellously effectuall, (the Greekes call it *rhodinon*.) For this doth partly draw backe, & partly doeth digest through the vapor: because it perfectly holdeth a middle nature betweene the oile and the roses. Therfore in oile of roses there is a certaine astriction, which cannot (saith Galen) ouergo the weake parts of the tumour: but when they haue pierced somewhat deeper, it beginneth then to worke outwardly according to the strength, both to thrust together, to draw into one place, and to thicke greatly, whereby it commeth to passe that in the augmenting of phlegmonous tumors, oile of roses is a most excellent and readie helpe. In the augmenting of *phlegmone* there is another in Auicene verie profitable, ℞. of the leaues of mallowes *M*. j. of wormwood, roses, ana. ℥. ß. of barley meale. ℥. j. oile of cammomil, quart ß. seeth them, and bray them together, and bring them to the fashion of a soft emplaister. Another of the same. ℞. of wine boiled either to the halfe or third part, (one we call *sapa*, the other *defrutum*.) quart. j. rose water, and vineger. ana. quart. ß. saffron. ℥. ij. let them be a litle het ouer a soft fire, then straine them, & dip a cloth in the liquor of that decoctiō, which you must apply to the phlegmonous member after the maner of an epitheme. Moreouer such kinds of remedies, which are vsed in the increasing of the inflammation, and haue their power and vertue commixed together of repressiue and digestiue medicines, ought seeldomer to be remoued and chaunged, then those which repell the matter, being ministred in the beginning of *phlegmone*.

Lib. 3. de simp. medic.

Oile of roses a present remedie in the increase of phlegmone.

What things do help in the state of phlegmone.

Aëtius, in the vigour or state of *phlegmone*, and when there is vehement paine felt, hath set downe these remedies: as mallowes mingled with a litle bread, & with oile of roses. Also melilot boiled in the liquor called *passum*, and applied with a litle bread: of the like vertue (saith he) are dates sodden in *passum*, and mingled with bread and oile of roses. Another also, which digesteth through breathing in the vigor of *phlegmone* very effectual. ℞. pellitorie of the wall, mallowes. ana. *M*. j. fine branne, the floure of meale. ana. pug. j. fenugreeke, dill. ana. ℥. ß. oile of cammomill quart. ß. let them be boiled in wine, and well brayed together, till they be well incorporated, and make an emplaistre. Another taken out of Galene, *lib.* 13. *Therap.* ℞. of the crummes of bread made of corne. ℔. j. steepe it in hote water the space of one houre, then streigne it, and commixe therewith of the best hony, quart. j. and make it to the forme of a cataplasme. This doth dissolue and mitigate paine. Auicene counselleth to minister in the rigour of *phlegmone*, *vnguentum basilicon*, & that which is made of the iuices therof called *diachylon*: but the one is good to mollifie, the other to ripen and bring to matter: although notwithstanding both of them do carie with them a digesting qualitie. But these and other such remedies, which are ministred to dissolue that which is alreadie flowed, and to ease paine, because they are of a very moist nature, must be changed verie seeldome. Furthermore, when as by the remedies before mentioned, the humour which is fallen into the member that is troubled with *phlegmone*, is dissolued and discussed, and the tumour together with the extension thereof is diminished, and the griefe somewhat asswaged, then

Emplastrum Galeni.

then it is to be iudged that the declination of the inflammation is at hand, at which time you must vse onely discussiue things, as are wilde mallowes bruised annointed, raisons (the kernels being taken out) applied with bread and a litle hony, and barely meale vsed with hony. Also moist wooll, flaxe, a sponge, or some such like thing, wet in hote wine, then streigned or wringed, you must minister it: for al these haue an excellēt discussiue nature, & do not prouoke pain. But if, by reason of the stubburnesse & hardnesse of the disease, the affected place doth containe too great plentie of matter, and that such as resisteth resolution, you must not by and by (as some do) breake forth vnto Chyrurgerie, that is, to make incision, or to scald it and burne it, but you must labour by all meanes possible, that the humour collected together may be digested and dissolued by such medicines as can worke this effect. For it is conuenient to attempt the digestion of the humour by such medicines as can profite in that case, before you begin to cut the inflāmation. But if the tumour will not yeeld to digestiue medicines, and no further hope doeth remaine to dissolue that which is compact in it, but the matter seemeth rather to pertaine vnto suppuration, you must come vnto those things which can ripen and procure matter. And wee hope that a tumour (although it degenerate into abscession) may through the vapour be digested, if the matter which exciteth the same, be thin and little, & fit to be resolued: or if it remaineth not any thing deepely within, and the skinne of the affected member be thin. But if the humour be plentiful, and thicke, and lurketh verie deepe, and the skinne also thicke, exhalation or resolution is not to be hoped for. Therefore you must come vnto those helpes which can ripen and prouoke matter, of which force is this cataplasme, made of wheate meale, sodden moderately in water and oile: for this (Galene being our Author) doeth speedily bring to suppuration those inflammations which will not yeeld to digestion, and it hath also a heate like vnto our heate, that is, temperate and meane, and by reason of the meale and oile (which haue a certaine clammy & glewish propertie, wherby in stopping the pores, they hinder the naturall heat of the member) it hath the force of an emplaister: which two things are most required in medicines that doe ripen and moue matter. There are some which do mingle with this cataplasme a litle saffron to colour it. But if a tumour, by reason of the thicke and viscous humours which are stuffed in it, be hardly brought vnto suppuration, this cataplasme doth notably helpe which is made of the decoction of the rootes of *althæa*, and of figs that be sweet and fat, which doe resemble the thickenesse of hony, commixed with wheate meale, as followeth, ℞. of the aforesaid decoction, ℔.j. of wheate meale, ℔.ß. boile them throughly together, & bring them into the forme of a cataplasme. But if in stead of wheate meale, you vse barly meale or crible bread, which the Greekes call συγκομιστον, it more auaileth to discusse the inflammation then to bring it to suppuration (as Galene hath noted *lib. secundo ad Glauconem*. There is another also excellently profitable to prouoke matter in the declination of *phlegmone*, which is cōmonly vsed of the cōmon Chyrurgians, ℞. of the bark of the roote of the marsh mallowes, that is, of *althæa*, of the root of lillies, grown-swel, called in Greek *ενγεron*, leaues of mallowes, ana. *M*.j. wheate meale quar.j. of the seede of flaxe. ℥.j. fresh swines greace, ℔.ß. seeth the hearbs in sufficient

What remedies must be vsed in the declination of phlegmone.

What resolution is to be hoped for.

Pus mouentia.

Lib. 2. ad Glauco.

Haly Abbas remembreth this cataplasme.

Aliud.

A common cataplasme.

quantitie of water, and bray them with the other things in a mortar, & make a cataplasme. But if, (whē the matter is gathered togither and dispatched,) the abscession whereinto *phlegmone* is turned, doeth not open of the owne accord: (the members now being free from the inflammation) you must go about to euacuate and emptie out the matter which cannot be digested, with a penknife, or some such instrument, or by some drawing medicine. Then you must bring the vlcer vnto a scarre, like vnto other vlcers, which you must doe by cleansing the sore, by filling it with flesh, and ioyning it togither, which at the last will cause a scarre. Moreouer, if the matter be thicke, which bringeth forth the tumour, and very disobedient to resolution & digestion, and be exceedingly compact in the passages of the flesh (as is woont to be in continuall inflammations which be naughtily cured, the thinne part of the humour being resolued, and the thicke part remaining still in the passages, then you must not be afraid to vse scarification, especially (as Galene admonisheth *lib. 2. ad Glauconem*) when hardnesse, blueneſſe or blackneſſe doe appeare.

Symptomatum correctio.

The fourth intention, which in the cure of *phlegmone* was propounded to the Chyrurgian and Physition, is the correction and remouing of the symptomates, which do sodeinly come vpon the inflammation, and those are paine, recourse of the matter, whereof the tumour is raised to the inward partes, putrifaction and corruption of the matterie member, and as it were a certaine stony hardnesse remaining behind, by reason of some mightie drying and digesting medicines. Therefore if vehement paine shall happen to the tumour, you must labour by all meanes possible to mitigate and asswage the same, because (besides that it weakeneth the strength, and hindereth the lawfull dueties of the body) it prouoketh fluxe, and draweth bloud vnto it. If paine therfore doth greeuously torment in *phlegmone*, straightway you must lay on those medicines, which can lenifie and ease the vehemencie of the paine without any hurt, as is this of Galene, which is made of the licour called *passum*, of the oile of roses, & a litle wax melted with thē both: but this is to be taken in moist wooll, which hath much oile in it, and to be ministred cold in sommer, & hote in winter. Therfore such a medicine being tempered and applied (as is said before) doth rarifie, extenuate, digest, and euacuate: it maketh the humour that is sharpe, viscous, grosse, or plentiful, & which cleaueth to the aggrieued parts, to be equall constant and moderate, and it discusseth the thicke vapour which can find no fit issue, & so it mitigateth paine: it bringeth no hurt with his heat, for it maketh dull or taketh away the heate of the oyle of roses. Whereby it cōmeth to passe, that this remedie doth asswage pain without doing any hurt, and disprofiteth not the euil, as hote water, oile, & wheate meale, which things in an inflammation that happeneth with paine, cannot be profitable (as Galen witnesseth.) For these doe loosen and release through their heate & moisture, and doe resolue the strength of the member, whereby it is made more weake, and more prone and apt to intertaine flux. To the same vse (that is to alay the paine in *phlegmone*) you may apply effectually oyle of roses, yolkes of egges, crummes of white bread steeped in hote water, and then streine them, and cōmixe them with oile of roses. These also are a present remedie, mallowes sodden in water, and mingled with bran and oile of roses, or with oile of violets.

Dolor.

Lenefiers of paine in phlegmone.

Lib. 2. ad Glauc.

But

But Auicene in mitigating euerie paine vseth saffron, which he profitably cō- *Crocum.*
mixeth with assuaging medicines. Furthermore if the tharpnesse of paine be so great & vehement, that it cannot be eased with those things, which because they mitigate & lenifie paine, (the succours of nature being stretched out) are properly called *Anodyna & paregorica* (that is) prouokers of sleepe & helpers of paine: you must passe ouer vnto those aides which we call *narcotia*, (that is) *Nota de hyo-*
stupefactiues. Amongst the which we haue tried by dayly experience, besides *sciamo.*
the authoritie of some writers, that henban hath profited in this case maruellously, whose leaues you must take, and bake them in the hote embers, then mingle with them fresh swines greace, and applie them to the place. This doth pacifie vehement paine, & bringeth plegmonous tumours vnto suppuration. But, while you attempt this thing, you must haue a diligent care least you applie too much moisture, because it is a thing, which in the beginnings of inflā-
mations, when fluxe aboundeth with great griefe, is verie pernicious (as we *Recursus ma-*
said a little before.) But if you feare recourse of the matter that exciteth *teriæ ad inte-*
phlegmone, to the inward partes, and that chiefly toward the principall mem- *riora,*
bers: you must cause him to come forth by some drawing medicines, or else by applying cupping glasses, which doe draw vehemently from the inward parts. But if by reason of vehemēt drying & digesting medicines being rashly applied *Durities reli-*
to the inflāmation, the relicts of the tumour doe turne into *Scirrhus*: you shall *cta.*
boile in water the roots of wild cucumber (which is commonly called in herbaries and shops *cucumer asininus*) or of briony, or of *Asarum*, seething them oftentimes alone by themselues (as Galen commandeth) and sometime putting to *Galens cata-*
them fatte figs. Then commixe meale with water, to the which also put a litle *plasme for*
suet, either of a goose or a cock, but if there be not plenty of these at hand adde *hard tumours.*
swines grease, & make a cataplasme. This doth notably heale that schirrhous affect which through mightie drying and digesting medicines in the member which *phlegmone* occupied, doth still remaine behind. Also the aforesaid herbes togither with the rootes of *althæa*, being after a moderate boiling well mingled with bread and suet, and then applyed, doe discusse and dissolue such hardned tumours: as Galen doth plainly teacheth *lib. 2. ad Glauconē*. Therfore if you feare that plegmonous tumours, which are scarsly digested through their vapour, neither yet are easily concocted, be turned into *Schirrhus*: you must alwaies cōmixe with digestiues those things which can mollifie & soften. More- *Putrifactio.*
ouer if any part of the mattering member shall putrifie, you must straightway cut it out, or else seek to cure it by many deep scarificatiōs: afterward you must sprinckle on it salt water, and then lay on it an emplaister made of the meale of beanes or tares sodden in *oxymel*. There be other things also to be proued in this case, which we wil by and by set down in the cure of Gangrena. But now it shalbe more profitable, if we comprehend the chapters, cōcerning the cure of such phlegmonous affects, in some short sentences. And first we will begin to *Galen lib. 2.*
declare the summe of the cure of phlegmone, being yet but beginning, & not *ad Glauc.*
yet vexing with any grieuous paine. 1. Let the whole body be emptied with 1.
conuenient purgations, and especially by letting of bloud, if nothing doe let it.
2. Let the inflamed member be all to washed & annointed with such things as 2.
haue power to driue backe the flowing of the humour. 3. Let the humour, 3.

which is conteined in the aggrieued place, be emptied out by drying and digesting medicines. 4. Let the affected part, and those also which are about it, be strengthned and fortified. Now followeth the summe of the cure of the said *phlegmone*, when it tormenteth with a more grieuous paine. 1. When as inflammation being caused through the defluction of humours, doth vexe with great paine, you must mitigate the vehemencie of the same without any hurt doing. 2. Then you must not minister those things which doe strongly bind or vnlooſen through their heat and moisture, or resolue strength. 3. But you must apply to the inflamed place, such helpes as by meanly binding can repel that which floweth, and euacuate that which infesteth the affected member. 4. Apply to the tumour, a sponge dipped in sharpe wine or *posca*, that so you may preuent the passage of the humour that floweth. 5. If these things shall profite, and yet the matter appeareth not anie where, you must vse soft and gentle emplaisters, and those especially, which are made as remedies against fluxe. 6. Amongst those things, which are of power to drie, and repell the fluxe of bloud without paine, you must choose the best, as is that resolution with oile of roses, which is made of the stone *chalcitis*: then lay vpō it pure wool dipped in sharp wine. 7. But when matter appeareth in the member, you must often apply the aforesaid cataplasme, or that rather which is made of barly meale. 8. If the abundance of thicke matter doth exceed the medicines, so that there is no hope of resolution, you must make an issue for that which yeeldeth not vnto digestion, in that place especially where it is highest. 9. After incision, you must dry the wound, if paine be not vrgent, and cleanse it & scoure it without griefe. 10. If after incision, paine be vehement, you must first asswage it by foments, then with a cataplasme, straight after with some moist medicine, or with such a one as drieth not. 11. If the member be still inflamed, lay on a cataplasme made of a certain pulse called chits, which doth emptie out and driue backe.

The summe of the cure of phlegmone, when it afflicteth with much paine.

4. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11.

CHAP. X.

Of a Carbuncle, and a Cancre, and of the maladie named Sphacelus, all which they call sanguineæ pustulæ, that is, bloud pushes.

De carbunculo.
ἀνθραξ.
γαγγραινα.
σφακελος.

SEEING that we haue intreated abundantly, as much as appertaineth to a Chyrurgian, of *Phlegmone*, which is the first difference of inflammations, and most incident to mans body: it now remaineth that we speake first of *carbunculus*, which is called in Greeke *ἀνθραξ*: next of *Gangrena*, the Cancre, and last, of *Sphacelus*, (which with the expounder of Auicene they commonly call *esthiomenon*) for that he hath his beginning of bloudy fluxe, as *phlegmone* hath, & doth prouoke a most sharpe feuer, but these are wont oftentimes to accompanie great *phlegmones*, as Galene *libello de Tumoribus præter naturam*, and in many other places hath diligently noted. A Carbuncle therefore proceedeth of the flowing of bloud, which is black, thicke, filthie, burning, and exceedingly hote, with the which if there be mingled but certaine thinne humours, there are raised vp on the outside of the skinne whelkes or pushes, like thinges that bee burned or scalded, and then this inflammation is called Car-

Gangrena & Sphacelus doe follow great phlegmones.

The generatiō and descriptiō of a carbuncle.

bunculus cum postula, the Carbuncle with the push, which euill truely doeth happen verie often. In the meane time notwithstanding it beginneth (although seldome) without push or pushes: but then is caused a crustie or hard vlcer: I say without push or pushes, be cause sometime there ariseth with this euill one onely pushe of some greatnesse, which being broken, the vlcer is brought forth with a scurfe or scabbe: but oftentimes not one push alone doeth breake out, but manie little and slender ones, sticking thicke in the member like vnto the seedes of hirse: which being burst foorth, there doeth likewise arise a certaine crustie vlcer, such as hote iron doth cause. But betweene their beginning, before that the pushes doe appeare, they trouble the member throughly. Now these scales or scurfe doe sometime receiue an ashie or earthly colour, sometime blackenesse, and in that place the skinne cannot be eased, but it is, as it were fastened to the inner flesh. The flesh also about it, is brought to an exceeding hote inflammation, which the Greekes call *Phlogosis*, and is blacke in colour, and shineth after the maner of lime or pitche, as though there were a little black commixed with a great quantitie of redde. This colour is caused altogither of melancholie. And these truely are the signes & tokens of a Carbuncle drawne from the verie affect it selfe, to the which may be added a very grieuous and vehement paine of the afflicted member, as though it were bound with strong chaines. They also which are thus affected doe necessarily fall into a feauer, and that sooner then they which are vexed with *Phlegmone Erysipelatosa*. But if anie poison doeth lurke within (as oftentimes it chanceth) the sicke persons are miserably tormented with perbraking and continuall vomiting, together with a want of appetite and lothing of meate. There are present also with them quaking of the heart, panting or mouing of the stomacke, and an often fainting of courage. This euill is called properly of the Chyrurgians of our age, *Anthrax*, differing from *Carbunculus*, by reason of the malice and crueltie of the euill (as they please.) When as in verie deede ἀνθρακῆ among the Greeks is the verie same, that *Carbo* or *Carbunculus* is among the Latines. Therfore it is superfluous to distinguish, and to handle in diuers Chapters the signes and cure of them (which all Chyrurgians almost doe vse at this time.) But these Carbuncles doe chiefly arise of violent causes killing the people sodenly, and they follow a pestilent plague. Wherefore there is required a diligent heede or care about them, neither must they in anie case be neglected. Moreouer although ἀνθρακῆ or euerie Carbuncle be a sharp disease, dangerous and contagious: yet the worst of all and the most deadly is that of Auicene, which doeth arise in the purest places and neere to the principall members. For it is to be feared, that this venimous matter which exciteth the Carbuncle, doth sodainly returne to the inward parts, and to some principal member: which if it shall happen, the sicke is in great danger of his life, especially if anie euill signes shall bewray the same. But if the exalation thereof be onely filthy and corrupted with abhominable poyson, it is inough to kill the man. If a Carbuncle chanceth about the stomacke, or about the cheekes or iawes, it sodainly oftentimes (as *Celsus* saith) bursteth out the stomacke. And lesse deadly is that Carbuncle in Auicene, which appeareth first red, and then yellow, or of orange colour. But if it waxeth blue or black, it killeth almost euery man,

Carbunculus duplex.
Signes of a Carbuncle.
1. *Vlcus crustosum.*
2. *Some great whelkes, some small.*
3. *The colour of the crust either earthly or blacke.*
4. *The flesh blacke about it.*
5. *Grieuous paine.*
6. *A vehement feauer.*
7. *Nausea.*
8. *Vomitus.*
9. *Want of stomacke.*
10. *Cordis tremor.*
11. *Animi deliquium.*
Carbuncles doe follow alwaies a pestilent plague.
Iudicia.
1. *When a Carbuncle is most deadly, (the iudgment therof being taken from the affected place.)*
2. *Another iudgement taken from the affected place.*
3. *Iudgement of the colour.*

4. Iudgement of the accidentes.

and there is none that is iudged more dangerous of the own nature then it. I the Accidentes, which are woont to accompanie with this diſeaſe, be verie much remitted or releaſed, there is ſome hope of recouerie. But if they be ſtill more and more continually ſtretched out, and made more vehement, then truely the matter is in great diſpaire.

CAP. XI.

Of the cure of a Carbuncle.

The cure of a carbuncle muſt be begun by bloodletting.

GAALENE *lib. method. med. 14. & ſecundo ad Glauconem*, commandeth that the cure of a Carbuncle (hauing ſet downe a conuenient order of diet) muſt be begun with bloud letting by and by at the beginning (if none of thoſe things doe let it, which are woont to forbid the cutting of a veine) who alſo willeth to draw bloud euen to the fainting of the heart. For it profiteth much thoſe that be troubled with this euill: and this alwaies is to be marked, that the veine be ſtrooken directly againſt the vlcer. But the choiſe of the veine is manifeſted vnto vs of the affected member (as wee haue ſaid in the cure of *Phlegmone*.) Therfore in that matter, euen a skilfull Phiſition muſt take counſell of the Chyrurgian, who hath the knowledge to declare, from what place and how much bloud is to be drawne out. The veine (as it behoueth) being cut, if nothing (as I ſaid) doe hinder you, it ſhall not be amiſſe to ſcarifie the ſaid tumour, vſing ſomewhat deepe cuttes or wounds by reaſon of the thickneſſe of the malicious humour, (that is) ſuch cuttes as are ſomewhat deeper then ordinarie (as it pleaſeth Galene. There are ſome, which would haue ſcarification made in the cruſtie or hard vlcer onely, and then they ſtraightway ſprinckle thoſe inciſions with hote ſalt water, that bloud might not meete togither in them, or increaſe, but that it might be emptied out. Sometime they alſo apply ſome gnawing medicine, as arſenicke, which in this caſe among the reſt hath the greateſt vertue, but ſome do miniſter to the ſcarified place horſeleches or bloud ſuckers. But ſtrong repulſiues are in no wiſe to be vſed or applied to the aggrieued member (although refrigeration be needfull, which in deede doth belong vnto the inflammation.) For you cannot ſo turne away the fluxe or preuent the malice heereof, becauſe of the thickneſſe of the humour. And if at any time you ſhall doe it, you ſhall find ſome other naughty humour (as Galene ſaith) which is ſetled in the depth or inward partes of the body: but this humour muſt not be ſuffered to flowe aboundantly (the ſame Galen being our Authour.) Therefore ſuch remedies are to be ſought for, as by a moderate repreſſion can digeſt or diſperſe the humour. Such truely is that cataplaſme, both that which is made of plantaine, and alſo that which is made of lintels twiſe ſodden. But with this you muſt commixe crummes of bread, which haue bene baked in an ouen. Let the bread (after Galens counſell) be neyther altogither without branne, nor verie full of it. But this kinde of cataplaſme is called of the later ſorte *Emplaſtrum de Arnogloſſa*, which they make after this ſorte, ℞. of plantaine, lintels, bread baked in the ouen, of eche a like portion, let them be boyled in water. To theſe Auicene putteth gaules, who alſo for this purpoſe doth allow the cataplaſme which is made of the two pomegranates ſodden either in vineger, or in ſharpe or tarte water, and theſe they

Deepe ſcarification.

Sprinckling of hote ſaltwater.

Arſenicum. Sanguiſuge.

Fluxe in a carbuncle can not be turned away, neither ought it, lib. 14. Ther.

A cataplaſme good for a carbuncle.

Cataplaſma de Arnogloſſa.

A Cataplaſme of pomegranates.

they apply both to the affected member, and also to the partes about it. Of this minde also is *Paulus Aegineta*, who saith, that if you will plucke vp a Carbuncle as it were by the rootes, and disseuer it from hauing anie societie with the partes about it, you must seeth in vineger a sharpe pomegranate cutte in small peeces: when the sore is corrupted you must wipe it smoothe, and clense it with a linnen cloth, and when it waxeth drie, you must moysten it with vineger. Also the kernell of the olde filberd nutte or of the young doeth ripen and breake Carbuncles. But the best remedie for the partes lying about it, is the oyntment made of Bole armoniacke, of the oyle of roses or mirtles, and of vineger: which is vsed, because the humour, which hath flowed alreadie, should not returne backe againe within. There are some which doe drawe and allure the poyson, and malicious humour in a pestilent Carbuncle with sucking or drawing it with cupping glasses, and with medicines that can bring the humour to the place which is beset with *Carbo*. Which thing truely I would also counsell to doe, if ἄνθραξ doth occupie the arteries, and the partes about the lesser veines, and if fluxe doeth moue but slowly. But if it rusheth or breaketh foorth strongly and aboundantly, the rage of the humour must be tamed and bridled by medicines that can moderately represse (as of late we recited out of Galene) least that there be caused too vehement paine through the fluxe that floweth so strongly in the affected member, and so the euill bee made more painfull and angrie. But vpon this hard or crustie vlcer, especially when the member is putrified, you must lay some strong medicine both which can greatly drie (but not that which can concoct or digest) and also which can moue the matter, (seeing that so you shall fauour the putrifaction of the member,) of this nature is that of *Andron*, *Musa*, *Passo*, or *Polydia*: and it must be washed in some sweete wine, or in *Sapa*, by reason of the thickenesse of the filthie humour. That Cataplasme also which in Galene is made of the meale of Tares and *oxymell*, is rightly applyed, when as the vlcer is malignant and corrupted. But commonly the oyntment called *Vnguentum Aegyptiacũ* is to be applied. But if these things doe little profite, you must come vnto more sharpe remedies, which haue euen a fierie force. Of the which kinde are these, the roote of *Dracunculus* or *Aristolochia* broken and layd in vineger, lime, arsenicke, yellow oker, and other of this sort, which do burne like fire. These do profit sufficiently, if they doe throughly resolue the corrupted member euen from the quicke. This being done, whatsoeuer is corrupted and dead within, you must by and by pull away and plucke it vp by the rootes. But when after these gnawing medicines there followeth a scurfe or scarre, which is drawne euerie way from the quicke flesh, the wound truely, which is raised through them, must be diligently regarded, as in other sores that be burned. But seeing in extreame diseases (as Hippocrates saith) extreame remedies are perfectly the best, we are constrained sometime (our medicines not preuailing with the euill) to roote out a malicious Carbuncle by actuall or manuell instruments (as they call it) that is, with a bright knife or some other such thing. But the end of burning is, while there is sense of paine euery way, as *Celsus* hath taught very well. After these things the crust or scabbe which is vpon the vlcers, must be resolued by

Paulus.

Nux auellana.

Remedies to draw the poyson in a carbuncle.

What must be applied to a crustie vlcer.

A cataplasme of the meale of Tares and oxymell.

Vnguentum Aegyptiacum.

Adurentia medicamenta.

When adustion must be vsed.

Finis adurendi.

such medicines as are meete for that purpose. But if the sicke shall refuse to suffer adustion, the helpe of some poore and base fellow is to be vsed, who by laying holde on the Carbuncle with his teeth may quite extinguishe and pull vp the same. As were in time past certaine people in Italie named *Psilli*, who did sucke their woundes, which they receiued by the stinging of Serpents, and that without any harme taking thereby. Moreouer the carbuncle beeing thus taken away, or consumed any other way, the hollownesse thereof (the inflammation now ceasing) must first be cleansed, & afterward being made pure and cleane it must be healed with filling medicines (which the Greekes call *Synulotica.*) Which when it is throughly filled, neither doth there remaine any hollow place at all in it, it is conuenient to vse those things which can bring it to a scarre, as in other vlcers. But if the euill doth not rage verie much, but shall seeme to offer vs truce and peace, it is ripened and opened (as Auicene saith) by applying figges commixed well together with leauen and salt. And when this Cataplasme or the like is layd to twise or thrise, the place is woont to appeare altogither blacke and full of chinckes or cliftes, and then the place is to be scoured and cleansed with mundificatiues made of *Apium.* That medicine also, which is made of the yolkes of egges and of salt, if it be often applied, it ripeneth and openeth a Carbuncle, (as *Theodoricus* writeth.) For the same purpose we vse commonly at this day that medicine, which is made of honie, salt, wheate meale, and the yolkes of egges. *Consolida maior*, (that is) comferie (which the Greekes call *symphyton*) being brayed betweene two stones, doeth heale *Anthrax* verie maruellously (as they report) and within the space of one day it quite destroyeth it, so that it needeth no other curing after any more: besides also it is a common helpe for other woundes. Some also doe declare woonderfull things of *Scabiosa*: because that, (it being eaten or drunk in wine) it thrusteth out internall tumours to the external places, and it doth dissolue and discusse them without paine.

Psilli.

Maturatiuũ Auicennæ.

Mundificatiuum ex apio.

A common cataplasme vsed in Paris.

Cõsolida maior

Scabiosa.

In the vlcers of a carbuncle these do resolue the crustes or scurfe, fresh butter, swines suet, and other fat things of that sort. For this purpose also this emplaister following doeth maruellously profite: for besides that it resolueth the scarre, that is, the crust, more speedily then the aforesaid things, it also asswageth the paine that is caused either of the sharpe and burning medicines, or of the bright instrument, and it mightily discusseth the malicious humour, which exciteth the Carbuncle. ℞ of wheate and barly meale. ana. ℥.iij. of the which make a solide emplaister with the decoction of mallowes, violettes, and the rootes of *Althæa*, and put thereunto of butter, and swines suet melted. ana. ℥. ij. the yolkes of two egges, which must be put in, when they are taken of the fire: and all these must be diligently commixed and incorporat togither with the aforesaid rootes and hearbes, which must be well beaten and brayed togithat the one with the other, and then sifted through a searce. As concerning their diet, epithemes, cordials, & other of that kind, which are made to strengthen the heart, also Euacuations, if they be needfull, they do altogether pertaine vnto that part of Phisick, which cureth with diet and medicines. Wherfore in ministring thẽ, you must aske the aduise or counsel of some learned phisition. But cõmonly al men almost do vse *theriaca*, which is wont to be ministred

What thinges doe resolue the crusts of vlcers.

Emplastrum escharam resoluens.

Theriaca.

to

to the greatnes of a beane, made of the water of scabeos, or if a verie sharpe and vehement feuer be present, you must make it of rose water, or water of bugloss: which the sicke must take sixe houres after meat. But because we haue made mention before of the Trochiskes of *Andron*, *Polyida* and *Musa* (which Galen so greatly vsed) it shall not be amisse to set downe here the description of them.

℞. of Cytines (that is) of the first flowers or buddes of a Pomegranate. ℥.x. of alume that may be cut. ℥.iiij. of coperous or vitrioll. ℥.xij. of mirrhe. ℥.iiij. of frankensence, *Aristolochia*, and gaules. ana ℥.viij. of salt ammoniacke. ℥.iiij. *Andronis Trochiskus.*

℞. of pomegranate rindes. ℥.vj. of mirrhe. ℥.viij. of Alume that may be cut ℥.v. of frankensence. ℥.iiij. of coperous. ℥.iij. of the gall of a bull. ℥.vj. let these be taken in sweete wine. *Polyidæ Pastillus.*

℞. of cut or clouen alume. ℥.iij. frankensence. ℥.iiij. of mirrhe as much, of coperous. ℥.ij. of the floures of pomegranates. ℥.xij. of bulles gall. ℥.vj. *Aloes*. ℥.viij. Take these in sharpe wine. *Polyidæ pastillus alius.*

℞. of cut alume, *aloes*, mirrhe, coperous. ana ℥.vj. of saffron, & of the dregs of the oyle of saffron ℥.iij. of the floures of pomegranates. ℥.iiij. Let them be taken in *mulsum* made of *Falernum*. *Musæ trochiskus.*

CHAP. XII.

Of Gangrena and Sphacelus.

GALEN *lib. 2 an Glauconem*, calleth them Cankers, which by reason of the greatnes of the inflammation be made and changed into mortifications, yet they be not throughly engendred and alreadie confirmed. The force and tyrannie of this euill is so outragious, that except it be remedied verie speedily, the affected member doth easilie represent the habite of death (that is) it doth verie readily draw togither the extinction and quenching both of life, sence and mouing. But when the member is so corrupted and so feeble, that it is altogither without sence, and as it were dead, so that whether it be stroken, or cut, or burned, the sicke feeleth it not, then the Greekes call this euill no longer *Gangrena*, but *Sphacelus*, the Latines *Syderatio*, the later sort call it *Esthiomenon*: which name also they giue vnto *Gangrena*. But Auicene calleth it *Esthiomenon*, when as the corruption thereof doth passe to the continual parts, which terme the Græcians do vse in an other order. Some call this affect sometime *Herpeta esthiomenon*, sometime verie improperly, *Cancer vlceratus*. But this affect chanceth also to the bones, when as the flesh being beset & compassed about with them, bringing forth and ingendring filthy and stinking corruption, doth infect them with this horrible poison, and consumeth them with most corruptible rottennes. Therefore when as the member shall altogither appeare void of life, sence & mouing, you must by and by pare it to the quicke as neere as you can to the sound flesh. *Sphacelus* therefore differeth from *Gangrena*, because the one doth grow vp in the bones (as we haue declared) and not in the flesh and the vessels of the bodie onely: but the other commeth not to the bone. Notwithstanding it is one kind of *Sphacelus* but it borroweth a proper and singular name beside the common terme. This kind of corruption being

What a Canker is, & whēce it hath his beginning.

Gangrena pessimus tyrannus.

Sphacelus.

Syderatio ossium.

The benummed member must straightway be pared.

perfect in the affected part, and altogither depriued of sence, is called commonly in France *Ignis Sancti Antonij*. In another place, *Ignis Sancti Martialis*. But this mortification of the members, or the extinguishing and destroying of the life in them, chanceth three wayes. One way, when as the member can no longer receiue the life that is sent to it frō the heart thorough the Arteries, by reason of the dissoluing of the mixture and consent of the affected member. Which mixture and harmonie of the member is dissolued and distroyed either becaufe of too much cold, (as sometime it happeneth in sharpe and boysterous winters) or by reason of immoderate, rash, and vnaduised refrigeration of the inflammation, or else becaufe of the exceeding, and vnmeasurable vehement heate, and poyson of the inflammations, and malignant vlcers (as they call them.) Another way *Gangrena* and *Sphacelus* are caused, when as the life being gotē into the member is choaked and stopped, as it oftentimes happeneth in great inflammations, which sometime do so close vp and stoppe the veines, Arteries, and pores of the skinne, that there the spirites, (the breathing forth of the vaporous streames, and the drawing in of the aire, being altogither hindred) are strangled and choked. The third way, these mortifications and destroyings of life are caused in the members, when as the passage and flowing of the vitall breath from the heart to some member is letted and forbidden, and that happeneth either by reason of a vehement and strong binding, or else becaufe of some bruse receiued in these passages and pores, through the which the breath is caried. To conclude, *Gangrena* and *Syderatio*, which the Græcians cal *necrosis* and *Sphacelus* do chance vnto mens bodies, destroying either the member, or the vitall facultie, or the naturall heate and temperature of the bodie. But the signes of *Gangrena* and *Syderatio*, Galen in his little treatise of tumors aboue nature declareth to be these: First truly that flourishing colour is extinguished in them, which is wont to be in phlegmonous inflammations; then paine and beating of the pulses (that is) the mouing of the Arteries, which is felt of the sicke, do depart a little aside, yet their naturall disposition not altogither ended, but their sense altogither dead and mortified. Whereupon the member straight way appeareth blacke, and it is verie soft and full of corruption, it breatheth out a filthie sauour and it is like vnto a dead thing without life. Whereby it commeth to passe, that when it is touched with the finger, it easily yeeldeth verie deepely, neither after doth it rise vp againe or returne, but the skinne appeareth as though it were separated from the flesh. But this mortification of the affected member, (which the Grecians call *Gangrena*,) is of so great crueltie and madnesse (as *Paulus* saith) that except you presently seeke a remedie for it without al delay, the affected member soone perisheth, and then it inuadeth the other parts that be next vnto it, and killeth the man. But if (as *Celsus* reporteth) it yet hath but small power, but is now a beginning, it is not verie hard to cure, especially in a young mans bodie, and so much the rather if the muscles be sound and whole, if the sinewes be not hurt, or smally affected. But when this euill hath taken deepe roote, and is turned alreadie into *Sphacelus*, it is vncurable, and very many do die of a cold sweat.

Ignis Sancti Antonij.

Three causes of mortificatiō.

1

What things do dissolue the mixture of the member.

2

3

Signes of Gangrena & Sphacelus.

1

2

3

4

Iudicia lib. 4.

Lib. 5.

CHAP.

CHAP. XIII.

Of the cure of Gangrena caused of great inflammations, and of the destroying or curing of Sphacelus, which is ingendred of Gangrena.

BECAVSE aboundance of blood doth ingender a canker, the order of the cure thereof must be straight way attempted by a plentifull and copious euacuation of the corrupt blood, which is packed togither in the affected member. But in the meane season, you must not neglect those things which shall seeme to belong vnto diet, medicines, cutting of a veine (if need require) and strengthning of the heart, in which things the Chirurgian must take the aduise of some learned Phisition, who knoweth how to instruct him therein (as the matter shall require.) But there must be great plentie of that congealed blood (which causeth mortifications) drawne out from the affected part, either in the veine that is cut, if it appeareth any thing full and swolne about the same member, or in the whole skinne of the part affected, togither with his substance either kept downe and made obedient, or cut or diuided by many deepe scarifications. Some to this end do applie horse-leaches, and they do open the little veines that be next the sore, but those deepe and often sections or scarifications are much more effectuall to cure that euill. But because of the greatnesse of the Cankre, we vse verie great sections, or often incisions (which we call Scarifications:) the one, when the euill is neare rotten, the other when it onely beginneth to rot. For the greater the euill is, the greater remedie it requireth (as euerie man may know.) But when you haue drawne out blood aboundantly by those deepe slashes or cuts, you must wash the place with salt water, that the thick blood which otherwise would abound there, may be brought forth. Then you must apply some medicine that can let and dissolue putrifaction, as is the meale of tares or darnell, (which the French men call *ywraia*, because it doth prouoke dronkennesse after the manner of wine) or if there be scarcitie of them, you must vse the meale of beanes with *oxymell* and *syrupus acetosus*. It shall be profitable also to wash the scarified place twise a day with hote vinegre, but especially with *mulsum*. For these by reason of the drinesse, do consume the filthinesse and corruption, and do cleanse it, but because of their coldnesse they do chalenge of putrifaction that, which is not yet defiled and corrupted. But when this feruent heate is now abated, and the furie of the euill somewhat remitted and slaked, you must lay aboue vpon the sore that oyntment which is commonly called *vnguentum Ægyptiacum*, made of verdigrease, alume, honie, & vinegre, of ech a like quantitie commixed and boyled togither. This doth stop putrifaction and resolue it: and it doth disseuer also the putrified and corrupted humor from the sound and whole partes, and it doth cause it to fall and perish. Moreouer it procureth a crust or scarre, and preserueth and defendeth the whole parts from any infection. But if you will apply a more strong and effectuall medicine, mingle salt with the aforesaid things: or if the euill shal encrease yet more and more, minister some of the Trochiskes before mencioned, being thoroughly

Emptying of corrupted blood.

After scarification you must wash the place with salt water.

Medicines purefactiues.

Vnguentum Ægyptiacum.

Burning Trochiskes.

brayed and beaten togither, and then washed in vinegre and wine: as that either of *Andron*, or *Polyida*, or *Musa*: or one of those which are called of the latter sort *calidicon*, *Aldaron*, or that made of *Asphodelus*, which by reason of the burning force do separate the corruption from the sound partes. In this matter before all other thinges *Arsenicon* is praised and allowed of, which they call *sublimatum*, *purum* or *correctum*, which must bee dissolued either in some pouder or in wine, and taken in linnen or cotten (which the French men call *Coton*.) And so applyed betweene the sound and corrupted member. For this doth straight way staie the euill, and that truely without paine. But if necessity requireth, you must deuide the good from the euill with a certaine instrument called a probe, or sklise. But in ministring such medicines: that the matter may be handled more without care, you must be diligent to knowe the nature of the sicke bodie, (as Galen hath well taught vs saying) If the bodie bee rusticall and hard by nature, it requireth verie vehement medicines: but if it be tender and soft, it requireth more gentle & milde medicines. Infantes also or children, and they which loue to liue at their owne pleasure in idlenesse, must haue gentle medicines ministred to them. Moreouer the nature of the partes which are euill affected must be regarded as well as the whole bodie, when you do either cut of, or cut about that which is putrified and corrupted. For there are some sores, which verie quickly do come to matter, and corruption, if they be negligently cured: and some verie slowly: some also doe slowly feele the force and benefite of medicines applied, and some verye soone.

Arsenicon sublimatum.

Lib. 2. ad Glauc.

when aduſtion is to be vſed.

If the canker turneth into ſphacelus.

Furthermore if (notwithstanding these burning medicines) the euill shall yet remaine, you must burne that place which is betweene the whole and corrupted member. But all these remedies are wont sometime to profite nothing at all, and then this is the onely helpe, although (as *Celsus* saith) it be a miserable helpe (that is) to cut of the member, which by little and little waxeth dead, that so the other parts of the bodie may be without danger. For that which is once corrupted, euen with touching it doth infect and corrupt that part which is whole and sound after the manner of poyson. But if at any time you shall cut off this putrified and dead member, or shall lance of that which is corrupted in any member euen to the sound flesh, then by the counsell of Galen for more quietnesse sake, you must seare or burne with some bright instrument that member, which as a roote is ioyned to the whole and sound bodie, for so you shal quickly stay the flowing of blood, and debarre corruption. Now aduſtion being done and ended, you must vse the iuyce of leekes, or (as Paulus saith) you must apply salt with the leekes, or some of those remedies, which we haue spoken off a litle before. For these do drie and bind the corruption, and do also stoppe the flux of humors. But when by vsing these remedies rottennesse or corruption shall seeme to cease: that the crustes & scurfe may soone fall away, you must vse a Cataplasme made of bread, or barly meale, or wheate meale boyled in *hydræleon*. Also that medicine which they call *Cephalicum*, annointed with hony. These through their cleansing or scouring, do resolue the crust from the flesh which lieth vnder it. Moreouer that medicine which is called *Tetrapharmacum*, and that also called *macedonicum*, by mouing and

Lib. 2. ad Glau.

Lib. 4. Remedies that can loſen the the cruſts from the ſeared mẽbers.

and mollifying the matter do bring the scurfes from the parts that lie vnder them, as all other things do, which do bring the sores vnto suppuration. For these remedies do both mollifie, and ripen or end the matter vnder the crust, which matter doth resolue it: (I meane that matter which lyeth betweene the crust & the flesh. Bread also beaten and brayed with *opium*, or *ocinium*, through their clensing doth mightely draw the crustes from the whole parts without erosion or gnawing: of the like vertue also is *Iris*, or the roote of *panax*, or of *aristolochia*, or of *acorus* mixed with honie. But they are commonly woont to vse butter or some other annointing thing to resolue the crusts. But when the crust is fallen of, they wash the place with vinegre, and then apply this plaister following, which is rehearsed by *Guilielmus de Saliceto*. ℞. hony ℔ß. raw yolks of egges ij. or iiij. of barly meale ℔ß. mingle these togither, & bring them into the forme of an emplaister. But two or three dayes after, that the mundification or cleasing may be the better accomplished, you may adde to this emplaister of chosen mirrhe ℥x. But in tender and yong bodies for the separation of the crust, and detersion of the filthie corruption, the meale of tares mingled with honie or frankensence (which was vsed of Galen) doth aboundantly suffice. These things being rightly ordered, such kind of vlcers must be brought vnto some soundnesse of health with such kind of medicines as can draw togither the flesh, and procure a scarre: the Græcians call them *sinulotica* and *epolotica*. 1. Emptie out aboundantly the corrupted blood, which is stuffed in the affected member. 2. After scarifications or sections, wash the affected place with salt water. Then lay on a medicine appointed for corrupted sores. 3 When the furie of the euill is somewhat slaked, minister *vnguentum Ægyptiacum*. 4. If the euill will not yeeld to these remedies, seare with a bright and hoat yron that place which is betweene the filthy and corrupted member. 5. But if all these things shal nothing helpe, and now *Gangrena* is changed into *sphacelus*, cut off that member verie speedily, which is so perished euen to the whole, so that no filthinesse remaine behind. 6. When you haue cut off that which was putrified, you must vse some hote burning instrument, that so you may the more quietly pull vp euen the verie roote of the euill. 7. After exustion minister the iuyce of leekes, and other such things, which do drie, bind, and stoppe fluxe. 8. Make no great speed to resolue the crust or scurfe by vsing burning medicines, or some hote instrument from the subiect places (for then there is wont to follow abundance of blood.) 9. When rottennesse or corruption is ceased, & you feare no more the flowing of blood, apply those things which can draw off the crust. 10. When the crusts or scurfes be falne from their places, you must vse the same cure, as in other vlcers.

Butyrum.

Emplastrum Guilielmi à Saliceto.

Lib. 2. ad Glauconem.

The summe of the cure of Gangrena & sphacelus.

1 2 3 4 5 6 7 8 9 10

Aphorismes pertaining to aphisitio.

1. First appoint a thin and coling diet for them which are vexed with *Gangrena & sphacelus*. 2. If nothing do let it, turne away the flux by letting of blood: and draw it out aboundantly, if it floweth plentifully. 3. Purifie the blood with the medicine which is called *Catholicon*, or with the black pith of *Cassia fistularis*, or with the decoction of *Tamarindi*, of hoppes, and fumitorie. 4. Let the sicke take *Theriaca*, & other of that kind, which are able to defend the heart, (which is the fountaine and beginning of life) from those corrupted and filthie smelling fluxes, which are mounted vp from the putrified member.

1 2 3 4

CHAP. XIIII.

Of Eryſipelas and other tumors cauſed of Choller.

Fleume in the generation of humors is next vnto blood.

ALthough fleume in the generation of humors, doth follow next vnto blood, and there be greater aboundance of that humor in the body next vnto blood, then of other humors, yet becauſe tumors aboue nature proceeding of choler (which they commonly call cholerike apoſtems) do in manie things greatly conſpire and agree with bloodie humors, it followeth (after the determination of *phlegmone*, & of other tumors conſiſting aboue nature, which proceed of blood) that we now ſpeake of thoſe ſwellings which are cauſed of choler, and are called of the Greekes by this generall name *Eryſipelata*, but of the ancient Latines *Ignes ſacri*. *Eryſipelas* therefore is the branch or bud of cholericke fluxe, moſt abiding about both the skinnes, (that is) both about that which outwardly couereth al the parts of the bodie, & alſo about that filmie & thin skin which inwardly compaſſeth the internal parts. But oftentimes alſo it occupieth ſome of the fleſh that lieth vnder it, as *phlegmone* (which is the iſſue of bloodie fluxe moſt incident to fleſhie bodies) doth alſo poſſeſſe ſome of the skinne. Therefore when verie thin choler, or hote blood which is thinne alſo in ſubſtance, (called of the later ſort *cholera naturalis*, but of Galen χολὴ ξανθὴ) is ſpread abroad ouer the skinne onely, nothing moleſting the fleſh vnder it, & yet ſomewhat raiſing the member into a tumour with a languiſhing inflammation and yellow redneſſe, and altogither doth yeeld when it is touched.

Eryſipelas quid.

Eryſipelas exquiſitum.

Spina.

This affect is properly called of Galen, a true and exquiſite *Eryſipelas*. But this is for one conſideration, or (as they ſay) it chanceth vniformely, and without vlceration. Auicene calleth it *ſpina*. But when a humor of bitter choller ſhall be more thicke and ſharpe, then that it can returne againe naturally, it doth exulcerate or fetch off that little outward skinne, which the Greekes call *Epidermida*, and ſometime that exulceration of the skinne in proceſſe of time pierceth ſomewhat deepely, ſo that it toucheth the inner fleſh vnder it, & then that affect is called alſo *Eryſipelas*, but with vlceration, which (as Galen ſaith) is all one with *Herpes*. But if it be neither a cholericke fluxe, nor a bloodie humor, but equally congealed of them both, it is not then called *Eryſipelas* only, but Galen tearmeth it a diſpoſition throughly commixed with *Eryſipelas* & the inflammation. But of that which is predominant in the mixture, is the title giuen to the cuill. For when blood ruleth, it is called *phlegmone eryſipelatoſa*: but when choler raigneth, we tearme it *Eryſipelas phlegmonoſum*. But when neither hath ſuperioritie, but the accidents of them both appeare equall togither in power, then that cuil ſhal be called a meane betweene *phlegmone* and *Eryſipelas*.

Eryſipelas cum vlceratione.

Eryſipelas non legitimum.

Medium vitium.

Bilis.

Now alſo of other mixtures there ſhall be the like interpretation, that is, if much choler be mingled with a thin and ſmal humor, either of fleume or melancholie, it ſhal be called *Eryſipelas œdematoſum* or *ſchirrhoſum*. Moreouer when we ſpeake ſimplie of choler, or of a bilious humor, after the manner of Galen and other Phiſitions, we meane pale choler, yellow and bitter, and not that which is foure and blacke. And this is called of others, *naturalis & certa cholera*, hauing his generation of blood that is thin and hote. But melancholy we ne-

uer

uer absolutely do tearme choler, but alwayes with an adiection of the humor, which ioyneth the colour of the name. Choler therefore, which is called of the Greeks χολὴ, and commonly *cholera*, is a hote and drie humor, proceeding of the thinner and hotter part of *chylus*, or of thin and hot blood (as we said of late.) And this is two maner of wayes, according to the diuision of the new Phisitions, that is to say, naturall and vnnaturall. Naturall choler is a humor of power hote & dry, in substance thin, of colour yellow or red, declining vnto a certaine colour like orengetaunie, but in tast verie bitter, and not sharpe or soure (as some vntruely haue affirmed.) Vnnaturall choler is said to be that, which doth degenerate from the aforesaid bilious humor, and yet it keepeth it selfe within the bounds of his circuite, which if it doth once passe or go out of, it is now not to be accounted choler, but rather some other humor. But this (I meane choler) doth happen to transgresse the limites of his liberty or circuite two wayes. 1. One way (as we may say) by it self, & in it self. 2. The other way by admixtion with others. By it self & in it self is also two fold. 1. one way, when as that natural choler doth putrifie, & is burned within, & that is called *aduſta per putrifactionẽ*. 1. burnt through putrifaction. 2. The other way, when as vnnatural choler called *vitellina*, is throughly concocted euen with a fiery heate in the liuer, or in the stomach, or in the veins, & it is made of the colour of leeks, which they also call *prassina*, or it is caused to be rustie or cankred, which truely are extreme griefes. But vnnaturall choler, or choler aboue nature, through admixtion, is caused, when as another humor doth come vnto it extraordinarily. And this truly happeneth many wayes. For if thin and wateriſh fleume be mixed with it, it is made yellow and like vnto saffron, if thick & viscous fleume be commixed therwith, it is made like to the yolkes of egs: but if burned melancholie be ioyned therwith, it is made *bilis aduſta per admixtionem*. And so after Auicenes mind and iudgement, there are sixe kinds of naturall choler: with Halyabbas, foure onely, for he maketh no mention at all of the two kinds of adusted choler. But Gal. lib. 2. *de virtut. naturalibus* saith, that there is no choler besides nature, but that which is *vitellina*, very like both in colour & thicknes to the yolks of egs: for he saith that *porracea* & *ærubinoſa bilis* are engendred oftentimes in the stomake, of naughtie & corrupted humors, by reason of the crudity or rawnes of meats & drinkes, as are the herbe called beete, oynions, coleworts. And also sometime, when these things are not wel digested, it is ingendred in the very veines, by reason of sicknes, or some other euil disposition. By these things therfore it is gathered that there are foure kinds or differẽces of inflammations engẽdred of choler (which cõmonly are called cholerick apostemes.) That is to say. Of true sincere & laudable choler (which we cal thin & hote bloud) is ingendred that kind of inflammation, which Galen lib. 2. ad Glauc. calleth a true and exquisite *erysipelas*, which is as it were a passion of the skinne onely: in Greeke it is called ἀκριβὴς ἐρυσιπελας. But of vnnatural choler, being mixed with other humors, there do arise three other differences, as *erysipelas phlegmonodes*, *erysipelas ædematodes*, and *erysipelas scirrhodes*. And of choler which besides nature is caused of adustion, by reason of the thinnes or thickenes of the substance thereof, there are ingendred either *herpetes eſthiomeni* (that is) *exedentes*, which are of the same kinde with those *erysipelata*, which

Bilis flaua duplex.

Not naturall.

Choler doth digresse from his owne nature.

Bilis vitellina.
Porracea.
Prassina.
Æruginoſa.

Crocea.
Auicene.
Haly.

Foure differences of inflammations comming of choler.

Verum erysipelas.

Three vnlawfull erysipelas.

Herpes exedens

Phagedæna. Cancri vlcerati.

do chance with vlceration, or there are engendred *phagedæne*, which do some-what deepely gnaw the flesh togither with the skinne, and there are caused exulcerat cankers, and other such gnawing euils, there are also engendred *cacoethe* (that is) malignant vlcers, which are called of the late chyrurgians *pustulæ corrosiuæ*. Therefore in such kind of humors, that is truly the most thinne, which raiseth the exulcerated *herpes*: and that most thicke, which prouoketh the cankre. Then that which perteineth vnto thicknes, occupieth the next place, which doth engender *phagedæne*, as Galen hath noted lib. 14. *meth. med.* The causes of a true *erysipelas* as also of a true *plegmone* are three. *Prægressæ*, which are called also *primitiuæ* 2. *antecedentes*. 3. and *coniunctæ*. But *erysipelas* is seeldome caused of any primitiue cause: notwithstanding violent frictions, the applying & ministring of attractiue medicines do oftentimes excite or cause the same.

Causæ veri erisipelatis.

CHAP. XV.

Of the signes and tokens of a true erysipelas.

Signes of erysipelas.

THE markes and tokens of a true and exquisite *erysipelas*, are gathered and knowne by conferring the same with *phlegmone*, according to the doctrine of Galen 14 *Therap.* and 2. ad Glauconem: whereby it plainely appeareth that a true and lawful *erysipelas* is a certaine *species* of *phlegmone* (that is) of an inflammation, as it is generally taken. The signes therefore of *erysipelas* are these, a red colour to behold, declining somewhat to yellow, which yellowish colour doth easily yeeld to touching or handling of it, (that is) by thrusting it downe with the fingers, and then it slideth in againe, a small tumor rather remaining in the skinne, then descending deepely, vehement heat causing a more vehement feauer then that which is ascended of *phlegmone*: for *erysipelas* is far away more hote then *phlegmone*. No great or strong breaking of the pulses, which is the proper simptomate of a great *phlegmone*. A byting and pricking paine without any extension, as it chanceth in *phlegmone*, and manie other like signes which do signifie the dominion and rule of choler. But that which pertaineth vnto the iudgements hereof, *erysipelas* doth chiefly lay hold on the face, and beginneth commonly in that part of the nose which is commonly called *lepus*. Then straightway it spreadeth ouer the whole face, and that through a double occasion, that is, for the thinnes of the skinne, and lightnes of the choler. But in the vncouering or laying naked of any bone, *erysipelas* is a sodaine and maruellous disease, as Hyppocrates writeth lib. 7. *Aphorism.* 19. that is to say, it is an euill symptomate, if the flesh lying round about the naked bone doth seeme to be occupied of *erysipelas*, but this, as Galen witnesseth, chanceth very seeldome. Againe the same Hippocrates writeth in the Aphorisme following, that of *erysipelas* there commeth corruption, suppuration, togither with the disease, which things (saith Galen) neuer do chance vnto *erysipelata*, except it be to them which are verie malignant. A true and lawfull *erysipelas* hath foure times or seasons, as other tumors also aboue nature haue: the signes whereof are to be sought out of those things which went before. An exquisite *erysipelas* is seldome ended by suppuration, but chiefly through an insensible transpiration or resolution. There happen sometime in *erysipelas* certaine symptomates, which

A yellowish rednes yelding to the finger.

A smal tumor, vehement heat.

Small pulse.

Pricking paine.

Iudicia.

Erysipelas' followeth the order of a tertiã feauer.

which oftentimes by reason of their greatnesse do exceede the verie cause of the euill it selfe, and therefore they do hinder the order of the cure (that is) they do change and peruert the method of curing (as hath also bene said before in *phlegmone*.) Moreouer *erysipelas* followeth the mouing of a tertian feauer, with whose matter it hath a certaine analogie and proportion, for the matter of them both is a cholericke humor. But it is not good to driue or turne *erysipelas* from the outward parts to the inward, but contrariwise, from the inward members to the outward parts, as Hippocrat. hath written lib. 6. *Aphor.* 25. But those *erysipelata* which do arise about the head, do put vs to more trouble, which (as Paulus saith) are wont to be so dangerous, that except they be holpen with some effectuall remedie, they sometime strangle and choake the sicke. Hippoc. also writeth that *erysipelas* is verie mortal and deadly, if it chanceth in the wombe of a woman with child, for *erysipelas* being thus engendred in the wombe, the child of necessitie dieth. For truely a sharp feauer (as Galen saith in his commentaries) oftentimes destroyeth it without inflammation.

Erysipelata about the head are very hard to be cured.

Erysipelas in the wombe of a womã killeth the childe.

CHAP. XVI.

Of the cure of erysipelas.

SEEING that *erysipelas* (as also *phlegmone* wherof we intreated a little before) is a hote affect, and engendred of the defluxion of humors: the method of the whole curing thereof shall also be two fold: that is to say, refrigeration, and euacuation. And as in *phlegmone* the order of euacuation did surmount and ouercome the methode of refrigeration: so in *erysipelas*, refrigeration is more needfull then euacuation. For the one doth trouble and molest in quantitie, but the other (which is *erysipelas*) in qualitie. Therefore *erysipelas* must be greatly cooled and litle emptied, whereas contrariwise an inflammatiõ ought to be plentifully euacuated, and litle refrigerated. Although there be a common chapter and summe of curing both affectes, as Galene saith, that is, the vacuation of the troublesome humour. And therefore after that *erysipelas* hath been cooled, we vse those medicines which can digest or discusse. Furthermore that we may attaine vnto this vniuersall methode which we haue said to be twofold (I meane refrigeration and euacuation of the noysome humour): it shall not be amisse, if we declare this cure by foure other particular orders after the consent of the Chirurgians of our time. The first scope consisteth in the right obseruation of a good diet. The second concerneth the auersion of the humour that floweth to the affected member, which they call *antecedens materia*. The third consisteth in the emptying out of the humor, which hath flowed alreadie into the diseased part, which they also call *materia coniuncta*. The fourth and the last is busied and occupied about the correction and keeping backe of the euill *symptomates* that may happen thereunto. We shall easily dispatch the first scope, if the applying of all those thinges, which they call *res non naturales* shall belong vnto moistnes and coldnes, as in a feauer tertian, seeing that *Erysipelas* hath his beginning of choler, which is of a hote and dry temperature. Therfore choose & prepare an aire as neare as you can, that is somewhat cold and moist. In sommer let the sicke be in a verie colde house

Two generall orders in the cure of erysipelas.

Foure particular intentions of curing erysipelas.

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Primus scopus.

Aire.

somewhat within the ground, that is windie, and towards the North. But if there be no such place to be had, and the aire verie hote, make it readie for him your selfe by art. Poure cold water verie often out of one vessell into another: sprinkle the pauements of the house dayly with water that is altogither ycie, and cold. Spread vpon the floore roses, and violets, vine leaues and branches, sallow boughes, and other floures and buddes, which are of a cold and moist faculties. Let no great companie of men come into the parlour or place where the sicke abideth. Let him eschew all fatte, sweete, soure, & hote meates. Let him eate lettuse, gourdes, purslane, sorrell, (which they call *acetosa*) ryce, & other things of that kind, which do thicken and refrigerate blood. Let him altogither abstaine from wine. Let his drinke be Ptysan broath, or barley water. Let him keepe a temperate diet. Let his belly be alwayes soft and soluble. Let him abstaine from all exercise and mouing, especially that which is vehement and immoderate. Let him eschew anger, contentions, and all vehement motions and perturbations of the minde as mortal enimies. Let all things be cleane and handsome about him. Let him refraine from carnall copulation. And let these things suffice concerning the first scope. But we shal also bring to passe our second intent about the cure of *erysipelas*, if by conuenient euacuation we take away that humor which is left behind in the bodie. Therefore in a true and lawfull *erysipelas* not necessarily as in *phlegmone*, we must draw blood out of a veine, but we must also purge the belly downeward with some medicine which can expell choler (called of the Greeks *cholagogon*) if that the affect be great, and the bodie doth seeme to abound with choler. Therefore when *erysipelas* doth accend and kindle feuers, and those more vehement then *phlegmone*, those medicines which are exceedingly hote and the iuyce of *scammonium*, (called of the new Greekes *dacrydion*) and that also which is commonly called in the shoppes *electuarium de succo rosarum*, are in no wise meete or conuenient for this disease, and therefore you must vse either rubarbe, or that potion which of Rasis is called *aqua tamarindorum*, which is made as followeth. ℞. damaske prunes. 24. *tamarindi* that be new. ℥. x. of broken sugar. quar. ß. to the which things to make them more effectuall, you may adde rubarbe that is well washed. But if the euill be verie little and small, these medicines called *cholagoga* shall not neede, but it shall be sufficient to vse at that instant some sharpe clyster, (as it pleaseth Galen.) But in a phlegmonous *erysipelas* your labour shall not be fruitfrate, if you shall beginne the cure with bloodletting (if nothing do let it.) For that kinde of *erysipelas* doth often lay hold on the face, whereupon Paulus commandeth that by and by in the beginning you must cut a veyne in the elbow especially chosing in it the shoulder veine. But if that doth not appeare, you must take that which is most obiect to the sight. And if any thing do hinder the detraction of blood, he commandeth to vse a purgation made of some medicine which is dedicated and appointed to driue out choler, yet Paulus doth not contend with Galen: for where as Paulus hath commanded to cut a veyne in that *erysipilas* which doth rise about the head or face, he meant that of a phlegmonous *erysipelas*, which verie often molesteth the face: but Galen speaketh of a lawfull *erysipelas*, wherein he vsed no detraction of blood. But in *erysipelas ædematosum* or *scirrhosum*,

Cibus.

Potus.

Motus. Animi affectus.

Venus.

Secundus scopus.

2. ad Glauc. In a Phlegmonous erysipelas it is good to let blood.

fum, you muſt vſe a purgation which hath a mingled and manifold force, that is, which can purge, partly choler, partly fleume, or a melancholie humour. And truely in all theſe things the aduiſe of ſome learned and wiſe Phyſition is to be aſked, from whoſe counſell and decree the chyrurgian ought not in any wiſe to ſwarue or digreſſe. And let this be ſufficient that once you haue bene admoniſhed, that the chyrurgion ought not to attempt nothing at all in thoſe things which belong vnto purging and bloodletting, without the counſell and warrant of ſome cunning Phyſition, except ſometime neceſſitie ſhall compell him, and when no Phiſition is readie at hand. The third intention is finiſhed and performed by cooling and repelling medicines in the beginning of the fluxe, excepting thoſe cauſes which we haue mentioned in our generall diſcourſe. But the beginning being paſſed, and fluxe now remaining, you muſt emptie that which cleaueth faſt vnto the member and is compacted therein, by applying outwardly digeſtiue or euaporatiue medicines, that is to ſay, through the tranſpiration and breathing through to the ſenſe. But of all theſe kinds of tumors thus conſiſting aboue nature, there is a double euacuation. Gal. lib. 14. *Therap.* one truely of repulſiues to the other parts, the other of outward digeſtiues, through that vaporous breathing, which doth flie the ſence. But becauſe *eryſipelas* doth afflict and moleſt not onely in quantitie, but alſo in the verie qualitie, by reaſon of the vehement inflammation: it doth require a more often and greater refrigeration then *phlegmone* doth. Therfore after the emptying of the whole bodie (as we haue ſaid a litle before), we will vſe repreſſiue remedies, cooling it as it is conuenient) the afflicted member, or that part which ſuſteineth the skinne: eſpecially when *eryſipelas* is ingendred without any manifeſt cauſe. But the end of refrigeration is the mutation or change of the colour: for that which is a pure *eryſipelas* doth by & by reſt and ceaſe with this, but that which is not pure, but after a ſort phlegmonous, if you ſhall refrigerate it much, it maketh the skinne black and blew, but if you ſhall deſiſt from ſeeking to change the colour, it waxeth black, eſpecially in an aged bodie: ſo that ſome of thoſe refrigerated tumors cannot perfitly be healed, no truly not with digeſting medicines, but that ſome ſcirrhous tumor will remaine behind in the member. It is farre better therefore (ſaith Galen) when you ſee the colour of the affected member altered, to paſſe ouer from refrigerating and moderating helpes vnto their contraries (that is) vnto diſſoluing or digeſting and drying remedies, before that the member be altogither blew or blacke. But you muſt alwayes beware and take good heed, that thoſe things which be annoynted, be verie liquid and moiſt, and that they be often changed, and that thoſe things which be applyed, be often waſhed with ſponges dipped in ſome cold liquor. For the great heate of the member quickly burſting forth into a vapour, doth drie vp theſe things. But amongſt thoſe things which carie with them a refrigerating and repelling force, verie cõuenient for this affect, Auicene chiefly praiſeth among ſimple remedies the ſprinkling on of cold water. But Galen commendeth the iuice of nightſhade, of ſyngreene, of purcelaine, of *pſillium*, of henbane, of lettuce, of *vmbilicus Veneris* (which herbe is called of the Greekes *Cotyledon*) of endiue, and ſuccorie, of fenne lintles, of gourdes, and other of that ſort. Alſo that cerate made of

In phlebotomie & purging, the chyrurgian muſt be taught by the Phiſition.

Tertia intentio

Hic Guido dicit quod non est opus tanta refrigeratione in phlegmone quanta in eryſipelate. Gal.

How much eryſipelas is to be refrigerated.

Lib. 14. Ther.

Materia refrigerantium ex. Gal.

Ceratum.

verie cold water, which conteineth foure times as much of oyle of roſes with white waxe. ℞. oyle of roſes with oyle of vnripe grapes made without ſalt, which being made verie ſoft & pliable in a morter, ſprinckle on cold water as much as you thinke good, with the which if you commix a litle vinegre that is thin, & very clear, you ſhal make the medicine more excellét & more effectual. Moreouer all theſe things muſt be miniſtred cold, and often chaunged, before they be any thing dried or withered. It profiteth alſo verie much and that preſently to annoint the member annoyed with *Eryſipelas*, with ceruſe onely, or mingled with vinegre and *lycium*, or with *terra cimolia*, or with potters claye, with nightſhade, or with *ſpuma argenti* with oyle of roſes, and with *acatia* with vinegre. To this purpoſe alſo this compound following helpeth much. ℞. iuice of plantine. ℥. j. oyle of roſes ℥. iij. *lithargyri nutriti*. ℥. j. *ceruſæ lotæ*. ℥. iij. of womans milke. ℥. ß. let all be commixed togither and brayed in a leaden morter, and make a lyniment. But *lythargyrum* and *ceruſa* ought firſt to be beaten, and then the oile and iuyce aforeſaid muſt be powred on them ſoftly by little and little, vntill they be throughly incorporate togither the one with the other. But if you deſire greater coolers, you may commix with theſe and other remedies before recited (according to Paulus minde) a little *opium* or *cicuta*, or mandrake. But I thinke it good to abſtaine from applying either of them or the like, which are of a ſtupefactiue nature, except great neceſſitie doth moue you thereunto But when the inflammation of the affected member is ſomewhat abated, and the heate of *eryſipelas* ſlaked, Galen (before that any blewneſſe did appeare through refrigeration) did vſe to diſſolue the humor gotten into the member (which they call *coniuncta materia*) by laying on a cataplaſme of barley meale, or of *cruda polenta* (called in Greeke ἄμυλυσις), and of other things before mentioned in the order of curing *phlegmone*. For euen as the ſignes of *eryſipelas* were deſumed and knowne by the analogie of the tokens of *phlegmone*: ſo alſo the remedies of the cure of *eryſipelas* are to be fetched from the proportion of the remedies of healing *phlegmone*. Furthermore of ſuch kinde of medicines, which haue a diſſoluing and breathing qualitie verie neceſſarie in this euill, there are verie many, both ſimples and compoundes, rehearſed of Paulus Ægineta lib. 4. cap. 21. and of Aetius lib. 14. *de re medica*. But now it ſhall be ſufficient to rehearſe among ſo many, one onely remedie which of all the reſt ſeemeth in my opinion to be moſt excellent. ℞. of the tender leaues of althea lib. j. boile them in *hydreleum*, and being well boiled, braie them wel togither, putting therunto of oile of roſes. ℥. iiij. *argenti ſpumæ*, and *ceruſæ* ana. ℥. ij. ß. againe plaine or ſmooth them with the iuice of coriander, of ſyngreene, or nightſhade, then put therunto a few crummes of bread and annoint them after the maner of an implaiſter. But if paraduenture blewnes ſhall now occupie the place, (the skinne being cut before) you muſt lay a cataplaſme aboue vpon it, and ſprinckle the place aboundantly, as Galen hath commanded, with hote water: for it doth digeſt and waſh the wound: alſo water and ſalt brine in the meane ſeaſon ſhall auaile to nouriſh or cheriſh the place, when it is ſomewhat thicke and groſſe, which things do ſcoure and cleanſe the thickneſſe thereof. The fourth intention of the cure of *eryſipelas*, which is the correction of the accidentes, is perfited, (as we haue ſaid in the

A compound medicine.

Euacuation of the ioined matter by euaporatiues.

ἄμυλυσις.

Hydreleum is a mixture of water and oyle.

Si liuor iam locum occuparit.

Quarta intentio.

the cure of *phlegmone*) when as we shall returne and driue backe the recourse of the matter, induration, and corruption togither with the paine and the heat. For these symptomates are wont to happen as wel vnto *erysipelas*, as vnto *phlegmone*. Moreouer the best remedie to asswage paine and vehement heate, is made of the leaues and rootes of henbane, which you must rowle vp in towe and seeth them with pruines: then commixe them with the ointment commonly called *populeon*, or with swines grease (as is said before in the cure of *phlegmone*). But if *erysipelas* shall chance to be exulcerated, you shall cure it with applying *vnguentum album* or *vnguentum de lithargyro*, with the which if you shall commix a little *scoria*, which is the drosse of lead molten in the fire, you shall make the remedie most excellent and effectuall. But it shall be more profitable to comprehẽd the whole order of the cure of *erysipelas* in some short sentences, after the manner of an Epilogue, that those things wherof we haue spoken before somewhat at large, may take the deeper roote in our minds & memories. For this cause therefore we haue taken out of Galen these seuen Aphorismes following, which summarily do containe the whole cure of *erysipelas*. 1. In an exquisite *erysipelas* make no detraction of blood. 2. If the bodie be full of choler and the affect be great, purge the bellie downeward with the medicine *cholagogon*. 3. If the disease be little and small, and the bodie without choler, vse no medicine to purge choler, but content your selfe with some sharpe clyster. 4. When you haue purged the whole bodie (as you must) annoint the affected member in the beginning with medicines that can moderately represse and aboundantly refrigerate, euen to the changing of the colour. 5. When you see the colour of the aggrieued member altered, and the heat of *erysipelas* slaked, and the inflammation ceased, you must passe ouer from refrigerating & adstrictiue medicines before that the member be throughly blew or blacke, vnto their contraries (that is) vnto digestiues or discussiues and drying remedies. 6. Those *erysipelata* which are caused of vlcers, and of other manifest causes you must first scarifie, and afterward apply a cataplasme of barely meale. 7. If *erysipelas* be not exquisite or true, but *phlegmonous*: you may let blood without fearing any thing, especially if blood do abound in the body.

A remedie to mitigate paine and heat.

If erysipelas be exulcerated.

Seuen Aphor. out of Galen concerning the whole cure of erysipelas.

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CHAP. XVII.

Of tumors which do associate Erysipelas as Herpes both Miliaris and exedens, which are called of the late Chyrurgians cholericke pushes.

De herpete.

THOSE tumors aboue nature, which haue any societie with the aboue mencioned *erysipilas*, or any way do seeme to pertaine thereunto (for that they haue their proceeding of vnnaturall and hidden choler (that is) which is not mingled with other humors, both the latter sort of Physitions and also of Chirurgians do call *malæ cholericæ pustulæ*: but the Græcians, as Hippoc. Galen and Paulus do cal them *herpetæ*, which word doth almost sound and agree with the Latines, as *malum quod serpit*, the creeping euill. For ἕρπω in Greeke is all one with *serpo* in Latine, whereupon ἕρπης is called *serpens*, yet *herpes* doth not perfitely signifie among the Physitions *malum quod serpit*, but a certaine kinde

Pustulæ cholericæ vulgo appellatæ herpetes

of diſeaſe whereof we now entreate, therefore the creeping euill extendeth and ſtretcheth further then *herpes*, for *phagedæna* are alſo called *ſerpentia vlcera*, creeping vlcers. But Auicene calleth all theſe kindes of puſhes *formicæ*, and Galen numbreth them among inflammations, but Celſus ſeemeth to comprehend thē vnder the name of *ſicer ignis*. lib. 4. cap. 28. *Herpes* therefore is cauſed when yellow choler, vnnaturall, alone, and ſecret (that is to ſay) which is commixed with no other humour, doth flowe into ſome member and there remaineth: whoſe ſubſtance if it be anie thing thicke and ſharpe, it exulcerateth the whole skinne euen to the fleſh which lieth vnder it, and then this euill is called of *Hippo.* and other Grecians ἕρπης ἐσθιόμενος, but of the Latines *herpetes exedens* or *depaſcens*, an eating or feeding *herpes*: and it is called 14 *Therap.* of Galen by this abſolute name, *herpes*. But if choler be ſomewhat thinne and not ſo thicke and hote, it exciteth ſmall whelkes outwardly in the ſuperficies of the skinne (for that it doth onely as it were burne and ſcald) like vnto the ſeedes of millet or hyrſe: by reaſon of which ſimilitude and likenes the affect is then termed of the Latines *miliaris herpes*: but of certaine of the Grecians after Hippocrates time it was called for the ſame reaſon κέγχρια: for κέγχρις in Greeke, is called *milium* with vs. And this kinde of ſpecies of *herpes* (Galen witneſſing the ſame lib. 2. *ad Glauconem*) doth borrow his name or title of the generall word, ſeing that the ſame Galen calleth it *herpes* ſimplie and without addition. Notwithſtanding in another place by the name of *herpes*, Galen calleth it *herpes eſthiomenus* (that is) *exedens*, as afterward ſhall be ſaid. But this kind doth not altogither cauſe the vlcer, as the other doth which is called *exedens*, but as it hath bene ſaid, it exciteth little ſmal puſhes to the likenes of *milium*, which puſhes in proceſſe of time, when they are broken out, do turne vnto an vlcer. Therefore not without any great reaſon or cauſe did Oribaſius and certaine other alſo before Galens time, iudge and thinke, that in this kind of euil, there was mixed with choler ſome thinne fleume, which did bring forth thoſe little puſhes, whereupon it was called of ſome *puſtuloſus herpes*. But the other which is called *eſthiomenos*, is not ſo mixed with fleume, but ſeemeth to be a pure choler infected with no other humor: and therefore it chanceth with *eroſion*, which continually affecteth the skinne, whereupon this name is attributed vnto it. For *eſthiomenos* is all one with *erodens* or *exedens*. And truely this euill is of one and the ſame kind with a puſtulous and exulcerate *eryſipelas*, from the which notwithſtanding it ſomewhat differeth by reaſon of thinneſſe of that bilious humor (whereof both of them do take their beginning.) That is that which Galen teſtifieth in theſe words. It is (ſaith he) a verie thinne humor which raiſeth *herpes*, and ſo thinne truely, that it paſſeth through not onely all the inward members, which are euerie where of a fleſhie ſubſtance, but alſo through the verie skinne euen, vnto the outward little skinne (which is called of the Greekes *epidermida*) which onely becauſe it ſtayeth there, it both gnaweth and feedeth on: but if it ſhould alſo pearſe through this, after the manner of a ſweate, it ſhould in no wiſe excite any vlcer, for that it is a common thing vnto vlcers which do ariſe of a byting humour, which vlcers they call *ſpontanea*, becauſe the humor which cauſeth them, is ſtayed & tarieth ſtill in their going out or iſſue. Hitherto Galen. When he nameth *herpes* ſimply

Formicæ Auicenne.

When herpes is cauſed.

Two kindes of herpes.

1 ἕρπης ἐσθιόμενος *I. exedens vel depaſcens.*

2 κέγχρια, *ſiue herpes miliaris.*

Lib. 14. therap.

Ex Paulo & Gal.

Lib. de tumoribus præter naturam.

Lib. 14. meth. medendi.

The cholericke humor, which cauſeth herpes is verie thinne.

ply and without any addition, he meaneth *herpes æstiomenus*, as it is easie to be knowne by the ioyning togither thereof, by the signes and cure, and so in that place it borroweth his title of the general word, when it is simply and absolutely called *herpes*, as in that little booke *de Tumoribus præter naturam*, where the same Galen writeth thus of that kinde of *herpes* word for word. *Herpes* also feedeth and gnaweth vpon those parts which are about it, but the exulceration is of the skinne onely. But almost al the barbarous sort of Chyrurgians euen they of late time do comprehend both these kinds of *herpes videl. miliaris* and *exedens*, vnder this title *formicæ*, to whom both in this thing and in many other also, Auicene first gaue the occasion of error, who being deceiued by the likenesse of the name, because the Greekes call *myrmeciæ*, that is, *formicæ*, a certaine kind of *verrucæ*, hath through a maruellous ouersight euen in the same chapter confounded those *verrucæ* with *herpetes*. Guido notwithstanding maketh a difference betweene *herpes* and *formica*, and confoundeth the name of *formica* sometime with *verrucæ*, which the Greekes call *myrmeciæ* and *acrocordonæ* sometime with *herpes exedens*, which (I meane *herpes comedens*) is sometime named of the same Guido *herpestes*, sometime absolutely *herpes*, who also thought this *herpes* to be nothing else, but a pustulous and vlcerated *erysipelas*, when this notwithstanding, as we haue alleadged our of Galē doth differ from the other by reasō of the thinnes of the humor. For that choler which exciteth *herpes* is thinner then that which causeth an vlcerate *erysipelas*. Furthermore *erysipelas*, which chanceth with vlceration, doth not onely occupie the skinne, but with it also, it annoyeth some part of the flesh vnder it. But *herpes*, whereof we now intreate, layeth hold on the skinne onely, and exulcerateth it. Therefore although these euils are of one and the same kinde (as Galen thought) yet they are not altogither one, neither are they alike. Those whelkes also, which the interpreter of Auicene and the vnlearned companie of Physitions do terme *morbili*, Hippocrates libro tertio *epidemiarum* hath comprehended vnder *herpes*. But these *morbili* are caused of a more thinne and slender matter then those pushes which are commonly called *variolæ*. For these (as Auicene writeth) proceed of blood, but the other are caused through the admixtion of choler and blood. But if any man doth long or desire to know what name the ancient Physitions did bequeath vnto these pustulous vlcers: we haue declared that in Latine they were called of Plinie *papulæ*, and sometime *pituitæ eruptiones*, fleumaticke eruptions: but in Greeke of Hippocrates libro tertio *epydem. ecthymata*. Of Galen *exanthemata*. But the signes, iudgements, and causes of both kindes of *herpes*, may sufficiently be knowne by those thinges which went before. It remaineth therefore that we now declare the cure of them. In curing these euils called *herpetes*, (as in other such like voluntarie vlcers, which haue their orignall of a byting and vehement humour) three intentions are to be obserued and marked. The first is, that the confluxion of the humor into the affected part be stopped and letted. The second is, to make euacuation of that, whatsoeuer is flowen alreadie into the aggrieued member, and sticketh fast in the same. The third is to heale the vlcer. We do finish our first intent, by purging the whole bodie with some medicine that can bring forth the humour, whereof the euill doth grow, and

Herpes exulcerateth onelie the skinne.

Auicene confoundeth myrmeciæ with herpetes.

Herpes æsthiomenus & erysipelas vlceratum are not all one.

Morbili sunt ex herpetū genere.

Variolæ.

Papularum eruptiones.

Ecthymata.

Exanthemata.

Herpetum curatio.

Three things to be marked in the cure of herpes.

1 2 3

Primus scopus

Herpes requireth the medicine cholagogō.

when the bodie is throughly emptied, by repressing and driuing backe the humor that floweth. Therfore in *herpes exedens* we must vse some medicine which can prouoke choler downeward, seing (as we haue said before) a pure and sincere bilious humor doth procreate this euill. It happeneth therefore that in respect of emptying of the whole bodie, *comedentes herpetes* must be cured like vnto *erysipelata*. Therefore because it is a thinne and waterish humor which causeth this euill, Galen hath sufficiently declared to mollifie and soften the belly gently, or to prouoke vrine with those things which can moderately cause the same. But in the other kinde of *herpetes*, which by reason of the similitude which it hath with *milium*, we haue said to be called in Grecke *miliaris* and *cenchria*, there is required some remedie which is of a mixed faculte (that is) which can purge forth both choler and fleume. For some haue thought and that not without great reason (as Galen saith) that in this euill there is some fleame commixed with choler Furthermore that humor which aboundeth in the bodie, and causeth the euill, being emptied out (as it is required) you must apply those medicines which can represse and keepe backe the flowing of the humor, for then the ministring of them shall be more without danger, and more conuenient also, seeing that (as Galen saith) if one do thrust backe but a little portion of the vicious humour, which after conuenient purging remaineth yet in the bodie, to the bowels and great veynes, yet wil it not cause any sensible euill at all that can be felt. But if the quantitie of the humor be great, it sometime coucheth it selfe in some principall member, where as through the force of the purging nature, the whole bodie is not euacuated either by purging downeward or by vrine, or by the skinne, which includeth the whole bodie. But repressiues and repulsiues be not onely those which do binde, but also those which can refrigerate without any adstriction. Of the which nature are these, as lettuce, knotgrasse, fenne or ponde lintels, purcelaine, endiue, syngreene, and other of that sort, which were verie conuenient also for *erysipelas*. But those medicines which besides their cooling are also apt by nature to moisten, *herpetes* especially *depascentes* do in no wise require, but they do onely admit those refrigeratiues which can also greatly drie vp. For those remedies which haue but a meane and weake force to coole and drie, as is nightshade, are not sufficient for them. Therefore by Galens counsell you must in the beginning lay vpon them the young tender buddes of the vine, bramble leaues, leaues of *rubum canicum*; and plantaine. After applie also with these lentils, sometime honie and bareley meale. Also minister that cataplasme *sine semperuiuo*, which is appointed for those phlegmonous tumors which proceede of fluxe, for it doth repell that which floweth, and it drieth vp that which is conteined in the affected member, and it strengtheneth the partes about it. The beginning of the euil being past, this remedie auaileth greatly. Make a cataplasme of the rindes of pomgranades sodden in wine, and of *rhu* or *rhoe* (that is) of the seeds of the shrub *coriarium* (which of the late Physitions is called *sumach*) and of the meale of barely. But by this cataplasme you shall verie well accomplish the second intention or scope of curing *herpes*, because it is of sufficient power to digest that which is flowed alreadie into the affected place: for it appeareth

Herpes miliaris requireth a remedie which cā purge both choler & fleame.

Reprimendi tempus.

Lib. 14. Therap.

Repressiues are not to be vsed if the humour be plentifull.

Reprimentium materia.

Those remedies which do coole & moisten are not meete for herpes exedens.

Repressiues meete for herpes exedens.

Cataplasma.

Sumach.

These thinges do accomplish our second intention.

peareth euidétly, that thoſe remedies which haue a repreſſing facultie, ought to exceede in the generation of the vlcer, but when the vicious humour doth ceaſe to flow anie more into the affected part, then thoſe medicines are requiſite which do digeſt. As concerning our third intent, which declareth the cure of the vlcer, it behoueth you briefly to know theſe thinges following: viz. that euery vlcer whether it commeth of the owne accord, or be cauſed by ſome accidentall cauſe, doth deſire to be dried vp by ſome medicine) as Hipp. ſaith) that is not ſharpe, byting, or vehemently prouoking, except when the vlcer be malicious and full of corruption, for ſuch euilles (ſayth Galene) require more ſharpe medicines, and thoſe which haue euen the power of fire, as is, *myſos* and *chalcitis*, and *arſenicum*, and lyme, and *ſandaracha*, and other thinges of that kind, which burne as hote as fire. Thoſe places therefore that are exulcerated in *herpes exedens*, muſt be tended with pils, and trochisks, written for the cure of *herpes* in thoſe books, which are called *pharmacentrici*: which remedies when neceſſitie compelleth vs to vſe them, muſt be throughly waſhed in *paſſum* or in ſome other ſweete wine, or if ſweet wine be not ready at hand, in thin & ſomewhat ſharp wine, whichis not too old (that is which for age hath no ſharp taſt) or elſe in *poſca aquoſa* (which they call *oxycratum*. Paulus in the cure of *herpes*, which annoyeth vnder the skinne, vſeth theſe remedies, the ſcourings of leade ſteeped in the iuice of ſmooth rew, or a cerote of myrtles in ſtead of rew. Another of old wooll, waſhed and burnt about a torch. ℥.xij.ß. of wax. ℥.xxv. of the the ſcourings of leade. ℥.j. of goats tallow, trimmed and waſhed with water. ℥.xxv. of mirtles. ℥.v. But for thoſe *herpetes*, which doe gnaw and bite vehemently called *depaſcentes*, he chargeth to vſe this remedie: ℞. of the rindes of ſweet pomegranates ℥.vj. *argenti ſpumæ*. ℥. vj. of waſhed wooll cleauing to the torch or to ſome ſweet wood, and that burnt. ℥.iij. of waxe ℥.xij. of ceruſe ℥. viij. of frankenſence, alume ſciſſible, ana. ℥.j. let them be ſteeped in wine or in oyle of mirtles. But now the vlcers being of long continuance, thoſe trochisks abouſeid, and other ſuch like medicines which are appointed to cure *herpetes*, muſt be waſhed neither in ſweete wine, nor in *poſca aquoſa*, but rather in wine that is ſomewhat ſharpe, eſpecially in that which is blacke, and if that be not to be had, you muſt vſe white wine. But thoſe medicines which are moſt effectuall and moſt meet at that time, when vlcers be inueterate, are the pilles of *muſa*, *andron*, and *polyida*, whoſe deſcriptions are ſet downe in the ende of the cure of *carbunculus*, & thoſe trochisks alſo which of Auicene and the latter ſort of Phiſitions are called *calidicon* and *aldaron*. But thoſe *herpetes*, which doe onely exulcerate the outward skinne, as they be, which we haue called *miliares*, muſt in no wiſe be enioyned to any of thoſe medicines before rehearſed (if we will credit Galen.) For they be very vehement, and doe greatly drie. But thoſe medicines whatſoeuer they be, which haue the nature and force of *glaucium* (that is) of *memytha*, ſhall ſuffice theſe vlcers, and you muſt waſh them with this, but eſpecially with water. But if theſe thinges ſhall nothing auaile, you muſt alſo commixe vineger therewith. Alſo if you annoint it with iuice of nighſhade, or plantaine, you ſhall helpe it greatly. Hitherto haue we ſpoken of *herpes*. Now becauſe in that which we haue ſaid, we haue not as yet touched by the way anie thing concerning the euilles called *formice*, which both the Arabians,

The cure of the vlcer in herpes is our third ſcope.

Euery vlcer muſt be dried vp.

Lib. 2. ad. Glau.

How exulcerated places muſt be looked to.

Poſca.

Remedies taken out of Paulus.

Aliud.

Ad herpetes depaſcentes.

For inueterate vlcers.

What is to be done in puſtule miliares if they turne into an vlcer.

Lib. ſecundo ad Glaucon.

and the latter sort of phisitions do erroniously, as we haue said, confound with *herpetes*: this present place doth require, that we set downe a fewe words both of them and of other tumours and increasings appearing in the skinne, which the Latines call *verrucæ*.

CHAP. XVIII.

Of the euils called Formicæ, and of other differences of verrucæ:

Verrucæ. Porra.

THose litle tumours, or low swellinges, which are seene to appeare in the skinne like litle hillockes, the Latines haue fittely called *verrucæ*, for *verruca* signifieth properly the highest part of a mountaine or hil: but the common sort call them *porra*, leekes, because sometime they haue certain threads lying betweene them not much vnlike to the rootes of leeks. The Greeks haue no name, wherein they may comprehend all those kindes of *verrucæ*, but they doe call a certaine kinde thereof by proper names, which be these, μύρμηκια, ἀκροχόρδονες, ἥλος, θυμιον. *Verrucæ* therefore of them be called *myrmecia*, which are of a large foundation, and as it were sitting iust to the ground, and when they be touched, they are felt painfull like vnto the byting or stinging of an ant, whereupon their name is giuen vnto them, for the Greekes doe call μύρμηξ, *formica*. Wherefore the Latines applying the name thereof to the Greeke worde, haue called *formicæ*, *verrucæ*, and for their forme and fashion, *sessiles verrucæ*. These euilles saith Celsus lib. 5. doe growe eyther in the palmes of the handes or in the soles of the feete: but these take deeper roote, and are lower and harder then a wart, and doe cause greater paine: and they send foorth more store of bloud, and they scarce at anie time exceede the bignesse of a hoppe. But *acrochordon* is a *verruca* that is as it were hanging, and of a more narrow foundation (that is) a certaine round highnesse or growing vp in the skin, which hath the foundation (that is) the nether part verie straight to the skinne. It is so called because it seemeth to hang as though it were hanged with a string. By this difference therefore, *acrochordones* are distinguished from *myrmecia*, because they are verie small at the nether end next the skinne, but at the other end are verie large and broad: contrariwise *myrmecia*, (as hath bene said) are of a large foundation, but at the other end they are very small and slender. But these oftentimes are equall altogether with the skinne, and *acrochordones* doe alwaies appeare aboue the skinne, (as Galene 14. lib. *de morbis curandis* hath manifestly declared.) Besides these thinges, *acrochordones* (as Celsus saith) doe growe vp thicke and manie together, and doe most trouble children, and oftentimes they fall againe sodainly: and sometime they cause but meane inflammation: there are some also, which are turned into corrupted matter, but they seldome passe the greatnesse of a beane. They be called of Auicene *claui*, but the Latines doe terme *claui*, *verrucæ albæ*, because they be like to the round heades of nayles. These doe chiefly happen in the fingers, and the soles of the feete, where they doe cause great paine, the Greekes call them ἥλοι, but Auicene *almismar*. These be often caused of a bruise, and sometime otherwise. But *thymion* or *thymon*, in English a warte, is called of Celsus and

Sessiles verrucæ.

Acrochordon pensilis verruca.

The difference betweene acrochordones, & myrmecia.

Clauꝰ.

ἥλοι. *Almismar.*

Thymion.

and of the Greekes *verruncula*, a little hillocke appearing aboue the body, which at the nether part next the skinne is verie small (as *acrochordon* is) but aboue it is more large: it is also somewhat hard, and verie sharpe in the top, which doth represent the colour of the floure thime, wherupon the name is giuen vnto it, and also it is easily spread abroad. Oftentimes it giueth foorth some bloud, and is almost as great as an Ægiptian beane, seldome bigger, but sometime lesser: sometime there grow vp one alone, sometime many together, either in the anckles of the feete, or in the handes, or in the soles of the feete. But the worst *thymia* of all are in the filthy partes of the body, where they doe commonly breede. Auicene seemeth to haue named this kinde of *verruca*, *tusium*, or (as another translation hath) *tarseum*. Of the kinde of *verrucæ* be those euils also, which Auicene calleth *cornua*, not much differing from the other sortes, but that they be somewhat long and are turned crooked againe like vnto hornes. The euils called *calli*, (called of the Greekes also τύλοι.) doe not much differ from the aforenamed *claui*, but that they be of themselues without griefe and nothing painfull, and of the colour of the skinne wherein they are resident, neither doe they ingender of themselues of their owne accord, but of the hardnesse of the skinne caused by labour.

Thymij magnitudo.

Thymia in obscænis pessima.

Cornua.

Calli.

τύλοι.

CHAP. XIX.

The iudgementes and cure of Verrucæ.

AMONG all these euiles *acrochordon* and *Thymeon*, are oftentimes (as Celsus reporteth) ended and doe heale of themselues, and the lesser they be, the sooner they be end. But *myrmecia* and *claui* doe scarce at anie time cease without curing. If *acrochordon* be cut off, it leaueth no roote behinde it, and therefore it groweth not againe. But where *thymeon* and *clauus* be cutte off there ryseth vppe vnderneath a little round roote, which descendeth downe somewhat deepe into the flesh, and there abiding, it doth cause the aforesaid euilles to growe againe. *Myrmeciæ* doe holde fast with verie broad rootes, and therefore they cannot be cutte off without great vlceration. It is verie profitable to cutte off *clauus*, and then sprinckle it ouer with hote water, for so it doth waxe soft and tender without anie more adoe: and if it doeth bleede, it oftentimes dieth and ceaseth. It is also taken away by cleansing it round about, and by laying on it rosen mixed with the beaten powder of *lapis melaris*. But the other kindes (as the same Celsus affirmeth) must bee cured with hote medicines. Nowe the fittest remedie for the other euilles is that, which is made of the dregges of wyne, and that medicine is good for *Myrmecia*, which is made of Alume and yellowe Oaker. Paulus Ægineta lib. 4. cap. 15. rehearseth verie manie remedies, which doe take away and vtterly abandon these *verrucæ*, especially those which bee *sessiles* and *pensiles*, of the which kinde are *elaterium* (which is the iuice of wilde Cucumbers) rubbed on with salt, the barke of frankensence with vineger, rathe ripe figges, which are ripe before their time, with vineger, meale and *nitrum*. Also the iuice or liquor of the aforesaide figge-tree annointed doeth greatly helpe, the iuice of *Tythimalus*, in English spurge, the head of the fishe *smaras*

Acrochordon Thymion. Lib. 5. Myrmecia. Claui.

Myrmeciæ.

The cures of Verucæ out of Paulus.

salted and burnt, the rust of some mettall with quicke brimstone, (that is) which is not throughly burnt in the fire, the leaues of *ocymum* with shomakers bleache, (which the Greekes call *chancalthum*,) the water of the greene twigs of the vine burnt in the fire) sheepes doong with vineger, goates gall annointed, the fruite of the great herbe *heliotropium* applyed by it selfe, or ministred with wine, rewe with *nitrum* and pepper, *nitrum* with the vrine of a yoong boy not yet accustomed with venerous acts, oxes doong ministred in vineger. But these which we haue mencioned as remedies for the extirpation of *myrmecia*, and *achrochordines*, are greatly also effectuall for those euils called *claui* and *thymia*. They doe vse also the head of a lysarde to take away *myrmecia*, *achrochordines*, and *claui*. There are some which doe boyle the heades of salted fishes in that water which distilleth out of the greene branches, while they be burning: which they doe declare to be a most excellent remedie for the aforesaid euils. Othersome, to extinguish these diseases, doe make a lyniment of the rust of brasse (which of the late Phisitions is called *viride æris, & flos æris*) of brimstone, and of the distilled water of vine branches. And this is the onely method of curing which they are woont to vse in rasing out of *verrucæ*, (that is) by gnawing and scalding medicines. But this one thing is most diligently to be obserued in administring such kind of medicins, which Celsus doth admonish vs of in his fift booke: namely, that these partes which are about the euilles, ought to be couered with leaues, least they also be exulcerate, for which cause some doe annoint the places about the diseases, with oyntment of bole armoniacke, with *terra sigillata*, with rose water and vineger. Furthermore we abolish *achrochordones*, *myrmecia*, and *thymia*, not onely with these aforesaid burning medicines, but also with the flame of the fire, or with some hote instrument rightly applyed to them. Oftentimes also we cutte them off. But sometime wee doe take them awaie and vtterly destroy them by a lygature cunningly made and prepared for them, (as it happeneth in that true disease called *ficus*) or else by setting to the fore teeth, as some at Rome in Galenes time were woont to doe. But if you shall applie fire or some hote instrument to *verruca*, you must prouide, that a plate of Iron or some such thing being boared through be made readie for the burnt sore, the hole whereof must so fitly comprehend the same, that none of the skinne about it may be seene. Adustion beeing nowe made, you must resolue the crust with butter, or with some other annoynting medicine. Afterward you must cure the sore like vnto other vlcers. But howe *myrmeciæ*, which doe not appeare out of the skinne, but are altogether equall therewith, ought to be brought foorth and cut off, Galene teacheth verie well *lib.* 14. *method. med.* where hee maketh mention of one in his time at Rome, who deuised a newe order to cure these *verrucæ*, first hee brought out the euilles by applying his lippes vnto them, or by sucking them, and then (which did seeme maruellous) hee plucked them from the roote: afterward setting to his foreteeth hee vtterly destroyed them. But *achrochordones*, appearing aboue the skin he straightway bote of with his teeth, and so quickly dispatched them. Galene also setteth downe another double maner to cure these euils, saying: but a Chyrurgian being somewhat exercised in manuell practise, may easily cut of these *verrucæ*, both with that instrument

Aquæ ex sarmentis distillans.

Stercus bubulum.

Lacertæ caput.

Other orders of curing.

How verrucæ are safely burned.

The cure of myrmecia being equal with the skinne.

A newe cure of myrmecia cut of Galen.

Another cure of myrmeciæ Lib. 14. *meth. med.*

ment made to the forme of a myrtle leafe, and with that alſo, which the Greekes call *ſcolopomacherion:* (this alwaies prouided) that the ſore be kept and ſeparated from the skinne or partes about it. We alſo bring forth *myrmecia*, by laying ſome ſtrong and ſtiffe quill about the compaſſe or circle thereof, the hollowneſſe of which quill muſt be equall with the thickneſſe of *myrmecia*, that it may pinch it round about in euerie place. Which being afterward turned about the ſore and enforced downward it will quickly bring foorth the whole *myrmecia* together with the verie roote, but you muſt marke, that the verie end of the quill, which ſhall cut it in a circle, ought to be not onely thin and ſlender, but alſo ſharpe and ſtrong. The quill therefore of an olde cocke, or rather of an egle is verie fit for this purpoſe. But you muſt cut it off, onely towardes the roote, ſeeing the hollowneſſe of the other parte of the quill may eaſily comprehend *myrmecia*. And truely by this abſciſſion, if it be done cunningly, you ſhall learne great arte. Hitherto ſpeaketh Galene. But the vlcer which remaineth, (*verruca* being thus taken away) muſt be filled vp and brought vnto a ſcarre, as other vlcers be.

Scalprum.
Scholopomacherion.
Another cure inuented by a quill.
Prima ſcitè radicem verſus abſcinden-da.

CAP. XX.

Of Oedema and other colde fleumaticke and flatuous tumours.

HAVING ſufficiently intreated of thoſe tumours which are ingendred through hote humours: we are now againe determined to handle thoſe tumors which haue their originall of a cold matter, taking our exordium from that euill, which of the Grecians is called οἴδημα. For as *eryſipelas* is cauſed of a cholericke fluxe: ſo *œdema* proceedeth of a fleumaticke humor. *Oedema* therefore (Galen defining the ſame) is a certaine looſe and vnpainfull tumor, or it is a certaine thinne ſwelling without paine, riſing of a flegmaticke humour that floweth into ſome member of the body, ſo that the ſame Galene lib 14. *The.* thought of *œdema*, that it was a diſeaſe and no ſymptomate. For truely we know (ſaith he) that *œdemata* doth come otherwiſe then of the flowing of flegmaticke humour, (that is to witte) of a flegmaticke humour, or vaporous ſpirite gathered into ſome member, and ſometime engendred in the ſame, as in the legges and feete, which are troubled with a corrupted water running vnder the skinne, and with the euilles called *phthoe*, and *cachexia*, which are euill habites and deformities of the body. For in thoſe dangerous diſpoſitions, *œdema* is an accidentall ſymptomate of that affect which oppreſſeth the man (that is) an accident neceſſarily following, which requireth no ſeuerall or proper cure, (as afterward it ſhall appeare.) *Oedema* (as *phlegmone* and *eryſipelas* alſo) is diſcerned of the Chyrurgians by two differences (that is) by the true, or vntrue or vnlawfull *œdema*. A true *œdema* commeth of naturall choler, which truely is nothing elſe, but a rawe bloud not throughly digeſted, which is found in a lumpe of bloud, verie fit to nouriſh flegmaticke members. An vntrue and vnlawfull *edema* proceedeth of vnnaturall fleume. That we may not deale herein anie thing obſcurely, naturall choler is a colde and moiſt humour, in ſubſtance crude or raw, in colour enclyning to a certain whiteneſſe, but in taſt,

Oedema quid.
Oedema eſt ſymptoma.
Oedema duplex verum.
Illegitimum.
What fleume is.

and (if I may speake it) in smell it is sweete and pleasant: vnnaturall fleume is that which doeth degenerate and differ from that fleume before described, and yet it keepeth it selfe within the boundes of his circuit and libertie, which if it shall once passe, it is then no more to be called *phlegma* or fleume, but some other humour. But this fleume chanceth to degenerate from his own proper nature two maner of waies. One way is (as they say) in it selfe, when in his own natural and proper substance it is changed without anie admixtion with anie othe rhumour, which truly happeneth verie often, for it is turned either into a waterish substance, or into a flatuous substance, or into a verie thin matter, and thē it is called *phlegma aquosum flatuosum* or *tenue*: or it is turned into a thick and viscous substance, which maketh the fleume verie grosse and clammie, and through a greater (or as we may say) through a further induration, it is caused to looke like a plaister or like glasse, or it doth putrifie and is altered, and then it is made both salt, nitrous, and corrosiue. The other way, vnnaturall fleume is caused through admixtion, that is, when as some other humour doth happen to come vnto it extraordinarily: as for example, either bloud, or choler, or melancholie. If bloud be commixed with fleume, it is made sweete: if cholor be mingled therewith, it is caused to be salt: if melancholie, it is made soure and sharpe. There are therefore eight kindes of vnnaturall fleume after the opinion of Auicen. Haly Abbas appointeth foure onely. But Galen (sayth Guido) seemeth to assigne vnto it two onely kindes, that is, salt and sower, although in his second booke of the differences of feauers, and in his second booke *de locis affectis*, and in manie other places also, he maketh mention of the fleume called *vitreum*, which oftentimes doth ioyne himselfe with sower fleume, by reason of that affinitie and acquaintance that it hath with it. By these things therefore it is gathered, that of fleume there are ingendred eight *species* or differences of tumours besides nature. For first, of fleume that is naturall, commeth a true and a lawfull *œdema*. Secondly of vnnaturall fleume by reason of admixion there proceed three other differences of tumours, because that three other humours may be commixed therewith, and these be they: *œdema phlegmonōdes*, *œdema erysipelatōdes*, and *œdema schirrhōdes*. Thirdly of vnnaturall fleume, through the alteration of his proper substance, there arise foure other differences of tumours. For first of windie and vaporous fleume doth come that tumour, which of the Latines is properly called *inflatio*, but commonly among the Phisitions it is termed *apostema ventosum*, a windie apostem. Secondly, of waterish fleume, there proceedeth a waterish Apostem. Thirdly of rawe, thicke, and grosse fleume there are ingendred these tumors which some doe call *leues nodi*, & there are also ingendred fleumaticke abscessions, which they doe cōmonly call *exituræ phlegmaticæ*. But these are called of the interpreter of Auicen *dubelet frigida*, of which sort are these *steatomata*, *atheramata*, and *melicerides*, *gangliæ* also, which be called of Auicen *glandulæ*, & other of that kinde, which shalbe spoken of in that which followeth. Now of hard or rather of indurated, and (as I may say) of caked fleume, there doe arise all those hard knots, which are most found in the ioynts, and those euils also called *strumæ*, which are commonly called *scrofulæ*. Fourthly of corrupted and putrified fleume, there do come *fistulæ* and other vlcers which they call *scrufulosæ*.

What & after what sort fleume doth degenerate from his owne nature.

Galene appointeth two kinds of fleume.

8. Differences of tumours besides nature comming of fleume.

The

The causes of *œdema*, as also of other tumours besides nature are threefold. 1. Primitiue causes are these, a fall from some high place, a stripe, a naughtie diet. 2. Antecedent causes, as the aboundance of a flegmatike humour running downe into some member of the bodie. 3. *Coniunctæ causæ*, is the verie fleume, which is alreadie stuffed and heaped in the member that is beset with a tumour. The signes of *œdema* are these, a loose and soft tumour, which yeeldeth to the weight of the finger, and is hollowe after the manner of a caue or den, it doth not rise vp againe at the remouing of the finger, but it doth retaine the verie footstep or marke of that which presseth it. There is felt verie small paine, or almost none at all. Verie little heate, a verie white colour, or (as some will haue it) a meane betweene whitenesse and paleness, and other such like signes, which doe testifie the dominion and power of fleume. *Oedema* (as other tumours also) hath foure times, the beginning, the augmenting, the state, and the declination of the tumour. This kind of tumour is most cured by resolution, or exhalation, but seldome by suppuration, verie often by turning and changing them into knots or kernels called *nodi*, or into other increasing (as they call them) which are tearmed of the Græcians ἀποστήματα, but of the Latins *Abscessus*. But the marks and tokens of the ending and finishing of these kindes of tumours are handled before in our generall discourse of tumours. These *œdematous* tumors are rather excited in the winter time, then at other seasons, for then verie much fleume is gathered together in mens bodies. These tumours also doe greatly and verie often trouble old men, and them which be giuen to gluttonie.

Three causes of œdema.
1
2
3
Signa œdematis.
Iudicia.

CHAP. XXI.

Of the cure of Oedema caused of a flegmaticke humour flowing into some member.

BECAVSE *œdemata*, after the maner of other tumours, are raised through the flux of humours into some member, the scope and order of their cure, shall also be two fold. 1. The one is to dissolue the substance of these humours which now doe occupie the member. 2. The other is, to withstand and restrain the flux. And as the one scope doth excell the other, so the remedies of their cure must be commixed togither, the one with the other, eyther somewhat plentifully, or somewhat sparingly. When therefore the order of restrayning shall ouercome that which counselleth vs to vse euacuating and digesting remedies, the force of restrictiues must be augmented. But when there is more need of euacuation then of restriction, the nature and vertue of digesting or discussiue and drying medicines, must of necessitie excel in the mixture. Moreouer both the plentifull flux and the small deale of matter in the affected part doth tel vs, that in the mixture the vertue of restrictiue medicins must be more effectual, & of greater force. Cõtrariwise you must vse a greater measure of drying & digesting remedies, when matter aboundeth in the member very plentifully, & the flux very litle. But in an old and inueterate *œdema*, & that which is already ingendred, you shal not vse any lõger this order of curing which hath a mingled power, but you shall apply such things as can

Curandi œdematis scopus duplex cum ad hucgignitur.

The order of curing an olde œdema.

Oedematis vt symptoma est curatio.

disperse and deuide the matter. Which thing is also diligently to be obserued in all other continuall vlcers. But *ædema*, which is an euill simptomat following other dangerous affects, as leanesse of the body, the dropsie and an euil habite of the body, which the Grecians call *cachexia*, doth desire no proper, peculiar or seuerall cure (as we haue before mentioned) for it cannot be cured but by expelling that euill affect whereof it first groweth. Yet somewhat is to be remitted out of it, if it doth debilitate the strength or increase the chief affect, or else hinder the cure. It shall therefore be sufficient (if it shall neede any cure) to rub diligently the swelling place, somtime with *oxyrhodinum*, sometime with oile mingled with salt, or else with *oxyrhodinum* with salt. For this kinde of friction doth slake the tumour, and doth mitigate paine, if it be prouoked thorow too much distention (as sometime it chanceth) *Oxyrhodinum* doth stay the fluxe, oyle with salt hath power to digest and emptie out that which is compact in the member. But *oxyrhodinum* with salt, doth partly digest and drie vp, and partly restraine and stop the affluction of humours. But our generall method being before declared, let vs turne our pen to declare the proper & particular order of curing a lawful *ædema*, which hath his beginning of the flowing of thin fleume, which method, according to the opinion of the Chyrurgians of our time, doth consist of foure things, (as hath bene said of *Phlegmone* and *Erysipelas*) that is to say, 1. In a iust order of diet. 2. In preparing of the phlegmatike humor, which they call *æquatio*, an equal diuision, and in purging the same. 3. In repressing, dissoluing & drying vp the humour that is flowed alreadie and now doth occupie the member. 4. And last of all in correcting and remouing the simptomates or accidentes which doe follow *ædema*. These therefore are the foure particular intentions, by the which we dispatch those two generall orders before mentioned. The first intention therefore is perfited or finished by the dewe and iust vsage of sixe vnnaturall things, which shall be well and fitly applyed to the sick bodie, if they shall all decline vnto heate and drinesse with a certaine attenuation or diminishing. Therefore choose and prepare a thinne and drie aire. Let him take for his drinke wine that is fined and cleane from dregges, cleere, white, or somewhat redde, which they call clarret wine, which in his kind must be excellent good, and alaied a little with water. Let his bread be verie well baked, and well handled. Let him eate the flesh of sheep, or the flesh of the birds of mountaines and of the plains, and those rather rosted then sodden. Let him vse sparingly fat brothes, potherbs, and other fat meates, Let him abstain from things that be vnleauened, raw, and verie moist. Let him not eate of anie kinde of pulse or cheese, nor of vntimely and vnripe fruites, nor of fishes (except they be those that liue in grauelly places, and those also either rosted, or boyled in wine.) Rosted meates generally are better then sodden, and better then those things also which the industrie of the baker can prouide. Let him eate little, and drinke lesse. In all his diet let him eschew lecherie, and gluttonie. If the belly be bound, loose it with figges or with *Carthamus*. Take therfore fiue or sixe drie figges, and fill them with the pith of the seed of *Carthamus*, and eate them either in the morning, or before dinner. Let the bodie be exercised moderately, if so be the affected member can permit the same without hurt. Let his sleep be litle & short. Let him altogether auoid bathing, and

Foure particular orders to be kept in curing a lawfull ædema.

Prima intentio.

Aer.

Pontus.

Cibus.

Repletio.

Inanitio.

Motus.

Somnus.

Balneum.

Secunda intentio.

and all other moſtening thinges. The ſecond intention is accompliſhed by preparatiues, or by remedies equally diuiding (which they commonly call digeſtiues) and by medicines which can euacuate that flegmaticke matter, wherewith the bodie of the ſicke doth abound. Therefore you muſt giue him ſome kind of *oxymell*, which can cut, diuide, and purge forth the fleume that lurketh in the bodie. Afterward the matter going before the expulſion being thus prepared, at the appointment of ſome cunning Phiſition, muſt be emptied out with ſome medicine, that can purge fleume called *phlegmagogon*. But if (ſaith *Guido* out of *Cauliacus*) aboundance be preſent in the bodie, you may ſafely open a veine, but yet not without the aduiſe of ſome expert phiſition. But in a plethoricke and full bodie there are ſcarſe at anie time ſeene anie *œdemeta*, eſpecially, theſe which be lawfull, for fleume doth not abound in it more plentifully then other humours doe. Therefore it being ſimple and alone, not commixed with other humours, it can ſeldome flowe into any part of a plentifull bodie, wherefore letting of bloud eſpecially in a lawfull *œdema* doth ſeeme to be nothing profitable. The third intention is finiſhed in the beginning by applying repercuſſiues, and not by thoſe remedies, which by binding vehemently with their naturall coldneſſe doe repell and driue backe, but by thoſe which haue power to drie greatly, and digeſt well, which they call prouokers of drineſſe and reſolution. But in the increaſe, by vſing diſcuſſiue remedies ſomewhat more forcible. But in the ſtate thereof, eſpecially about the end, the flux being alreadie ſtaied, by pure medicines, and by thoſe which doe verie ſtrongly digeſt and reſolue. But in the declination by conſuming and drying helps, if the cure be to be diſpatched by reſolution. But if it doth degenerate and turne into Abſceſſions, which they call *Exitura*, it ſhalbe cured by ripening medicines and by other helpes which are ſet downe for the cure of Abſceſſions. Moreouer repreſſing remedies endued with a drying and digeſting nature, which doe profit in the beginning of *œdema* comming of the influxion of a flegmaticke humour, are cõprehended vnder three ſpecial rules. The firſt is out of Galen *lib.* 14. *Therapeut.* & *ſecundo ad Glauconem*, where he ſaith, that if *œdema* doth conſiſt of a flegmaticke humour flowing into ſome member, a ſponge wet in water wherein is a little vineger, ſhall ſometime aboundantly ſuffiſe. But theſe muſt be ſo well tempered and commixed togither, that they may either be dronke, or that they may not haue much vineger vpon it. But you muſt bind the ſponge to the place, beginning at the nether part, and ending aboue. Let the ſponge be verie new. And if there be not a new to be gotten, you ſhall clenſe and ſcoure the old verie dilgently by waſhing it in *nitrum* and *aphonitrum*, and in lie. Auicene commandeth that in ſtead of a ſponge, you ſomtime applie a double linnen cloth, or ſome ſuch like thing. The ſecond rule is mentioned of Auicen himſelfe. ℞. *Baurach* of the decoction of water (that is) of ſalt-peter, or of the ſome of ſalt-peter, of aſhes, of vineger, of eche as much as ſhall ſuffice. The third rule is deſcribed of *Razis* after this maner. ℞. *Aloes*, mirrhe, *lycium*, *acatia*, *ſief*, *memitha* (that is) of *Glaucium*, of *Cyperus*, of *crocus orientalis*, of bole armoniacke, of ech a litle quantitie: pouder them, and commixe them with the iuyce of cole-wortes called *Braſſicæ*, and with vineger: and make an emplaiſter. Furthermore thoſe remedies which were of late re-

Secunda intentio.

Tertia intentio.

Remedies to be vſed in the beginning of œdema.

1

Poſca aquoſa.

2

3

Emplaſtrum Razis.

Remedies to be vsed in the time of increasing.

hearsed, doe also help much the increasing of this œdematous tumour, if you doe put vnto them a good quantitie of vineger, and a litle Alume, especially in strong bodies, which haue a hard skinne, and when as *aquositas posca* shal not auaile. Therfore if *œdema* doth not cease or rest with these helps mentioned a litle before, when you bind it to againe, you shall commixe a little more vineger, that the *posca* may be the strōger: or you shal lay on a litle alume, & apply a new sponge. For this doth help as an excellent medicine, and doth long continue verie effectuall, and with his substance it doth drie vp the affected member. If there be no plentie of new sponges, it is better (saith Galen) to vse that which the common sort call, *elychnion*. But aboue all thinges let it be soft, which kind is vsed at *Tarsis*, whereof if there be anie plentie, you may boldly vse: for you shall trie it to be more profitable, then the vsing of sponges. But let it be wetted in *Posca*, and a litle alume therewith. Then (as it is set downe alreadie) let it be bound to, and let the binding begin at the neather partes, and end aloft. Let the binding be meane and small, as in the setting of a bone. But truely the first casting about of the swathing band, which must begin beneath, ought to be tied somewhat strait, but all the rest, must be slaked by litle and litle, but yet not so, that anie part of the binding be loose.

Lib. 14. Ther. & 2. ad Glau.

Remedies for the state and declination.

Now the remedies which are to be ministred after the vigour of the state, when the fluxe is stayed, and in anie vniuersall declination (if *œdema* doth require resolution) are woont also to be described and contained vnder a threefold rule. 1. The first is of Auicen, which is a sponge dipped in lye, of the ashes of the figge tree, of the vine, and of the holme, which is a kind of oke, apply these to the member, for truely in them there is great power and vertue both to drie and to clense. 2. The second is of *Brunus* which *Theodoricus* also vsed. ℞. of Alume, brimstone, mirrhe and salt, of ech a like quantitie. Commix all these with oyle of roses, and with vineger, and make a liniment, which yet doth drie more strongly then the former remedie. 3. The third is of Auicen likewise, whose description is this as followeth. ℞. of cowes doong. ℔ß. ß. of *olibanum*, of *styrax*, of *Vsnea* (that is) of the mosse of trees, which is called of the Grecians *bryon*, of *calamus aromaticus*, of spikenard, of wormwood. ana. ℥ß. applie all these with vineger, and with the decoction of coleworts, and make an emplaister. And this truely is the way to cure *œdema*, which is finished by resolution. But if they doe not yeeld vnto digestion, but do come vnto suppuration, you may apply and that verie profitably *vnguentum è succis* called *diachylon*, & that ointment especially which *Rogerius* was woont to make. To the same purpose also this emplaister following is very effectuall. ℞. mallowes, branke vrsine, or *hircina*, which is called *Achantus* and *achanta*, roote of *Althæa*, root of lillie, rosted onions, snailes, leauen, lineseed, sodden & kneaded, and mingled with swines greace, or with butter, bring them into the forme of an emplaister, or rather of a cataplasme. Another for the same purpose very effectual ℞. of the iuyce of elder, of walwort, of sorrell (which our countrimen doe call *lapatium acutum*) of *leuisticum* or *liguisticum*, & of fennell: of ech of them, as much as you thinke good, yet of an equall weight, boile them with *dialthæa*, with honie, oyle, and butter, and of them make a cataplasme. The Apostem being ripe, doe not tarie till it open of the owne accord, for that happeneth seldome, or peraduenture neuer, but let apertion be made with some hot iron,

1 *Spongia aquæ lixiuio imbuta.*

2 *Linimentum.*

3 *Emplastrum Auicennæ. Vsnea quid. Concoquentia seu maturantia.*

This is giuen to Theodoricus.

Apertio.

or

or some burning medicine, wherewith the matter may be purged out, according to the maner & forme before expressed. Then let the filthinesse be clensed out and wiped away with that ointment commonly called *vnguentum Apostolorum*, or with a mundificatiue of *apium*, and with the iuice of wormwood, or with this oyntment following, which doth drawe and clense the thicke and grosse matter. ℞. of *galbanum*, of *Ammoniacum*, of rosen, *terebinthina*, pitch, of bullocks tallow, of old oyle. ana. a like quantitie: dissolue the gummes in vineger, and let the melt or boyle vpon the fire with the rest, & make an oyntment. Afterward let it be cured like vnto other filthy vlcers. But we dispatch our fourth intention, according to the nature and qualitie of the accidents that chance verie sodainly, as if paine doth happen, it must most especially be mitigated by applying moist oyle of woolle, (after the doctrine of Auicen) or by boyled wine, or by a cerate made of the oile of chamomil, of the oile of wormwood, of the oile of spike and of wax. But if hardnesse be present it must be dissolued and mollified with the marrow of the bones of bullocks, or with harts marrow, or with some such like thing, as hereafter shalbe said. But Galen in an inuetcrate *œdema* did annoint the sore with oile, and then ministred a sponge dipped in lie, and binding it somewhat iust or strait did perfectly cure the euill.

A mundificatiue ointment which is attributed to Dinus.

Quarta intention.

Lib. 2. ad. Glauc.

Oedemate diuturno.

Capita curationis œdematis.

Now it remaineth that we set down the summe of the cure of *œdema*. 1. First therefore vnto an *œdema*, which is a symptomate happening and comming sodeinly with other diseases (as the dropsie, leannesse of the body, and that euill called *cachexia*) apply such medicines as can discusse & drie vp without griefe. 2. Therefore rub the swolne place diligently with *oxymel*, or with *oxyrhodinum*, or with oyle and salt, or else with *oxyrhodinum* and salt: for by this friction you shall both mitigate the paine (if any be caused through distention) and remit the tumour also. 3. But to an *œdema*, which commeth of the influxion of thinne fleume, if flux doth not yet cease, apply those medicines, which can partly digest, and partly constraine and restraine. 4. Therefore bind to a new sponge, or some other dipped in lie, or wetted first in alayed *posca*, especially in soft and tender bodies, and (if the tumour doth possesse the members of the body) bind about them softly some swadling band from the nether part to the vpper, as we doe vse in setting of bones. 5. But if by these remedies, the tumour doth not slake or yeeld, put a litle alume with *posca*. viz. with *oxycratum*. 6. But if the effect shalbe of any continuance you must not vse any more these remedies which haue a mingled faculti (that is to say digesting and restraining) but rather digestiues and discussiues. 7. Therefore, the member being first annointed with oyle, you must minister a sponge (as we haue said) dipped in lie, and bind it with swathing bands somwhat iust and strait.

1

Oedema morbi accidens.

2

3

Oedema morbus.

4

5

6

Oedema inueteratum.

7

CHAP. XXII.

Of Tumours aboue nature, which the Latines call inflationes, but they are commonly called windie Apostemes, apostemata ventosa.

IT is nowe verie requisite for vs to dispute of the tumours called *Inflationes*, whose cure is diuerse from the cure of *œdemata*. For they (as Galen saith. *lib.* 14, *Therap.*) haue their originall of a flegmaticke humour, and therefore doe

The differeuce betweene inflatio & œdema.

yeeld vnto touching and handling, and our fingers being laid thereon doe descend somewhat deeply vnto them. But *Inflationes* doe come of a flatuous spirite gathered togither, breeding sometime vnder the skinne, sometime vnder the thin films, which are compassed about with the bones, or they doe shut in and include the muscles, or else some part of the bowels. Furthermore sometime there is also not a little of this humour gathered togither in the belly and in the inward parts, and also in the middle space of them, and of the *peritonæum* as in that kind of water (saith Paulus) vnder the skinne, which euill we call a Timpanie. These also differ from *œdemata*, because they being touched with the fingers doe not retaine any marke, and they doe giue a sound like a tabor, and also because sometime, they are contained in a sensible hollownesse, and that oftentimes verie great. The cause of these kindes of inflations, is the weakenesse of the naturall heat, which is placed in a flegmatick matter to prouoke windinesse. For truely heat may take vp such a vapor of a moist substãce, but it cannot deuide nor discusse it. For euẽ as (saith Galen) we see in outward things, that a very cold constitution (especially when the northwind bloweth) doth make the aire very calm, & a very hot constitution in sommer maketh the aire pure and cleare: but the middle constitutions doe cause clouds, so it happeneth in liuing creatures. For heat neither by extreame weakenesse, nor yet by vehement strength can beget winde, but when it getteth a meane betweene these affections. For this vapour is holden in some place (as Auicen saith) either because of the thickenesse of the member, or for the groseneesse of the vaporous spirite. Which thing also *Paulus* after the opinion of Galen witnesseth in these words: saying, that the thickenesse of the members, & the groseneesse of the spirit or vapour doth cause that the same vapour is not dispearsed abroad.

Lib. 4.

Inflationum causa.

Lib. 6. *de morbis & symptoma.*

Lib. 4.

Inflationum notæ.

The signes of inflation are these, a tumour not yeelding to any touching or handling, it appeareth very cleare & bright, & when it is beaten on, it giueth a sound like vnto a bottle, or timpanie. Moreouer there is felt oftentimes windinesse throughout the whole body, sometime running this way, sometime that way, which causeth extensiue pain. But concerning the iudgments & opinions hereof, a flatuous or vaporous spirit, which is not dissolued & dispersed, doth procure manie discommodities. But a breathing and windie vapour, coursing vp and downe within the bodie with paine and great anguish, is greatly to be feared, because it doth seeme to be drawne from some venemous matter. But now seeing these three things, viz. the moist matter, the imbecilitie of the naturall heate, and the thickenesse of the pores of the body, doe concurre togither to the generation of *inflatio* (as hath alreadie bene declared) the order therefore of the cure thereof shall be this, first to strengthen the substance of the heat, to extenuate the vapor and flatuous matter, & so preuent or open the thickenesse of the pores of the body (wherin this vaporous spirit gathered now togither, is contained.) Now we make perfect & we finish the two latter things, that is, the rarifieng of the thicke body, and the extenuation of the grosse vapor, by one and the same kind of medicines, which is by vsing those remedies which doe profit to the extenuation of the members, & by applying those helps, which can heate either more or lesse according to the inflation of the afflicted members according to the thicknes or thinnesse therof, & according

Inflationum prognostica.

Inflationum curatio.

also

also to the groseneſſe or thinneſſe of the vapours. For according to the difference of theſe things, the power or facultie of thoſe medicines which are miniſtred, ought to be intended and remitted. The thin parts therefore, and the vapour or ſpirit which is not very thicke, or but meanly to be dealt withall: but the groſſe members, & that vapour which containeth much thicke matter, do require medicines which may greatly extenuat and heat them. But if the ſubſtance of natural heat ſhall periſh or diminiſh, it muſt be repaired again, regarding the greatneſſe of the loſſe thereof. But if it ſhalbe altered, you muſt bring it vnto a certain mediocritie. But if griefe there ſhal vex or moleſt the ſick, you muſt haſten vnto thoſe helpes which can mitigate paine. Verie well therefore haue the Chyrurgians of our age declared, that the cure of *Inflations* (which they call *Apoſtemata ventoſa*) is diſpatched by three intentions. The firſt conſiſteth of a iuſt and due obſeruation of diet. The ſecond of a good concoction or digeſtion, and the third dependeth of the diſcuſſing and diſperſing of the windie ſpirite, which is aſſembled in the member. Therefore let the inſtitution of diet be after this maner. Firſt of all you muſt abſtain from al groſſe, viſcous, rawe, fleumaticke, and windie meates: as are ſweete meates, all kind of pulſe, rawe fruit, rape rootes, Cheſt-nuts, and other thinges of that ſort, which doe ingender a flatuous vapour. You muſt vſe hote and drie thinges, and thoſe remedies alſo which can attenuate, and diſſolue windineſſe, as is bread made of barly with a little ſalt and commin ſeed. Let the patient hys drinke be white wine, or claret wine, or *vinum Græcum*. Let him vſe the decoction of Cicers mixed with onions, let him take *apium hortenſe* (which is commonly called *petroſelinum*, parſley) calamint, rewe, commin. Let the fleſh which he eateth on, be rather roſted then ſodden, and eſpecially the fleſh of birds (as hath bene ſaid in the former Chapter. But now that you may diſpatch the ſecond intention, you muſt ſtrengthen and corroborate the vertue concoctiue with ſome ſweet and odoriferous ſauours, and by confections, and by electuaries appointed for this purpoſe, as be theſe, *diacuminum*, *diacalaminthæ*, *Aromaticum roſatum*, and this confection following, which they call *Drageta*. ℞. of anniſe, of fennell, *Caruus*, *daucus*, commin, of laurell berries, beaten together. ana. ℥. j. of liquorice, galingale, white ginger. ana. ℥. ß. of Cloues, cubebs, of long pepper, ſeede of rewe. ana. ℥. ij. of anniſe ſeede couered ouer with ſuger. ℥. iij. of ſuger. ℔. ß. make a powder. But outwardly let the ſtomacke be annointed with oyle of ſpike, of *Coſtum*, and rewe: or make an Epitheme of thoſe things which can diſcuſſe winde, and which are appointed to help concoction, and let it be applied to the ſtomacke. But theſe things doe rather pertaine vnto phiſicke, then vnto Chirurgerie. The third intention is accompliſhed by applying ſome medicine which hath a double vertue (that is) which can both concoct, digeſt, and moderately binde, neither will increaſe paine. But to the perfiting of theſe thinges, there are appointed three maner of remedies. *lib.* 14. *Therapeut.* The firſt is mentioned of Galen in theſe wordes. In the arteries (ſayth he) and in the muſcles, which are vnder the skinne, or vnder ſilmes which doe couer the bones, when *Inflatio* is riſen, if it be without griefe, ſome liquor applyed to the thinneſt mẽbers ſhal profite greatly, of the which nature is lye miniſtred with a newe ſponge. But if griefe doth alſo trouble

Three intentions of curing inflations.

Prima intentia.

Cibus.

Potus.

Secunda intentio.

Drageta helpeth digeſtion.

Tertia intentio.

Inflatio commeth of a bruse in the arteries, muscles, and filmes which couer the bones.

him, you must annoynt the member with some oyle, which hath power to mitigate and remit the same. These diseases happen through a stripe or bruise, when as either the muscle, or the filme, which compasseth the bone, is bruised or hurt, vpon which filme that goeth about the bone, the aforesaid sponge must be layd. 2. The second rule is described also in the same place after this sort: but vnto the muscles (for they sometime are painfull) you must applie some medicine which can mitigat paine in greater measure, so that to them you must applie not onely lie alone, but you must put into it both *Sapa*, and also a litile oyle. But it shall be more profitable in the beginning not to applie lie, but to vse *Sapa* with wine, and a little vinegar, and to put to them a litle oyle, which things when they are mingled togither, it is good to heate them, and lay on vnwashed wooll (which they call *succida*) dipped in them. But if there be no plentie of such wooll, then the oyle of woollis to be vsed with the former mixture: but if oyle of wooll be at hand neither, you shall commixe very well some Cerate, which is made of the oyle of wooll. For the bruised muscles must needes be lenified with some medicine which hath a double strength (that is) which can both concoct, digest, and moderately binde. But if the medicine containeth no astriction, it increaseth sometime *phlegmone*, and especially in those bodies, which are plethorike and full of humours. Being mindfull therefore of these three indications alreadie declared (that is, of concoction, digestion, and moderate astriction) in the muscles which are inflated by meanes of some bruise or stripe, when great paine doth afflict, you shall the rather vse a more mitigating remedie, and you shal greatly resist paine, by vsing more oyle and wine, whose force I knowe to be mightie, when as paine togither with the inflation doth speedily hast to an end. And truely the time is the shorter, if you minister those things, which haue a strong and mightie effect, as are these, lie and vinegar, and next after them wine hath a mightie operation. As often therefore as you minde not to asswage paine, you shal cast into the mixture a greater quantitie of lie and vineger. Againe when you intend to repell and driue backe, you must put in more of wine then of other thinges, which wine shall be the more effectuall for this purpose if it be blacke and sharpe. But if you please to digest, you shall minister the greater quantitie of lie. But if you shall mingle vineger with them, the mixture shall be profitable both waies, because that vineger hath a double & mingled facultie. But when the muscle is not pained, you may lawfully for want of lie vse *Aphronitrum*, but it must not be grauelly, but rather foamie. The third rule is an emplaister made of the filthinesse which is wiped frō the bodies of men that wrestle, and of vnslaked lime, boiled togither in water and wine. These are the words of Galen *lib.* 14. *Therap.* But those inflations (saith he) which through negligence are inueterate & of some antiquitie, you shall apply to them those helps which are made of lie (as hath bin said before) and secondly you shall minister some emplaister. But I will declare also the example or order how to prepare these things. First the filthinesse that commeth of mens bodies must be heat, and thoroughly strained, that it may be cleane and pure: then again take the lime, which must be braied as small as meale, & sprinckle it in the vessell where the filthinesse is, and temper it togither to the thickneſſe

Sapa.

Lana succida.

Oesipus. Ceratum ex tesipe.

Pro lixiuio Aphronitrum. Formula tertia.

How an old inflation must be handled.

thickneſſe of clay. That medicine alſo is verie good for theſe inflations, which is made of *Sycomorus*, and other remedies of that ſort doe greatly help alſo. But if this flatuous ſpirit, which cauſeth the inflation, ſhalbe ſmokie, wicked, corrupted, and excited of a venemous matter, with intollerable paine, and vehement heat, running vp and downe in the members of the bodie, no more ſafe or better counſell can be giuen then that (when it is reſident in ſome particular member) that member be ſtraightway bound beneath and aloft, and in the midſt the tumour be opened with a raſour, or with ſome hote inſtrument, ſo that the venemous vapor may eaſily come forth. Afterward the gaping woũd muſt be filled with *Aloes*, and with bole armoniacke diſſolued in oyle of roſes and vineger. But within three or foure daies after, you muſt fill vp the wound with fleſh, and bring it to a ſcarre. But in ſuch venemous inflations, a verie thin diet muſt be obſerued, and the body muſt be emptied with ſome purging medicine. And if you miniſter *Theriaca* to the ſicke, it will helpe him greatly. Now there remaineth the ſumme of the cure of a flatuous tumour, which we minde to declare in theſe words following. 1. Firſt confirme and ſtrengthen the weake ſubſtance of heate that is in the affected member, reſtore the ſame againe, and when it is altered bring it into ſome mediocritie. 2. Extenuate the vaporous and windie humour, which raiſeth the tumour. 3. Open the thicke pores of the skinne, and of the whole affected member with medicines that are effectuall for the thinneſſe of the members, afterward ſeeke to diſcuſſe the flatuous vapor. 4. But according to the difference of the affected parts, & according to the thickneſſe of the flatuous vapor, or the thinneſſe of the medicins which are applied, intend & remit aſwell the matter, as the faculties and vertue of them. 5. Furthermore, if ſuch a vaporous tumour ſhall chance with griefe & with inflãmation (as it happeneth in the muſcles which through ſome bruiſe are ſtuffed out with wind) apply in the beginning mitigating medicines: but in proceſſe of time, vſe ſuch remedies, as haue power to diſſolue, increaſing by litle and litle the plentie thereof. 6. Inflations, which through negligence are inueterate, firſt annoint them with lie, and then lay to ſome plaiſter, which can mollifie, diſſolue and diſcuſſe them.

If the windie vapour ſhalbe venemous.

Victus ratio.

Theriaca.

The ſumme of curing of a flatuous tumour.

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CHAP. XXIII.

Of a Tumour cauſed of a thinne ſubſtance, which they call aquoſum Apoſtema (that is) a wateriſh Apoſtem.

IF fleume doth vniuerſally abound throughout the whole bodie, that kind of diſeaſe (which is a wateriſh humour running betweene the skinne and the fleſh, called *Leucophlegmatia*) doth accompanie the ſame, as Galen hath noted in his ſixth booke *de ſymptomatum cauſis*. But when this flegmaticke humour doth flow in one onely member, there is ingendred *œdema*: for ſo they call a looſe tumour, which is without paine. But if wateriſh excrementes doe abound, they are woont to bring the dropſie (which they call *aſcites*) which if they ſhall couch themſelues in one onely member, they doe raiſe in it *phlyctænæ* (that is to ſay) puſhes or whelkes. Furthermore the latter ſort of Phyſitions

Leucophlegmatia.

Seroſum incrementum.

Phlyctenæ.

haue bene accuſtomed to all this kind of wateriſh tumours, *Aquoſumphlegma*, as alſo they doe terme that humour to be fleume, which floweth in the feet and legges of them that are troubled with the dropſie, and aboundeth in the leane parts of the bodie, and in other members, which doe labour of an euill habite, (which the Grecians call *Cachexia*. And theſe kinds of tumours which doe proceed of wateriſh fleume, or of the aforeſaid ſerous increaſing, they doe alſo call vnlawfull and vntrue *œdemata*. But in thoſe dangerous diſpoſitions or diſeaſes they call it *Tabes*, which name *Hydrops* and *Cachexia* doe require, but *œdema* (as hath bene alreadie declared out of Galen) doth not deſerue the name of a diſeaſe, but of a ſymptomate, for that it truely needeth no particular or ſeuerall cure. For the onely rubbing of it with *oxyrrhodinum*, or ſometime with ſalt and oyle, or with ſalt and *oxyrrhodinum*, doth ſtop it, and manie other things of that kind doe worke the like effect. But the cauſes of theſe tumours are theſe, the altering of the vertue or facultie of the members through a cold and corrupted intemperature of the bodie, and the naughtineſſe of nouriſhment, declining to aquoſitie, as you may eaſily gather out of the ſixth booke *de ſymptomatum cauſis*. The ſignes & iudgements are almoſt all one with a true *œdema*. Yet they differ in this, becauſe in the wateriſh tumours the tumour is more looſe then in a lawfull *œdema*: and therefore it doth not ſo reſiſt touching, neither doth it ſound like wind, but rather as water, and it doth ſeem to ſhine after a ſort, when one beholdeth it againſt the light. Now concerning the iudgments of this kind of tumour, there is no doubt but that a wateriſh tumour proceedeth of a greater coldneſſe then a flatuous tumor doth, as Galen declareth in the eleuenth commentarie of his fourth booke of Aphoriſmes. But it ſeemeth (ſaith he) that a wateriſh *Hydrops*, which they call *Aſcites*, is engendred of great coldneſſe, but a *Tympanie* of leſſe cold, which diſeaſe is named of Hippocrates a drie water running betweene the skin. For a moyſt ſubſtance cannot be changed into a flatuous vapour without ſome heate. Moreouer wateriſh tumours do happen oftener in the feet, in the ſtones, and cods, in the head, & in the ioynts, then in anie other parts of the body, both becauſe ſuch a kind of humour doth readily ruſh into thoſe partes, and alſo becauſe heate is verie meane and litle in them: for becauſe they be farre off from the hoteſt members. And as a flatuous vapour is ſeldom found without a wateriſh humor: ſo a wateriſh or ſerous humor is ſcarce contained at anie time in any member without a windie ſpirit. Hitherto haue we ſpoken of the generation, the cauſes, ſignes, and iudgements of a wateriſh tumour: now we will ſet down the cure therof. Seeing that theſe wateriſh tumors are cauſed (as we haue ſaid alreadie) of the flowing of a ſerous humor, there needeth no other meanes, eſpecially no other generall order to cure them, then that method which we haue expreſſed alreadie in the cure of other tumours, which are ingendred of the influxion of humours into ſome member. The order therefore of remedying ſuch kind of tumours in the beginning ſhall conſiſt of two pointes (that is to ſay) 1. to emptie out that which is flowed. 2. and to ſtoppe and inhibite the fluxe of the humour. Wherefore, as in all other diſeaſes, which are yet but a begetting, ſo alſo in theſe affectes, the Phiſition muſt be carefull and diligent, as well in curing them, as in foreſeeing the danger following. (that is) both

Lib. 2. ad Glauco. & 14. Therap.

Cauſæ.
Signa.

Iudicia.
Aſcites is cauſed of more cold then Timpanites.
What partes theſe tumours do moſt occupie.

Aquoſi tumoris curatio.

Curatio duplex.

both to remedie the diſeaſe, and prouide for the fluxe. The firſt order therefore is ſubiect to that part of the arte of Phyſick which cureth the diſeaſes: but the ſecond belongeth to that part which preuenteth the diſeaſe to come. But that we may profite and diſpatch this doubt and generall method, it is neceſſarie to recite fiue other particular intentions, expreſſed of Guido out of Cauliacus for the cure of a wateriſh tumor, in this maner and order as followeth. The firſt conſiſteth in a iuſt inſtitution and obſeruation of a good diet. The ſecond in the helping and furthering of concoction. The third in purging out the wateriſh humor by the bellie. The fourth in bringing out of the wateriſh humor through the paſſages of the vrine. The fift and the laſt conſiſteth in the euaporating and drying vp of that wateriſh humiditie which is compact and contained in the aggrieued member. But becauſe the foure firſt intentions do rather pertain vnto the Phyſition then vnto the Chyrurgian, for whoſe profite we haue taken this worke in hand, and alſo becauſe they may ſufficiently be knowne by thoſe things which went before: we are determined to handle in this place the laſt intention only, which requireth ſome new intended remedies. The fift intention therefore is ended with thoſe medicines which can drie vp, and reſolue thoſe wateriſh and ſerous humors which are contained in the affected member. But of theſe remedies there are cõmonly ſet downe three rules or orders. The firſt is out of Galen *lib. 2. ad Glauconem*, and *lib. 14. method. medendi.* which is made of *oxyrhodinum* and ſalt (as hath bene before declared.) The ſecond is out of the ſame author, which is a new ſponge dipped in lie, and to this purpoſe ſerueth thoſe remedies alſo which we haue before ſet downe for the cure of *œdemata*: with the which helpes (that they may drie vp and diſcuſſe the more ſtrongly) you muſt commix *Aphronitrum*, alume, and brimſtone. The third rule is a certaine implaiſter deſcribed of Auicene for the cure of *ſcrofule*, which implaiſter he attributed to Galen *in libro ſuo de compoſitione medicamentorum κατὰ γένε*. But this implaiſter (as he ſaith) within one weeke at the moſt, and oftentimes within three dayes doth reſolue all the hardneſſe of the euill. But although this implaiſter cannot be found in the booke before rehearſed to belong vnto Galen: notwithſtanding we may vſe the ſame verie fitly to the diſſolution of a wateriſh and flatuous hardneſſe: whoſe deſcription out of Auicene is this that followeth. ℞. of muſtard ſeed, of nettle ſeede, brimſtone, *ſpuma maris*, *ariſtolochia rotunda*, and *bdellium* ana. ℥.j. of ammoniacke, old oile, and wax, ana. ℥.ij. But if the hardneſſe of the tumor be not diſcuſſed by this implaiſter, you can deuiſe no other more excellent or more preſent remedie, then to open with ſome inſtrument, and then to clenſe it and ſcoure it, and afterward to cure it after the manner of other filthie vlcers. The ſumme of curing a wateriſh tumor is this. 1. Appoint ſuch a diet to the ſicke, as can attenuate heate, and drie vp. 2. Let him vſe a moderate exerciſe of his bodie, let him eate and drinke little, let him not ſleepe much, let him oftentimes prouoke his belly and bladder to auoid excrements. 3. Take heed that he digeſteth his meate well, and that it begetteth not windines. 4. Purge out the wateriſh humor, wherewith the whole bodie of the ſicke doth abound, by the belly, and by the pores of the vrine. 5. Drie vp, and digeſt through breathing that ſerous humor which is included in the affected mem-

Fiue particular intẽtions in curing a wateriſh tumor.

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Auicenes implaiſter to diſcuſſe wateriſh tumors.

Capita curationis aquoſi tumoris.

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6 ber. 6. But if it cannot thus be discussed, put some penknife, or some other hot instrument into the tumor, if it occupieth the arteries, and open it in that place where it is most inclined downward, that so the humour may the more
7 easily come forth. 7. Euacuate the humor, which did cause the tumour by some emissarie, and then without delay dispatch al other things which do pertaine vnto the cure of other corrupted vlcers of the like nature.

CHAP. XXIIII.

Of the diseases called Glandulæ, Nodi, and Strumæ, togither with other Abscessions, which they call Phlegmaticæ Excrescentiæ.

Enumeratio abscessuum pituitosorum.

GANGLIA so called of the Græcians, *Chærades* (that is) *Strumæ*, which they also call *Scrofulæ*, *Bronchocêlæ*, which they name *Bocium*, and *Hernia gutturis*, *Melicerides*, *Steatomata*, and *Atheromata*: also *Testudo*, *Talpa*, *Nactæ* or *Naptæ*, which names giuen to tumors were inuented of the late Physitions, and are not to be found amongst ancient writers: Those tumors also which Auicene calleth *Fugillæ*, also *Nodi*, and *vulgaris Bubo*, togither with many other tumors of that kind, in what part soeuer of the bodie they do grow, they haue their generation of fleume, and for that cause they are iustly referred vnto phlegmatike tumors. But although certaine of the aboue named Abscessions do degenerate into a stonie hardnesse and into scirrhous diseases: yet the roote and the originall beginning of them for the most part is fleume, (as Auicene declareth) yet we will not deny, but that some other humor may sometime be commixed with fleume, whereof such kind of Abscessions do come, and so there do grow vp those Abscessions which are both compound and of an other kind. But our intent is to speake here of simple Abscessions onely, by

Simplicia sunt regula compositorum.

whose proportion or analogie the knowledge of compound tumors shall appeare most euidently: for the one must alwayes be referred vnto the other as it were vnto certaine rules or canons (as we haue said else where.) Therefore all the aforesaid tumors are comprehended vnder the kind of phlegmatike Abscessions or (that I may speake after the maner of the cõmon Chirurgians) vnder the *Genus* of phlegmatike increasings, which diseases haue certaine special differences among themselues (as it shall afterward appeare.) For *Glandula*,

Glandula Guidonis.

(as Guido thought) tooke his title of the likenesse of *Glans*, an acorne, which forme he doth seeme to vnderstand in this place: This *Glandula*, saith he, is euery where soft, one alone, moueable, & disseuered from the other parts lying about it, oftentimes growing in the cleane & pure parts of the body. But

Auicens Glandulæ are all one with Ganglia.

Glandule in Anicene do breed either in the hand, or in the foote, or in some other place ioined to the sinewes & cords of the bodie, and these *Glandule* he would not haue destroyed, least the sicke thereby should fall into *Spasmos*, the crampe. They do happen also in the palme of the hand, & in the forehead, as Auicene saith, who also calleth them somtime *Glandulosa Apostemata*, somtime *Nodi*: for he doth intreat of those euils verie rashly in diuerse Chapters, as in his Chapter *de Nodo* euen vnto the end, & in his treatise *de Glandulis*. Therefore Auicens *Glandulæ* do seeme to be diuerse from Guido his *Glandulæ*, & *Ganglia* among

mong the Græcians to be all one with Auicene his *Glandule* which thing Paulus his words next following do plainly testifie. *Ganglium* (saith he) is a gathering togither of the sinewes, which is caused of some stripe or of wearinesse, & that in many parts of the bodie especially in those which are alwayes mouing, as in the middest of the hand and in the feete. Aëtius saith, that it seldome possesseth the elbow and the head, and it doth seldome also arise voluntarily. And again the same Paulus *lib.6.ca.39.* declaring what *Ganglium* is, how it doth grow, in what mẽbers chiefly it doth arise, & what signes or tokens doth accõpany it, confirmeth those verie words which we spake before saying: *Ganglium* is a conuulsion of the sinewes, caused of some blow or of labor, chancing for the most part in the ioints of the hands, & of the armes, and in the ancles and ioints of the feete, although also it ariseth in other parts of the body. These are the signes of *Gãglium*, the tumor is al of one colour, resisting touching or handling, & without paine, but if you do thrust it any thing violently, it is felt painfull, being not deepely rooted, but lying vnder the very skin next the sides: but againe, if you prouoke it by force it doth so neither before nor after. Hitherto speaketh *Paulus Ægineta de Ganglijs*. Now we wil discourse of other flegmatike tumors. Those Abscessions which the common sort call *Scrofulæ* are nothing else but hard kernels cõteined within the litle filmes, *videlicet*, *Glandulæ* chiefly, appearing in the neck, the arme holes, and in the parts about the priuy members, where *Glandulæ* are placed by the vessels of the body that lie vnder them: yet somtime (although seldome) they are caused by meanes of the flesh of the same places, which through a certaine kind of affinitie is turned into the nature of *Strumæ*, and is increased by the addition of matter (as it pleased *Lænidas*.) The Latines cal them *Strumæ*, but the Greekes, *Chærades*, either truely because of the stones called *Chærades* growing in the Sea, or else becaufe of those beasts called Sowes that bring forth a great companie of pigges at once (for these euils do rise vp many togither) which beasts are often infected with that disease. For *Scrofæ*, that is to say, *Sues* haue thick & glandulous neckes, and cõmonly they be strumous & ful of kernels. But *Celsus* saith that *Struma* is a tumor, wherein vnder the cõgealed place there do arise certain things like *glandule* of matter & blood. But these do not onely possesse the necke, but also the nosethrils, the priuy parts of the body, & the sides. The Chyrurgian *Meges* declareth also that he hath found them in the paps of women. Paulus also speaketh thus of them: *Strumæ*, saith he, do arise in the fore part of the necke, or in one part or other both at once, either two or more: But al are included within their filmes, as *Steatomata*, *Atheromata*, & *Melicerides*. *Lupia*, saith Guido, is soft & round like vnto a hop, & chiefly choseth his place in hard & drie places of the body, as in the eye lids & in other sinewy mẽbers: the Frenchmen call it commonly *vne Loupe*. Therefore if the description and cure of it, (which shallbe afterward handled) be conferred with the description and cure of *Ganglium* amongst the Greekes: the diseases will appeare not much different or vnlike: but they do greatly erre, which do make this euil called *Lupia*, to be al one with that disease called *Lupus*. For *Lupus* is a malignant vlcer quickly consuming the neather parts, but specially annoying the thighes & legs, & it is very hũgry like vnto a woolfe (wherof it seemeth to receiue this title) eating vp the flesh that

Cap.16.lib.4.
Ganglium quid.
Signa Ganglij.
Scrofulæ.
Chærades Græcorum.
Sues.
Struma Celsi.
Lib.6.
Lupia.
Lupus morbus.

lie next vnto it, which euill without doubt is of the kind of *Phagedænæ*. Diseases therefore are farre diuerse among themselues the one from the other, al-

Nodi. though in name they be somewhat acquainted. *Nodus*, (as the knot of a rope) is said of the same Guido, to be round, hard, and abiding in one and the same

Auicenæ nodi. place, growing especially about the sinowy places of the bodie. But Auicene in a certaine place defineth *Nodi* to be *dubeleta frigida*, and he compareth this name with *Steatomata*, which are called *adiposi & adipini nodi*, fat kernels, and with *Meliceridæ*, which are called *mellitij nodi*, and with *Atheromata*, which consist of a certaine kind of matter like vnto a pulse, which the Greeks cal *Athera*. But because these three kinds of Abscessions, that is to say, *Steatoma*, *Meliceris*, & *Atheroma*, are most incident to mens bodies, & Galen also maketh mention of them in verie many places: we thinke it conuenient (hauing here gotten so fit oportunitie) to intreat of them plainely to declare their nature & their

Atheroma. markes whereby they may be knowne, and in what things also they do differ and dissent, and in what things they do also conspire and agree. *Atheroma* therefore is a tumor of one and the same colour, and without paine, containing within the filme or sinowy tunicle a soft humor like vnto *Athera*, that is, a kind of pulse, which is made of boiled meale. Sometime also in *Atheromata* togither with a soft humor, there are found certaine stonie and hard substances, and other things like vnto small peeces of brimstone, oftentimes there are found in them certaine things like vnto the chewed bones of a henne, and like vnto haires wound vp togither. This tumor *Atheroma*, appeareth in forme and figure verie long, and somewhat eleuated in height, which being pressed with the fingers, by reason of the clammishnesse and thickenesse of the humor, it doth slowly yeeld or go backe, and the fingers being remoued, it doth slow-

Meliceris. ly also returne again. But *Meliceris* is a tumor which is void of pain also, but yet it is round, wherein the humor, which is also included in some sinowy tunicle, (which they call *Cystis*) is found somewhat thinne, representing the substance of honie: whereupon some of the Latines do cal it *mellifauium*, a hony combe. *Meliceris* therefore doth differ from *Atheroma* in fashion, and in the substance of the humor: for both the forme is more round, and the substance of the humor more slender. This hony tumor therefore is further extended then *Atheroma*, and by pressing it with the fingers it doth spedily giue place, and when the fingers are remoued, it doth with the like celeritie returne to the former

Steatoma. place. But *Steatoma* is a tumor also besides nature, all of one colour, and verie gentle to be handled; in the beginning truely it is verie small, but in processe of time it increaseth and becommeth more copious, wherein is contained a humor verie like vnto tallow, which is also comprehended vnder the filmes of the bodie. This is distinguished from *Meliceris* and from *Atheroma*, by reason of the hardnesse thereof, for it is both full and plentifull, and it doth so resist touching, that it will in no wise yeeld to the thrusting of the fingers. But let vs now proceed to declare other kinds of Apostemes, which are almost re-

Testudo. duced vnto these three, whereof we haue now intreated. *Testudo* (saith Guido) is a great Abscession, verie humerall, soft, and of a broad fashion, after the manner of a target, (whereupon it receiued the name) which euil if it groweth (saith he) in the head, it is called *Talpaia* or *Talpa*: if in the necke, it is called

Bocium:

Bocium: if in the ſtones, *Hernia*: but ſometime it is found with matter, or with certaine ſcales, or with a *fiſtula* accompanying it. But *Teſtudines* and *Talpæ*, amongſt the ancient Phyſitions, had neither any proper name, nor yet once entreated of. But ſome of our dayes do define *Teſtudo* to be a ſoft tumor, or not greatly hard, yet ſomewhat bigge, in the which is conteined a groſſe matter lying hid in a certaine tunicle, which doth ſo cleaue vnto the whole head of a man (for it is a diſeaſe incident to the skinne of the head) that it oftentimes corrupteth the ſame. This euil (no doubt) is to be accounted among the number of Abſceſſions, and comprehended vnder *Meliceris*, or *Atheroma*, but it rather ſeemeth to incline vnto *Meliceris*: but *Talpa*, becauſe it containeth a white matter, is rather referred vnto *Atheroma*, then vnto *Meliceris*: Notwithſtanding Guido affirmeth that it is a kind of *Teſtudo*, yea alſo that it is *Teſtudo* it ſelfe (as we ſaid of late) as *Hernia* alſo and *Bocium*, which he alſo nameth: but theſe affectes haue borrowed their diuerſe names according to the varietie of the places, wherein they are found. But that which the common ſort call *Bocium*, the Greekes (fetching their title or name euen from the verie depth) do properly call *Brouchocêle*: but our countrey men call it *Hernia gutturis*, whereupon they alſo call them *Gutturoſe*, which do labor of that diſeaſe. *Brouchocêle* is a great tumor chancing in the necke, verie round betweene the skin and the wind pipe, wherein there is included ſometime dead fleſh, ſometime a certaine humor like vnto hony or fat, or ſodden meale, or water. Sometime alſo (as Celſus ſaith) there are found in ſuch tumors certaine haires mingled with little bones. *Nacta* (as Guido writeth) is a great tumor, full of fleſh, like vnto the fleſh of a mans buttockes, of diuerſe formes and greatneſſe: as are melons and gourdes, and therefore it borroweth ſundrie names according to the varietie of the faſhion and member wherein it is placed. Moreouer this tumor which of the later ſort is called *Nacta* or *Napta*, is void of paine, except peraduenture it be ſo great, that by the continual drawing of the parts of that member, it bringeth ſome griefe to the parts about it. This alſo is of the number of Abſceſſions, and doth perteine vnto *Steatomata* (as we ſaid before in the enumeration of tumors beſides nature.) *Bubo* (ſaith Galen) is a diſeaſe of the looſe members, or of *Glandulæ*, (which the Greekes call *Adenæ*) that is to ſay, a ſimple inflammation. Wherefore Guido hath either vnfitly here rehearſed it among the number of flegmatike abſceſſions: or elſe he vnderſtandeth ſome other matter then Galen doth. But *Bubones*, which are cauſed through a fall from ſome place, or by other vlcers and diſeaſes, are without any danger: but thoſe which are wont to happen in peſtilent feuers, are the worſt of all, whether they inuade the thighes, or the noſethrils, or the necke. *Fugillæ* (ſaith the interpreter of Auicene) is of the kind of glandulous Apoſtemes, and this terme (ſaith he) is appropriated vnto it, becauſe it is a diſeaſe chancing behind the eares. By the which deſcription it may eaſily be conieCtured, that Fugille, ſo called of Auicene, is that tumor, which is called of the Greekes *Parotis*, that is, a glandulous diſeaſe growing vnderneth the eares. But ſome do thinke Fugille to be all one with *Bubo*: but then *Bubo* is farre otherwiſe taken of them, then of Galen & Paulus, which is (as they ſay) a tumor that is deepely planted and rooted, and oftentimes not compaſſed with any skinne or filme, it is very

Talpa.

Bocium.
Brouchocêle.

Nacta.

Nacta or Napta is referred vnto Steatomata.

Bubo.

Fugillæ.

παρώτις.

What Bubo is with Guido & other late Phyſitions.

hard also after the maner of the euils called *Scrofulæ*, and in that signification (as I iudge) is *Bubo* take of *Guido*, because he doth register *Fugillinus Bubo* amongst the number of flegmatike absceſſions. But there are now found out very many titles giuen to these kind of flegmatike absceſſions. But we ought not greatly to ſtand vpon the names of them, ſo that we know and vnderſtand the onely differences of the, because it falleth ſo out, that according to the diuerſitie of their names their cures & iudgements do vary. Therfore of ſuch kind of absceſſions ſome truely are included within a certaine skinne or tunicle (which they call *Cyſtis*) and ſome are deepely planted in the fleſh: ſome haue a ſlender foundation, or ſmall roote, and ſome againe are verie large and broad. Alſo ſome are eaſie to be reſolued, and ſome are farre otherwiſe: ſome great, and ſome little. Some alſo do come vnto ſuppuration, and ſome do not. To conclude, ſome tumors are ſcaly, fiſtulous, and cankerous, but ſome do admit or ſuffer none of theſe things. The cauſes of theſe kinds of tumors are threefold: *videlicet*: 1. Primitiue cauſes, as a fall, a ſtripe, exceſſiue or inordinate liuing, and an euil diet. 2. *Antecedentes cauſæ*, as are vnnaturall humors, eſpecially thoſe which be flegmatike, and true *œdemata*, which do degenerate into absceſſions. 3. *Coniunctæ cauſæ*, which are the diuers ſubſtances, and properly the matters of euery absceſſion conteined in the affected member. But in theſe kinds of tumors there are conteined certeine humors, which be either ſerous or wateriſh, as is vrine, or putrified and corrupt, or filthie, or dirtie, or elſe humors like vnto hony, or ſodden meale, or vnto fatte. But there are ſometime found within theſe absceſſions phlegmatike & wateriſh & glandulous fleſh, ſometime alſo ſtones, ſand, ſhels, wood, coales, and other ſuch like ſolide ſubſtances. Notwithſtanding theſe three kinds of tumors do moſt frequent mens bodies (as we haue ſaid before) whereof euerie one hath borrowed in Greeke his proper title: as *Atheroma*, *Steatoma*, and *Meliceris*, which are thus called by reaſon of the ſimilitude of the ſubſtances conteined in them. For there is another tumor amongſt theſe, like vnto tallow, or ſome other fat thing, another like vnto hony, another like vnto a thinne kind of meate, which they call *Athera*. The ſignes & iudgements of ſuch kinds of tumors, which belong vnto fleume, may eaſily be found out by their deſcriptions and differences before declared. But the marke, whereby we may know whether they be couered with any vale or not, is this, there is moueableneſſe and inconſtancie of the filme or skinne, called *Cyſtis*, which the ancient Phyſitions haue named *tunica*, and there is a ſeparation of the skinne: but when they be ſurely fixed, that is, abiding in one place, and do cleaue faſt to the fleſh, it is an euident token, that they are garded about with no filme or tunicle at all. Furthermore thoſe tumors which are new and tractable, may eaſily be diſcuſſed, but they which be hard and inueterate can in no wiſe be reſolued. Rednesſe, paine, and increaſing of heate do declare that thoſe absceſſions will either come to ſuppuration, or elſe degenerate into a *fiſtula* or a Cankre. *Strumæ numeroſæ*, which do affect the outward members, and do often change their place, wandring here and there about the bodie, with a certaine extraordinarie heate, do teſtifie and declare very plainly, that they will beget and breed thoſe inward diſeaſes called *Chærades*, as Arnaldus hath noted in a certaine place. Thoſe remedies therefore which are outwardly applied

The differences of flegmatike absceſſions.

Of the cauſes, ſignes & iudgments of the aforeſaid tumors.

Cauſes of tumors which pertaine vnto fleume.

The matter of flegmatike absceſſions.

14. *Therap.*

Signa.

Notæ absceſſus velamento indiſti.

Iudicia absceſſuum pituitoſorum.

Arnaldus à villanoua.

plied to thē, do profite litle or nothing. But these diseases (as Auicene thought) are increased and do multiply by some fal, or by some hurt or bruse in the bodie. Now these strumous tumors are greatly helped by vsing purging medicines, diuretical potions, & electuaries, (as they cal thē) which can dry vp. Also the change of age doth greatly auaile in young children. But children, by reasō of their excessiue eating & immoderate diet, & the slēdernes of body, are verie often annoyed with *Strumæ*. But old men by reason of the contrary causes, are seldome troubled therewith. Moreouer they which haue a narrow forehead, & straight temples, & great cheeks, are subiect to *Strumæ*. For in such the matter is readily brought downe to the necke, as one Henricus among the nūber of the late Physitions, hath noted verie wel. But *Strumæ* (as Celsus saith) are wont cōmonly to weary Physitions, becaus they procure feauers also, neither do they at any time ripen easily, & they are cured either with some hote instrument, or with medicines, & oftentimes they do rise vp againe beside their scarres, & a long time after they require medicines againe: & moreouer it so commeth to passe that they remaine in the flesh a long season. The incision, & corrosiuing of such tumors is greatly to be feared about the belly, the neck, & the ioints, by reason of the affinity & knitting togither of the veines, the arteries, & the sinewes, and also of the internall capacitie. In the incision also of great Glandule, it behoueth greatly to eschew that veine, which lyeth at the roote of them & doth bring nourishment vnto them. For oftentimes it causeth great profusion of blood, whereupon there ensueth straight way no smal danger. These euils called *Strumæ*, do greatly differ amongst themselues both in greatnes, nature, place, beginning, multitude, & ioining togither of the vessels (as Aëtius hath gathered out of Leonidas.) Therefore litle Strumæ are sooner & more easily cured thē the great, eué as the gētle tumors are more tractable thē those which are inflamed. Noisome Strumæ cānot be remedied. For seing al such diseases called *Strumæ* are cankerous, and do stuffe vp the vessels of the bodie, while they are curing, they must needs bring the danger of profusion of blood: besides that also, they are found verie deepe in the flesh, and therefore they cannot any way be cut off. For a malicious & hurtful *Struma* doth possesse the best vessels (that is) the greatest veines & arteries (which are called *Carotides*) euen as though it should hold by certaine rootes. The superficiall *Strumæ* are more easie to be cured then the internall by reason of their place, & those also are curable which do happen in the necke, where yet you must be very diligent to eschew the loud and great sinewes: for many by cutting *Strumæ* about the windpipe, and by cutting other loud sinewes haue caused the sicke all the time of his life after to remaine speachlesse. For beside the excision of that sinew, the great vessels being laid bare, & cooled in the cure, do hurt the duty of the tongue. For the multitude of *Strumæ*, it appeareth, that one alone may easilier be cured then many togither. And concerning the maner of their rising, it is manifest also, that they which hang downward are a great deale sooner healed, then they which are planted in the flesh. Thus much concerning *Struma*, which Aëtius hath recited out of Leonidas. The cure of these kinds of absceſſions, which haue their original of fleume, is of the late chirurgiās appointed to be two fold (that is to say.) 1. General & vniuersally cōmō to al. 2. & particular, which is proper in euery difference. Therefore our generall method of cu-

Auicenas.

In what ages & bodies Strumæ do raigne.

Celsus.

Magnitudo Strumæ.

Natura.

Locus.

Multitudo.

Ortus.

Duplex abscessuum curādi ratio.

1. *Vniuersalis.*

1 *Vniuersalis.* ring these tumors shalbe to appoint such an ordinarie and conuenient diet to the sicke, as that the matter, which causeth such abscessions, be not heaped vp togither in the bodie, and by all meanes to preuent and turne away the antecedent matter (as they call it) which now is gathered togither in the sicke bodie, least at the lenght it be vnited to the ioyned cause, that is, vnto that matter, which now bringeth the disease. But we shall accomplish the first intention of our generall cure, if the sicke do diligently obserue that kind of diet, which is prescribed in our former chapters (this one thing excepted) which is, that they ought to keepe a verie thinne diet, and that, which is more conuenient to diuide thicke and clammie humors. Therefore if they will follow the counsel of Auicene, let them eschew al those meates which are of a grosse iuice, the drinking also of cold things, too much satiety & immoderate fulnes, and those things also which procure vomite and abhorring of meats. But they must abide as much hunger as can be. They must chiefly procure good digestion, and auoid a moist house, that is either situated in low vallyes, or in fens, or frequented with corrupted waters. Let his drinke be wine that is excellent and of the best, or else let it be water of alume, or of brimstone. For such kind of minerall waters, especially those which do represent in tast the dregs of wine, do not onely diminish and discusse these inward Strumous and flegmatike abscessions: but those also which do outwardly affect the superficiall parts of the bodie (as Arnaldus affirmeth.) But we do perfite the other part of our former proceeding (that is to say) to turne away the antecedent matter, least it be mingled with *coniuncta materia*, by foure kinds of euacuations, that is, by some medicine to purge fleume downeward, and sometime by letting of blood, also by those things which can prouoke vrine, and last of all by those remedies which can through their vapour both resolue and digest the humor which is gathered togither in the inward parts of the bodie. To purge the bodie downeward, the powder of *Turbith* is greatly commended, which is made thus in Auicene, ℞. of *Turbith*, ginger, and sugar, of each a like portion, but he taketh thereof two drammes, and he affirmeth also, that (besides that it doth resolue grosse fleume) it doth neither heate, nor violently wrest the inward members. But Razes, who was verie bold in declaring and vsing purging medicines, made this kind of powder in his ninth Chapt. *de doloribus ventris ad Almansorem*, of twentie parts of *Turbith*, of tenne of ginger, and thirtie of sugar, and ministreth of it at one time, ℥. iij. *Benedicta* also and *hierapicra*, and pillule *de agarico*, and pillule *maiores de hermodactylis* do greatly helpe these diseases. To prouoke vrine, Guido out of *Cauliacus* was wont to vse this potion following, which (he saith) he gathered out of the writings of manie Physitions, ℞. of *Scrofularia, partes* iij. of *plylipendula part.* ij. of pimpernell, mouseare, *Tanacetum*, of red coleworts (which of some are thought to be *Brassica maruciua*) of *rubia maior*, ana. part. j. of the roote of *Aristolochia*, of *spathula fœtida*, of the roote of radish. ana. part. ß. put them altogither, and boile them in white wine and hony, vntill halfe be consumed, then streine them, whereof euerie third day in the morning let the sick take three ounces, and let it be dronk hot. But in the applying of all these remedies, (as also for bloud letting, if at any time it be required) the counsell of some learned Physition is to be vsed, who

Victus ratio.

Aquæ aluminosæ vis.

Antecedentis materiæ euacuatio.

Vacuantia per aluum.

Pulvis Turbith.

Razes.

Hierapicra.

Prouokers of vrine.

Potio Guidonis à Cauliaco.

may

may prescribe both the qualitie, quantitie and vse of them. But to resolue through breathing, and to digest the humor, which is gathered togither in the depth of the bodie, and doth excite inward Glandule, (which also are the causes of outward diseases) Galen *lib.* 14. *Therap.* willeth vs to minister *Theriaca*, *Athanasia*, *Ambrosia*, and that medicine also which is made of *cretica calaminthe*: the Greekes call it *Diacalaminthe*: whose composition is to be sought out of the fourth booke *de Sanitate tuenda*. Many other helpes are appointed for the cure of these abscessions, as potions, electuaries, and oiles, which are cast into the eares. There are also verie many remedies called *Empirica*, consisting in practise described and celebrated of the ancient Phisitions, the vse whereof I do not allow, and therfore I thinke it good to pretermit the declaration of them in these our commentaries. Notwithstanding this one thing I steadfastly affirme that the Christian king of France is indued as it were by inspiration with so wōderful a gift, that with the only laying on of the hands he cān restore them which be diseased with *Struma* or *Scrofula*, to their perfite health againe. *King Edward* also (as Histories do report) was wont maruellously to cure Strumous persons onely by touching them, which gift immortall doth come as it were by inheritance to the kings that succeed. For the kings of England at this day, by laying on of hands, and rehearsing certaine ceremoniall payers, do heale *Struma*. And these things truely are generally spoken in all the abscessions before mentioned. Now those things which follow, do concerne the particular and proper method of curing euerie difference: which methode is made not onely diuerse, but also it is changed, both by the substance of matter, whereof they haue their beginning, and by the quantitie of them, whether they be great or small, and by the nature also of the affected member, & of the whole bodie. But the continuance of time, although it declareth not the cure, yet sometime it sheweth vs, and it doth insituate the qualitie of the disposition thereof, (as Galen hath set downe. *lib.* 4. *de morbis curandis*.) Therefore although many indications and intentions of their cure may be gathered and learned by those things which we haue spoken before: yet for our present purpose, we haue reduced them vnto sixe points, which we also haue expressed in these sixe canons following. 1. The first whereof is after this manner: imprimis, let those flegmatike abscessions that are soft and smal, (which are commonly called *Lupiæ*, and of the interpreter of Auicene, *Glandule*) if they be seated in the strong parts of the bodie, and (because they are not yet inueterate) haue their thin *Cystis*, that is, their filme to couer them, let them, I say, be appeased, suppressed, consumed, and afterward dried vp. 2. Mollifie, discusse, and consume the great abscessions which be not greatly hard, nor inueterate, after the maner of œdematous tumors whereof we haue before intreated. 3. Ripen, open, and clense such fleugmatike, corrupted, and vlcerous Apostemes, which do pertaine vnto suppuration. 4. Those *Strumæ* which are not cured by the former remedies, and yet are moueable, gentle, tractable, and obedient, cut them off and draw them out. 5. Those which are vnmoueable, deepely rooted, inwardly planted, and wound about the veines & arteries, and broad at the root within, corrosiue them about, and clense them throughly. 6. Those which are fastned but to athin & slender roote, bind thē about, & pluck them out. The first canō,

Quæ per halitum digerant.

The kinges of France do cure Strumæ by applying the hāds.

What things do alter the particular cure of abscessions flegmatike.

Tempus quid insinuet.

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Compressio & attritio.

according to Auicene his opinion is perfited after this manner, if when you do consume and suppresse vehemently these soft and little abscessions (which Auicene doth cal *Glandule*, and the new Physitions *Lupie*) you do lay on a plate of lead made fit for the tumor, and bind it very strongly in the mids, lest it slide from the place. For this doth digest these kinds of tumors. First therefore let *Lupia* be softly rubbed with the hand, vntill it waxe somewhat hote, and vntill it be after a sort softer then it selfe. Afterward let the affected member be surely laid hold on with the hands, and let it be so often, and so vehemently stroken with the bottome of a saucer, or with some other solide thing, that it may be disseuered, and that the inward *Cystis* thereof (which is the filme wherein it is included) may be rent and broken, and so the matter therin conteined may be dispersed. Which thing being done, apply the plate of lead vpon the place, & let it be bound verie strongly with a swathing band that hath two ends, neither let it be remoued for the space of nine or tē daies, but let the plate be of that greatnes (as it was said of late) that it may answere to the proportion of *Lupia*. But there are some, which before the application of any plate of lead, do minister this ointment made of burnt lead, of the barke of the elder tree, or of the figge tree, with oile and vineger. Other do first vse an emplaister made of *Aloes, acacia, mirrhe, olibanum, scarcocolla* putting to them a little vineger, or the white of an egge, as much as shall seeme sufficient to commixe with the rest. *Henricus* was wont to lay vpon them little flakes (as he & other Chirurgians of that sect do call them) made of flaxe, dipped in the white liquor of an egge, with salt and alume *zuccharinum* vnthicked. Moreouer Philagrius almost after the same maner was wont to cure *Ganglia* (as it is in Aëtius) which diseases are tumors vnequall (as we said before) speaking after this sort. We denie (saith he) the labor of the Chyrurgian, that is blood letting in *Ganglia*, especially if they chance in the hands or in the feete, but we must cure them onely by medicines. For we annoint them by the fire with ammoniak which must be made pliant to the thickneſse of an implaister: afterward we apply a plate of lead equal for the tumor, and lest it should slide away from the place, we bind it in the middest with straight bands. But a few dayes after, when we know that *Ganglium* is mollified, we take away the bands, and (not saying any thing to the sicke) while the place is yet hote, we fasten the thumbe of our right hand vpon *Ganglium*, and laying fast hold on the member with our other foure fingers, we violently breake it, and so *Ganglium* is presently dissolued. Hitherto Philagrius. Therefore by this our order of cure, it may easily be gathered, that *Lupia* amongst the late Physitions, Auicene his *Glandule*, & *Ganglion* among the Greekes, is all one disease, which the former descriptions of thē do also manifestly declare. *Archigenes* in this disease, commendeth to lay our lime, with the fat of a goose, & with rosin *Terebinthina*, which is the right turpentine. The same Archigenes also did oftentimes vse that medicine, which is made of thē stone called *Lapis achates*, as Paulus reporteth. But *Oribasius* vsed verie often this medicine, ℞. of ceruse, *resinæ piceæ*, old oile, ana. ℥.j. of ammoniake *Thymiama*, and *Galbanum*, ana. a like quantitie, of waxe. ℥.iiij. The same medicine is to be seene in Aëtius, but the quantitie doth varie in certain things, as thus, ℞. of ceruse, old oile, and *resina piceæ*, ana. ℔.j. of wax. ℥.ij. of *ammoniacum Thymiama*, and of

Lutiæ caratio.

Lamina plumbea.

Vnguentum Rogerij.

Ganglij curatio ex Philagrio.

Lupia & Ganglion is all one euill.

Archigenes lib. 4.

Oribasius his medicine to mollifie Ganglia.

Galba-

Galbanum, ana. ℥ j. boile the ceruse with oile, till it looseth his staining facultie, then bray the ammoniake, and cast it into the ceruse with the oile, afterward cast in the *resina picea*, and the waxe, and last of all the *Galbanum*, which first must be made verie soft & tender. Moreouer that famous Phisition of Greece, I meane Oribasius, did not apply any plate of lead, as Philagrius, Auicene, and other late Chyrurgians were accustomed, but he did lay and bind vnto *Ganglium*, a thicke round peece of lead like vnto a wherue, which do hang vpon womens spindles to make them turne round, which was more large and ample for the disease. For truely, saith he, with the weight thereof, it doth more speedily dissolue the euill. Therefore in the cure of *Ganglia*, it is farre better to vse such mollifying and discussing medicines, then the diligence of the Chyrurgian, (which excision of the tumors) especially when they do grow in the legges, or in the armes, or in the principal parts of the body. For it is to be feared, that if they be cut off, the member is made lame and vnperfite. But those diseases which do occupie the head or the forehead, may safely be cured with the hand, that is, may be cut off, or plucked vp by the rootes. Therefore diuide the outward skin with a penknife, and then (if the tumors be small) lay hold on the foundation of them with a paire of pinsers, or some such like instrument, & cut them off from the roote. But if they be great, thrust them through with a hooke, and lift them vp, and winde them round about, vntill you haue plucked and drawne them forth: last of all, sow vp the sides or brims of them togither, & vse those medicines which are appointed for bloody vlcers. But these things belong vnto the fourth canon. The second canon (because I will be silent in those medicines which are appointed for fleugmatike & œdematous tumors, which we haue described alreadie, and yet togither with these remedies following, they be verie profitable and expedient for these Abscessions whereof we now intreate, and also for all kind of *Hernia*) is finished by the applying of a certaine emplaister, which is described of Galen *libro sexto de compositione medicamentorum κατὰ γένη*: which emplaister (as he himselfe testifieth) doth digest through breathing, and doth repell *Phlegmone*, and is effectual against the diseases called *Strumæ*, *Panı*, and *Parotides*: it is auaileable also against the goute, and it benefiteth many other diseases. The emplaister is this. ℞. of old oile. ℥. 100. *spumæ argenti*, *picis ficcæ*. ana. ℥ 50. of *Ladanum*. ℥. 25. of *ærugo rasa*. ℥. 8. of *Galbenum*. ℥. 4. let *Argenti spuma*, which they call *Lithargirum*, be braied and boiled in the oile, & when they are somewhat thickened togither, put in the pitch & the rust of scourings of brasse, then the *Ladanum*, and *Galbanum*. Afterward poure them out into a morter and bray them and mollifie them, and reserue them to your vse. Some, to make it haue a good colour, and to looke somewhat browne, do commixe with them also the offall of brasse. ℥. viij. for otherwise it would be verie blacke. This emplaister is found otherwise described in Guido his commentaries, vnder this forme, ℞. of old oile. ℥ xij, of the scourings of brasse. ℥. xiiij. of drie pitch. ℥. vj. of *Ladanum*. ℥ iij. of *Lithargirum*. ℥ xij. of *Galbanum*. ℥. iij. For the same purpole *Diachylon* also which is called *Commune & treatum*, doth profite much, whereof you must take one pound, and commixe therewith of the powder of the roote of ireos. ℥. j. The same effect likewise hath that *Diachylon*, called *magnum Mesnes*, whose description shall afterward insue.

Verticillum plumbeum.

Ganglionum per Chyrurgiã curatio.

Secundus canon.

Discussion by digestiues.

Emplastrum.

Diachylon.

Stercus caprillum vetus.

Some do counsell vs, for the digestion of these abscessions, to apply vnto the aggrieued place, the old doung of a goate with hony and vineger, which must be het ouer the fire vntil they be wel incorporate togither, & then brought to the forme of an emplaister: also an emplaister made of fenugreeke, of the seed of flaxe, and of coleworts, with the scrapings of the roote of *Althæa*, which medicine, (if there be any hope of suppuration) doth ripen it notably. Haly Abbas also for the same purpose doth greatly commend this emplaister following,

Haly Abbas emplastrum.

℞. of beane meale, and of barly meale, ana. ℥.v. of the roote of liquorace, of the roote of *Althæa*, and of pitch, ana. ℥.x. of white waxe, gooses suet. ana. ℥.x. bray them, and mingle them togither with old oile, and with the vrine of a child that hath not yet tried Venus sports, and ouer a soft fire make an emplaister. Another out of Auicene, which Guido vsed,

Emplastrum Auicennæ.

℞. of oxes doung. ℥ ij. of the roote of coleworts, of the roote of capers, of the fish called a shrimpe, of fat figges, ana. ℥ ß. of hops and *bdellium*, ana. ℥.ij. of vineger, hony, sowes tallow, of the dregs of old oile, of ech as much as is sufficient, whereof make an emplaister. Brunnus approueth this remedie following, whose opinion Theodoricus also doth confirme,

Brunni & Theodorici emplastrum ad strumas.

℞. of ammoniake, *bdellium*, *Galbanum*, of ech a like quantitie. Stiepe thē three dayes in vinegre, whereto (when they be dissolued) you may adde of smal bran ás much as shal suffice, and make an emplaister. Rogerius was wont to vse this remedie for *Strumæ* (which they commonly call *Scrofule*)

Rogerij emplastrum.

℞. of the roote of brakes, of daffadill, or of walwort (if you please) of ech as much as you thinke good, let them be boiled in the best wine, & then baied in a morter, and adde to them a little quicke brimstone, and make an emplaister. Guido his master *in monte Pessulano*, hath often tried this emplaister to be most effectuall, which is made of xij snailes (which they also call *Limaces*) boiled in wine, or in ly made of ashes, cōmonly called *clauelam*. But (that which is more profitable) he did minister euerie day to the sick to be eatē, one snaile, either drie or otherwise prepared, and as they terme it, made readie to chew. Paulus also was wont notably to discusse *Strumæ* with vnslated lime, stieped in hony, or in the filthinesse of mens bodies that do arise either in exercising thēselues or in bathes, or els in oile, or sowes greace. The like vertue, saith Aëtius, hath the filthines of exercising places, scraped frō the wals, which must be well beaten togither, & spred vpon a linnen cloth, & applied after the maner of an emplaister. For the same purpose, this helpeth affectually,

Emplastrum præceptoris Guidonis ex limacibus.

℞. of lime & *nitrum*, ana. a like portion, of *Cardamomū*, & fenugreke, foure times as much with hony, & apply it after the maner of a mollifying plaister. Also the meale of bitter hops boiled, and annointed with *oxymel* doth discusse *Strumæ*. For the same purpose also oxes doung boiled in vineger, and annointed, doth notably auaile, which being applied after the maner of a cataplasme, doth maruellously dissolue all hard & scirrhous tumors. Rathe ripe figs also, especially of the wild fig tree, applied with hogs greace, do discusse all kinds of tumors. Therefore by this our method in curing, you shall heale all kinde of *Strumæ*; which are but newly begun, and not yet inueterate, as well in children, as in them which cannot abide manuell practise, euen by the applying of such medicines as cā dissolue, digest, & discusse. But first you must labor to mollifie, & afterward to discusse, or els vse some medicine of a double quality, which can work both these effects togither.

of which kind are all those remedies almost, which are before described. Now if digestiue medicines shall nothing preuaile in these Abscessions, they must be either brought vnto suppuration, or consumed, or else cured by Chirurgie (as it shalbe said hereafter.) But here we must not omit that thing, which is recorded of some verie diligently, (namely) that they which are diseased with *Strumæ*, and with any leprosie, are maruellously holpen by the vsing of vipers and serpents, and by drinking of the gum called *Laser*, euery day fasting, to the quantitie of a ciche pease. Therfore cast the dead serpent into a pot, and stop the mouth thereof verie iust with some plaister, and set it in the fire, then take the ashes of the burned serpent, and mingle them with the like quantity of fenugreeke, and vse them in wine: For this doth excellently help them which be strumous. Also in them that labor with *Struma*, you must prouide that the belly be made soluble, and a slender diet obserued: you must dayly prouoke vomiting, and endeuour to purge fleume vpward: you must also drie the head, and applie cataplasmes to the fore part therof, which can raise little pushes in the skinne, as is the roote of capers with *polenta*, and other such like things. And you must also vse purging medicines, and fine powders, that be of the like vertue. We also do generally dispatch the declaration of the third rule, by the vse of the former remedies. For all mollifying and resoluing medicines, if they finde any place or matter disobedient vnto resolution, they doubtlesse do ripen the same matter, and bring it to suppuration: especially if the said matter be gentle and tractable, or commixed with blood. But Haly Abbas, that he might bring these kinds of absceſſions vnto maturitie, ministred a plaister made of barly meale, pitch, and *olibanum*, and of the vrine of a yonge child, all wel incorporate togither. But Auicene, to represse the vehemẽcy of the heat, willeth to commixe the decoction of coriander with the aforesaid vrine But if these things do nothing helpe, and there be required a more effectuall remedie: take of mirrhe, part. j. of *licium*, part. ij. and mingle them with the aforesaid decoction. This medicine vnder written doth bring *Strumæ* vnto suppuration, which medicine is recorded of Paulus Ægineta Lib. 4. ℞. of mirrhe. ℥. x. of *ammoniacum Thymiama* ℥. vij. of *viscus quercinum*. ℥. viij. of *Galbanum*. ℥. iiij. of *propolis*. ℥. j. beate them in a morter. But when these absceſſions be ripe, and brought vnto suppuration (which you shal easily perceiue by the tokens of the matter) they must be opened and clensed within, which you shall do verie well, if you do clense them after their apertion with that ointment commonly called *vnguentum Apostolorum*, which is an ointment of great efficacie in malignant and vlcerated *Strumæ*. To this purpose also the ointmẽt called *vnguentum Ægyptiacum* is verie profitable, and the *Emplastrum de succo* (which they call *Diachylon*) and *Diapalma*, (which the Greekes call ϑαπάλμα) whose descriptions are to be found in other places. But if these absceſſions shal possesse any member, wher- in there subsisteth any putrefaction and corruption of the bones, or any euill symptomate shall haue accesse to them: they must be cured after the manner of vlcers, with the which they haue some affinitie and acquaintance. Concerning our fourth Canon, you shal cure gentle, obedient, superficiall, & curable *Strumæ*, very cunningly and shortly after this sort. First, command the sicke to lie down: for that when he sitteth, his heart will quickly faile him. When heis

The vsing of vipers and serpents doth maruellously helpe them which are strumous.

3 *Tertij Canonis declaratio.*

Suppurantia, ceu maturãtia.

Pauli medicamẽtum ad strumas suppurandas.

Detergentia.

Vnguentum Apostolorum.

Vnguentum Ægyptiacum.

Diachylon.

Diapalma.

4 *The way to cure & destroy Strumæ, out of Albucasis and Leonidas.*

thus laid, binde his legges surely togither, and tye them to the bedstead, and charge the seruants about him to hold his head verie hard. Then cut the skin that compasseth the tumor either with a right or a little ouerthwart section, but that incision which is drawne ouerthwart in the necke, is altogither vnprofitable, because in it the vessels and sinewes are extended right forth. But you shall not cut the whole thicknesse of the skinne hastily at one time without ceasing: for our minde is to vse no violent thing in this our work. And truly in little tumors, that is, in small *strumæ*, make but a simple incision, or diuide them with a small line: but in great abscessions cut the skin to the forme of a myrtle leafe: then those vessels which are vncouered (as the veynes and arteries) put them softly and easily aside. After these things, distend and stretch out the sides of the section, or the edges of the diuided skinne, with pinsers, or with other such instruments, and pluck out the filmes within, either with your fingers, or with some other instrument appointed for that purpose, & so by little and little pike out *struma*, where it appeareth bare and vnfolded from the tunicles. But if *struma* shalbe woũd about the vessels, you must handle the cure with great attention, lest through negligence there followeth a copious profusion of blood. Therefore in dispatching this cure, draw one onely side of the section at once with the pinsers, and so by little and little separate it with the point of a penknife from the other parts thervnto adioyned, & whẽ you haue drawne and loosed the connexion on the one side, do the like also on the other side, and then cut out the whole foundation or ground worke because of the sinews and vessels lying vnderneath. But in those *strumæ*, which do chance about the armeholes, and about the priuie members, you must make an ouerthwart incision by reason of the doubling of the skinne. Moreouer in that section, which is made in *strumæ* that possesse the necke, you must haue a singular care, lest either the arteries, which they call *carotides*, or the quiuering sinewes be touched and hurt. But if by the cutting of any vessel when you make incision, the profusion of blood doth delay and hinder your worke, either take vp the vessell with a small cord, or (if it be not verie great) cut it quite off (as *Paulus* counselleth) or else, (if it bursteth not out with great violence) applie such remedies as are appointed to stench the blood. Afterward return againe vnto your enterprised labour. Therefore when the foundation of *struma* is brought into a narrow roome, cut it cleane off cunningly and handsomly, and then put in the forefinger, and search the place diligently, whether there be any other *strumæ* therunto adioyned or not, which (if there be any found) you must also draw forth after that maner which we haue before expressed. Moreouer you shall easily represse a meane fluxe of blood by applying those things which haue power to drie vp, as flax, sponges, or lyniments made of cotten, infused in cold water, or in vineger, or in a mixture of both, (which they call *oxycraton*) & afterward wrong out. But if the section shall continue without bloodshed, fil it vp with the powder of frankẽsence, & apply liniments, & for the longer preseruation of the lyniments, bind too wool dipped in wine. But if any ful veine worthy the speaking off, be cõnexed within the roote or bottome of *Glandula*, or *struma*, or some such like tumor, it is not conuenient to cut it off at the verie ground, but to take it vp and binde it with a smal cord, that it may fall out of it owne

What is to be done, if a veine be annexed vnto struma.

owne accord, peece by peece without any danger. In which fall the cure must be followed with lyniments. But the cord must be of some matter which will not easily putrifie, as are those threeds which are called *serica*, or small Lute-strings: for those bands which do quickly rot, do soone fall from those members whereunto they are tyed. But if when the worke is finished, some of the skinne that couereth the matter of the former abscessions, or some other strange thing shall remaine behinde, *Albucasis* willeth it to be drawne out, first by filling the wound with cotten, or with some other like thing, dipped in salt water. But Guido to draw out those relickes which remained behind did fill vp the gaping vlcer, first with the white of an egge, and with Alume sprinckled ouer it, afterward with *unguentum Ægyptiacum*, or with some of those corrosiuing medicines which are described in the Antidotarie. Moreouer in all these operations, you must applie such medicines as can lenifie paine, but among all other thinges we do commonly lay on flaxe dipped in the white of an egge, and in oile of roses. You shall finish the scope of our fift rule after this sort: breake the skinne with some burning hot medicine according to the greatnesse of the Abscession, but while you attempt that thing, you must giue diligent heed, least the scalding medicine do touch the other parts lying about the tumors. You shall notablie dispatch this labour, by applying some hote medicine made of lime, or sope, which things do happelie execute their effectes within the space of twelue houres, but though they remaine somewhat longer, yet there will ensue no danger or discommoditie thereby. The skinne therefore being thus broken by some burning medicine, and crust procured in the place, you shall diuide the tumor with a straight line all along through the middest of the crust (but you must make incision somewhat deepely, almost to the verie quicke) and then lay vpon the cut or gaping wound, a lyniment striked with some consuming or eating medicine, as is the powder of *Asphodelus*. Moreouer although manie do applie a great number of medicines in these abscessions: yet *Arsenicke* in this case obtaineth the preheminence, so that a man know how to vse it aright. But the certaine quantitie of vsing the same cannot be described (as Galen hath noted *lib. 3. Therapeut.*) It is not therefore to be vsed rashly, because it is a medicine vehement and violent without measure, exciting feuers, and procuring manie other vitious symptomates. Besides that also the ministring of a small quantitie doth performe a marueilous and almost an incredible effect, notwithstanding the common measure or quantitie thereof is the medietie of one graine of wheate in a strong bodie, and in those members which are farre off from the principall partes: but in weake natures, and in those places which are situated neare vnto the principall members, a lesse quantitie must be applied. But to be short, it is better and more safe to minister a little at once, and often, then at one time to applie an immoderate quantitie. The operation or effect of Arsenicke remaineth three whole daies, in all which time the sicke must vse the diet of them that are feuerous. But the affected member, and the parts lying about the same, both for the owne defence, and to stop the fluxe, (which immoderate heate may cause) ought to be annointed and all to washed with the

Cordes made of silke.

Albucasis.

Corrosio & mundificatio.

Casticum ex calce & sapone

Arsenicum.

Quantitas arsenici.

ointment called *populeon*, with water also, or with the iuyce of nightshade and with vineger, and with other refrigerating remedies of the like kind. But whē you are certainely assured, that *Glandula* is destroyed and wasted away (which you shall know by the harnesse and swelling of the procured crust) then the crust must be resolued euen from the quicke, by washing it with butter, and by applying a little wheate meale thicked togither, or by some other fat and vnctuous thing that is not salted, as swines greace and such like. But when the crust is fallen from the tumor, if any thing either of *glandula*, *lupia*, or *struma* do yet remaine behinde, it must be fetched out with some gnawing medicine, as with the powder of *Asphodelus*, with *vnguentum Ægyptiacum*, or with some such like thing. But if there remaineth nothing behinde, it must be brought vnto a scarre after the manner of other vlcers. But now, that we may also accompliſh the intention of our fixt canon: these abscessions which haue verie narrow bases or foundations, must be fast bound either with a cord of silke, or with horse haire, and they must be bound daylie more and more, either with the former bands, or with other new cordes, vntill they appeare verie drie, and voluntarilie do fall away of their owne accord, (as we haue said of those Abscessions which are deepely planted, and folded about the great vessels) But the band must be aided with some consuming and drying medicine. The paine also must be asswaged with the white of an egge, with oyle of roses, with *vnguentum populeon*, or with some other remedie that can mitigate paine. But when the cordes shall fall off alone of their owne accorde, the tumour must be cured after that manner, which we haue before expressed. And thus much generally concerning those Abscessions which vniuersally consist aboue nature, especially of them that haue their originall of fleume. Now we haue here thought it conuenient to set downe the proper and peculiar method of curing *Melicerides*, *Steatomata*, and *Atheromata*, which diseases are alwayes and often incident to mens bodies, and do comprehend vnder them other certaine kinds and differences of tumors besides nature, called of the late Phisitions after certaine new titles and names, which among the ancient sort were neuer heard of, as *Talpa*, *Testudo*, *Nacta*, and others of that kind, which we haue expressed in our former Chapters. In those three kindes of Abscessions which do most frequent mens bodies, (I meane in *Steatomata*, *Atheroma*, and *Meliceris*) there is one generall order of their cure, namely, that the matter which is contained in that tunicle, which they call *Cystis*, may be discussed, or that the whole tumor togither with the verie tunicle, may be consumed by medicines, or taken away by section. But some of those tumors require a threefold method of curing, as these, which containe a more liquid humour, as is *meliceris*. Some againe are cured two wayes, as *Atheroma*, which is destroied by section, and consumed by medicines. But *Steatoma* can neither be discussed nor consumed: but it is cured by the onely labour of the hand (that is) by section onely. Moreouer of medicines, which in these affects haue power to discusse and disperse, you shall finde plentie among those remedies, which we before haue set downe for the cure of *Strumæ*. But Paulus doth particularly and properly discusse *melicerides* with that medicine, which conteineth of

Quando crusta à viuo resoluēda.

6

Ligatura & euulsio.

Curatio Atheromatis, steatomatis & meliceridis.

How manie wayes these abscessions may be cured.

Lib. 4. Curatio per digerentia.

pressed

preſſed grapes (the kernels be taken out,) xx. of the ſcourings of braſſe ℥.iiij. which medicine muſt not be applied before the member be nouriſhed with fomentes. Another emplaiſter appointed for *melicerides*, which *Aëtius* reported vnto *Leonidas*. ℞. of preſſed grapes, (the kernels being detracted) ℔.j. of comin ſeed beaten verie ſmall. ℥.vj. of *nitrum*. ℥ iij. bray all togither in a morter, and bind them to the tumour. Another diſcuſſiue medicine expreſſed of the ſame writer, verie profitable againſt *melicerides*. ℞. *ſalis ammoniaci*, of the ſcourings of ſiluer, and of Ceruſe. ana. ℔.j. of wax, *Terebinthina*, *chalbana*, *opoponax*. ana. ℥.j. of *rubrica ſinopica*. ℥.vi. of vineger. ℥.vij ſ. boile the ſcourings of ſiluer, ceruſe, and ſalt beaten very ſmall, altogither, then caſt in the *rubrica ſinopica*, which firſt muſt be ſteeped in vinger, & melt thē togither. Laſt of al, when they be all boiled togither and cold, cōmix therwith *opoponax* and *chalbana*, both diſſolued in vineger, and conſerue them to your vſe. But if in ſuch kind of *Abſceſſions* you mind to waſt the humour by applying of gnawing medicines (which the Grecians call *Septica*) it is expedient firſt to vncouer them (as alſo in *ſtruma*) by hote burning medicines applied to the skinne, whereof (ſaith Paulus) the beſt remedie is that, which conſiſteth of quicke lime (that is) which is not yet quēched with water of ſope, & of the aſhes of he that are made in a ſtillatorie. There is another more diuerſe remedie, which may be kept a lōg time. ℞. of vnſlaked lime. ℥.iiij. of *ſphecle*, (that is) of the burnt dregges of wine, of liquide *nitrum* parched in the fire. ana. ℥.ij. of *minium* or *rubrica ſinopica*. ℥.j. Let them be brayed with the diſtilled aſhes of lie, and when you haue brought thē to the thickneſſe of liquide honie, heate them thriſe ouer the fire, that it may be of a meane ſubſtance, and lay on *pixis plunubra*, with the diſtilled lie aboue, leaſt it drie vp to ſoone. Therefore firſt breake the skinne that is beſet with ſuch medicines, as can procure a cruſt: but when the cruſt is falne off, applie conſuming remedies, among which this remedie following doth notably waſt without gnawing and biting. ℞. of the offall of braſſe. ℥.iiij. of *Sandaracha* (that is) of red arſenicke, and of *Helleborus niger*. ana. ℥.ij. apply them with oyle of roſes. Another remedie verie effectual for the ſame purpoſe. ℞. of a burnt hedghog, of *Teſta ſepia*, and of orpine or arſenicke. ana. an equall portion. Commix them with oile of roſes. But the partes which lie about the tumour, and are adiacent thereunto, let them be firſt annointed with ceruſe and oyle. But if we purpoſe to cure theſe kinds of Abſceſſions by making inciſion (that is) by chirurgerie: truely in that method of curing (whether it be a mealie humour, or a honie, or a fat humour, or of what ſubſtance ſoeuer it be, which is contained in them) we muſt obſerue one onely & perpetual intention, (namely, to take away the tunicle wherein the humour is included.) But enterpriſing the ſame, we muſt be verie attentiue and warie (as we haue ſaid before of *ſtruma*) that we raſhly hurt not and teare in peeces the filme or tunicle, whereupon the humour, which was contained therein, guſhing out plentifully, doth both hinder our operation, and ſome portion thereof alſo remaineth ſtill behinde. For if (when the tunicle is diuided, and the humour iſſued) the tumour ſhall ſincke down, the tunicle will hardly be plucked away and cured. But if any remnant of the humour be left behinde in the Abſceſſion, it is to be feared, that the diſeaſe will growe againe (as doth *ſtruma*) when as anie portion thereof

Lib. 15.

Curatio per exedentia. Lib. 4.

A medicine to waſt without biting.

Curatio per Chirurgiam.

sticketh behind. But if any such thing doth happen, it is not expedient to sowe togither the Abscession, but to draw out the relicts thereof either with those consuming medicines, which we haue before expressed, or by some such like remedies. Now if *Steatoma* hath a verie broad top, and a verie narrow and slender foundation, then (setting aside all other superfluous remedies) you must cut it vp quite euen by the verie root, for so the labour of the Chirurgian shall quickly be ended, the vlcer made plaine and equall with the other parts, and the Cure shortly dispatched.

Aetius lib. 15.

CHAP. XXV.

Of hard and Scirrhous tumours, ingendred of melancholie.

WE haue hitherto discoursed of those tumors which are caused of bloud, choler and fleume: of *Verrucæ* also, and of those abscessions, which are excited through a waterish humour and a flatuous vapour: of these Apostems also which haue their beginning of a flegmaticke substance, and of other tumours generally consisting aboue nature. Now it remaineth that we intreat of those Abscessions, which doe proceede of a melancholike humour, as are scirrhous indurated and cankerous tumors, which they call *Cancerosi apostemosi*. To *Scirrhus* therefore (as also to *phlegmone*, *Erysipelas*, and *Oedema*) there is assigned of the late Chirurgians a double difference, which notwithstanding is cõprehended vnder the same title, viz. *Scirrhus verus, & scirrhus non verus*. But a true and lawfull *Scirrhus* is said to proceed of natural melancholie. Also naturall melancholie is the dregges of good bloud, and as it were a certaine slimie superfluitie, and very grosse bloud, whose colour is blacke, but the taste thereof sharpe and sowre (as it is not vnknown to them that doe vomite the same) it is lodged in a certaine bloudie corner, wherein all the humours are contained, and appointed of nature to nourish the melancholike members. But an vnlawfull *Scirrhus* after the opinion of the late Chirurgians, is that which is ingendred of vnnaturall melancholie. And vnnaturall melancholie is that, which differeth from the former description of the naturall humour, and yet it keepeth within the precinctes of his libertie, which if it shall once pretergresse (they say) it is no longer to be called melancholie, but some other humour. But melancholie (to enter into the generall definition thereof) is a cold and drie humour, proceeding (as Guido saith) of a verie grosse portion of that which we call Chylus. But of vnnaturall melancholie there are commonly appointed foure differences. The first is, when as that melancholike humour, which is called naturall, and doth dayly ingender in the body, euen when a man is in perfect health, is in his own proper essence burned, putrified and become exquisite melancholie. For that (as Galen saith) is ingendred of a blacke humour, that is vehemently burnt, and it glistreth like vnto lime and pitch. But this is sowre, and being powred on the ground, it is hote like vineger, and it riseth vp like leauen. It is also verie vnpleasant vnto all creatures liuing, so that neither mice nor flies will taste thereof. It sheweth likewise, like vnto aboundance of salt, wherein no liuing thing can vpholde his life, as the sea which is said to be dead. Furthermore this blacke kinde of choller is then ingendred, when as that slimie bloud, (which we haue said to be naturall melan-

Scirrhus duplex.

Melancholia naturalis.

Scirrhus illegitimus.

Melancholia non naturalis.

Differentiæ. 4. non naturalis melancholiæ.

Bilis atra exquisitè.

Gal. com. 21.

melancholie) doth continue long in the bodie, and is purged out neither by anie sensible nor secret effluxion: but is transformed, corrupted, and rotten. For truely this humour (saith Galen) when it waxeth vehemently hote, eyther because of the corruption thereof, or because of a burning feuer, it causeth melancholie: which truely is cold because it resembleth the nature of the earth, but yet it is not void of heate, as is ashes and vineger, and when it is purged downward (as it happeneth sometime to them which are diseased with *Dysenteria*) it appeareth more glistering and more blacke then that thicke and blacke bloud, which we doe call a melancholious humour. 2. The second *species* or difference of vnnaturall melancholie is that which commeth through the adustion of other humors, as that which proceedeth of choler vehemently burnt, which is of so great malice and rancour, that it raiseth the earth, and lifteth it vp on hie, after the maner of exquisite melancholie. But the flies also doe abhorre it, as in a true melancholie. if bloud also or fleume shall be vehemently heated in the bodie, and burnt, there is also caused a melancholike humour, which Auicen because of the adustion tearmed to be vnnaturall. But these two last kinds, which doe come of the adustion of bloud and fleume, Auicen hath thought to be verie milde and gentle, yet Galen writeth, that that kind of melancholie, which is ingendred of burnt choler, is a great deale more dangerous then that which hath his generatiō of grosse bloud, which is like vnto the dregs of wine in the bottome of a vessel, or in proportion resembling the dregges of oyle, for this is more gentle and milde, yea and especiallie when as it tarrieth not long within the bodie with anie aboundant heate exceeding nature. But before it be chaunged into exact melancholie, it passeth first into a yellowish forme, secondly into leeky substance, and thirdly into a rustie colour. 3. The third *species* of vnnaturall melancholie is that, which borroweth his originall of a certaine stonie concretion, as when thorough the ignorance of vnskilfull Phisitions or Chirurgians, *Erysipelas*, and those inflammations (which the Grecians call *phlegmone*) or anie other tumours proceeding of naturall humours, are too vehemently cooled & bound by the applying of extraordinarie remedies: or els when those medicines which doe mightily draw and digest, are ministred to the same tumours. For then (the whole substance which was verie small in them, being dispersed) the grosse matter which remaineth, being exceedingly dried, will resemble the hardnesse of a stone, and be conuerted into a melancholious humour. 4. The fourth difference of vnnaturall melancholie ariseth, when as some other humour is mixed with natural melancholie, which thing, while it happeneth, it is made sweet, & doth wax mild; vntill such time as one burnt choler or other be commixed therwith, for then it waxeth sharp, and bitter, & is made partaker of immoderate gnawing. We may gather therefore by our former words, that the foure differences of tumours aboue nature doe proceede of melancholie: for first of natural melancholie (which we haue said to breed daily in soūd bodies) there is caused a true & lawful *scirrhus*, called amōg the Arabians *sefhirus*, but of the Greeks σκίῤῥος & σκιῤῥος ἐκ ἀκρίβειας (that is) *scirrhus* or *scirrhus none actus, seu non exquisitus*, which kind of tumour truely is very hard, and void of paine, but yet not altogether insensible: Aucen calleth it *impurus*. Yet Galen *lib.* 14. *meth.*

Lib. 4. *Apho.* *Lib.* 14. *Therapeutices.*

2
Melancholie cōmeth by the adustion of other humours.

Com. 29 *lib.* 3. *prædict. Hyp.*

3
Bilis atra per congelationem (vt vocant) & induratiōnem.

4
Melancholie through admixtiō of other humours.

Foure differēces of tumours caused of melancholie.

Verus scirrhus non exquisitus.

med. pardoning them which doe contend about the names of tumours, calleth it a tumour conflated of a melancholous humour, and then properly *scirrhus*, when as notwithstanding it is expert of any feeling or sense, but if it be not yet made altogither insensible, it is rather to be called a scirrhous tumour, then *scirrhus* it selfe. Secondly of vnnaturall melancholie through the admixtion of other humours there doe grow three other differences of tumours (that is to say) *Scirrhus phlegmonodes, œdematôdes*, and *Erysipelatôdes*, which diseases are here rehearsed for one onely difference. Thirdly of vnnaturall melancholie caused through a certaine stonie hardnesse, & concretion, thereis engendred an exquisite *Scirrhus*, hard and void of sence and paine, it is called of Auicen *purus*, which euill admitteth no cure. Fourthly, of vnnaturall melancholie through deustion, are all the kinds of Cankers ingendred, as well vlcerate, as not vlcerate: of the which kind is *Scirrhus cancrosus*. Scirrhus therefore properly is a Tumour verie hard and without paine, but yet not altogether without feeling, proceeding of a naturall melancholie, and vncorrupt humour, which definition the late Chirurgians haue assigned thereunto. The causes of *Scirrhus*, as of other tumors besides nature are three. First Primatiue, as is an euil diet, ingendring and gathering grosse and melancholike bloud. Second Antecedent, as a melancholike humour collected in the bodie, which is drawne from the spleene (whose dutie it is to purge the liuer from that grosse and muddie bloud) and yet is not expelled without the bodie (as it ought to be.) Third, *Coniuncta causa*, is the melancholike humour it selfe, compacted in the affected member. The signes of *Scirrhus* his presence (as Guido reporteth) are these, a hard tumour, and mightily resisting, a middle colour betweene a red and a blacke, which is a browne colour. This *Scirrhus* when it happeneth in the parts of the bodie, manie of the Phisitions (as Galen saith) doe call it *pelidnon*, that is to say, blacke and blewe. Moreouer if thaffected member hath anie manifest veines appearing in it, you shall see them puffed vp and swolne by the meanes of thicke and blacke bloud, such as is sometime purged downward in them which labour with the disease of the liuer, but then it is called *scirrhus impurus & cancrosus*. For these signes which *Guido* doth here ascribe vnto *scirrhus*, doe properly agree with the signes of Cancer (as Galen writeth *decimo quarto methodi medendi.*) And truely they may verie fitly be attributed vnto *Scirrhus*, if this one thing be excepted, namely, that *Scirrhus* hath not such swelling and full veines, as Cancer hath, except *Scirrhus* (as we haue said before) chance to be *cancrosus*, for *Scirrhus* doth oftentimes degenerate into Cancer, and that not without great cause, seeing they both proceed of one matter (that is) of a melancholike humour. The proper signes therefore of a lawful *Scirrhus* are these, a hard and stonie tumour, verie obstinate and resisting touching, wherein there is present a verie dull sense. There doe also appeare manie other signes which doe testifie the dominion of a melancholicke humour in the body. Such tumours as are truely *Scirrhi*, in their beginning and first conception are wont to appeare verie small, but in processe of time, they increase by little and little, and become great and mightie, whereof some doe annoy one onely member, but some doe leaue that member, which they did first infest, and afterward doe passe ouer to the possession of another, which thing when it happeneth

Scirrhus phlegmonodes, œdematôdes, Erysipelatôdes.

Scirrhus exquisitus.

Scirrhus cancrosus.

Scirrhus propriè quid.

Causes 3. scirrhi legitimi.

Signa.

14. meth. med.

Guido notas Cancri tribuit scirrho.

Iudicia scirrhi.

neth

neth, then Auicen calleth the euill *ferinos*. Furthermore, these kindes of melancholious tumours, if they be rightly handled, they are commonly cured by resolution, oftentimes they continue indurated and hard, and many times (which is worst of all) they degenerate and change into *Cancer*. *Ferinos.*

But nowe we will prosecute the absolute cure of these kindes of hard tumours aboue nature, which are called true *Scirrhi*, and not *exquisiti*, by three speciall intentions. The first prescribeth a conuenient order of diet. The second admonisheth to take away the antecedent matter, which is ready to procure the disease. The third warneth vs to enterprise the vacuation of that cõiunct matter (as they call it) which now causeth the euill. Therefore (to speake generally) you must appoint to them which are diseased with *scirrhus* a sober & moderate diet, and such a one as declineth vnto heate, and moysture in those things (which they call *res non naturales*) as before. Giue him therefore meates of good iuyce, and which can ingender good bloud. Let his bread be made of wheate, well kneaded and baked in an ouen with a soft fire, and let it haue some leauen, and salt, as much as shall suffise. Let his drinke be thinne, and odoriferous wine, eschewing that which is thicke and blacke. Giue him rere egges, the flesh of chickens, capons, hennes and the brothes of them. Let him also eat the flesh of partriches, pheasants, quailes, yoong kids, sucking calues, and of weathers of a yeare old. For potherbes, let him vse that which the Arabians call *Aspanar*, but we somewhat altering the name, doe call it spinach: also lettuse, hoppes, borrage, bugloss, and other herbs of that nature, which can purge forth bloud, and make it more pure. To conclude, let him flie and auoyd all those thinges, which naturally doe ingender melancholike bloud, which things Galen *libro tertio de affectis capite sexto*, hath described vnto vs, as are, the flesh of Goates, and of oxen, and of bulles, but especially the flesh of Asses and of cammels, of foxes and of dogges, of hares also and of bores. Furthermore snayles, (if they be accustomed to be eaten) and the flesh of al terrestrial creatures seasoned with salt. The flesh also of fishes, as of the Tunie, of the fish called *Balæna*, the sea calfe, the Dolphin, the dog-fish, and of all kind of Whales. But of potherbes, Coolworts is wont only to ingender this kind of bloud. The buddes also of trees, when they are seasoned either with brine, or with *oxalme*, especially of the tree called a mastixe tree, of the Terebinth, of the brier, and of the wilde eglantine brier (which the Greekes call *Cynosbatos*.) But of all kind of pulse lintles chiefly are accompted amongst the number of melancholike meates. Bread also made of branne, and that which is made of Rie and of other corrupt and naughtie seedes, which other Countries doe vse in stead of corne. Moreouer, thicke and blacke wines are verie fit to engender a melancholious humour: especially if one drinking them aboundantly, doth by occasion keep his bodie in great heat. Finally old cheese, when as by chance it shall be exceedingly hote in the bodie, doth easily breede this kinde of humour. These things haue we hitherto recited out of Galen. Furthermore you must diligently beware of meates that are burnt, rosted, and fried, which doe vehemently drie vp, of salt meates also, and of those which are sharpe and sowre, as onions, garlicke, pepper, mustard, and of other thinges of that kinde, which doe burne the bloud. You must also eschew anger, wrath, sadnesse, watchings, *The cure of a true & lawful scirrhus, yet not exquisite, & growen in to a stony hardnesse, altogether insensible.* *Three intentions.* *Victus ratio.* *Euchyma.* *Panis.* *Potus.* *Oua.* *Carnes.* *Olera.* *Carnes.* *Limaces.* *Pisces.* *ὀλυρα.* *ὀξαλμη is made of vinegar and salt.* *Leguminum panis.* *Typha.* *Vinum.* *Caseus.* *Sanguinem aduentia.* *Animi affectus.*

Exercitatio.

heauinesse, carefulnesse, and immoderate exercises. Quietnesse and tranquillitie of mind, with mirth and gladnesse is greatly to be desired: and you must diligently endeuour, euerie day to emptie the bellie. Hitherto concerning the first scope. 2. Now that we may accomplish that, which our second intention doth propound: let vs somewhat consider the precept of Auicen, who willeth vs to euacuate the whole bodie both by bloudletting, if too blacke and grosse bloud shal appeare, & also by some purging medicine, which can expel melancholie, as are these which follow, out of *Mesua*, *Epithymum*, *Sene*, *polypodye*, *fumus terræ* (which of the Grecians is called *Capnos* or *Capnios*, of the Latines *fumaria*) *lupulus*, and the herbe called *volubilis*. Also *Casia fistula*, *myrobalani Indi*, *lapis lazuli*, which the Greekes call *Cyaneus*, the Romanes *Cæruleus*, *Diasene*, *diacatholicon*, *hiera Raphi*, al which things do purge forth melancholike humors. But these things, which pertaine vnto phisicke doe exceed the bounds of Chirurgians. Omitting therefore the professors of the art of phisick, we wil hasten vnto the third scope, which we shall verie speedily dispatch, if we labor to emptie out all that matter, which vnnaturally is compacted in the aggrieued member. Which truly is the general & principal indicatiō of al tumors which consist aboue nature: in which that leekie matter (as we haue said before) is not yet ingēdred. But this is the onely and proper way to euacuate them, about the which the Chirurgian ought to be verie circumspect and attentiue. For truely the matter of such kinde of tumours, is naturally so malignant and stubborne, that it will turne into a stonie hardnesse if it be rashly resolued. Againe, if it be mollified more then is exquisite, it is greatly to be feared, that it will putrifie and corrupt, and that *Scirrhus* will degenerate into *Cancer*. We must therefore in this case followe the counsell of Galen and Paulus (who wrote of this thing long before Auicen.) Namely, that in such scirrhous affects, we must not applie anie vehement, hote, and drying medicine, neither anie thing else, which hath the power onely to mollifie and moysten. For that tumour, which hath a superfluous humour, it doth nothing at all dissolue: but that which hath a small fluxe, it doth more drie vp then need requireth. Hereupon Auicen did wel admonish vs, to applie to these indurated tumors by turns, sometime mollifying, and sometime digesting remedies. But because that order was verie tedious, and hard to be done, it pleased Galen to vse for the cure of these euilles, such medicines as had a mixed and a double facultie, which deuise was more safe and lesse dangerous. For by this meanes we shall both mollifie and digest the indurate and hard substance all at one time: yet in the beginning we must commix somthing with them which can moderately represse. For this purpose, Auicen hath set down manie kinds of remedies, which because they are rather appointed for those *Scirrhi*, which proceed of *phlegmone* and *Erysipelas* when they be exceedingly cooled (as we will declare in the chapter following) we will omit them, making choise of that medicine which *Razis libro septimo ad Almansorem* hath described: vsing notwithstanding at the beginning some equall repression of the flowing of humours (by applying some moderate repelling remedie,) The forme of the medicine is this. ℞. of *Bdellium*, *Ammoniacum*, and *Galbanum*, of ech a like quantitie. Beate them in a morter with oyle *de beu*, which the Greeks call *balauum myrepsice*, the Latines, *Glaus vnguentaria*,) or with oyle

2 *Vacuatio materiæ antecedentis.*

3 *Vacuatio materiæ coniunctæ.*

Materia scirrhorum caute tractanda. Gal. 2. ad Glauc.

Medicines good for scirrhus.

Razis medicamentum ad scirrhos emolliendos & discutiendos.

oyle of lillies. Then take of the filth of fenugrecke, of linſeede, and of figges: they weight of all the former thinges. Bray them altogither, till they be thoroughly incorporate the one with the other. Galen for this cure doth greatly commend the barke of the roote of *Althæa*, (which the common ſorte (ſaith he) doth call *Anadendromalache*, as though one would ſay, *arboreſcens malua*) melted with the fat of a gooſe or of a cocke, and then beaten togither, & brought into the formie of a cataplaſme. But if the tumour doth belong vnto ſuppuration, you muſt be verie warie, leaſt the affected member be incended or ſtirred with hote medicines, or by anie other meanes, for ſo Cancer ſhould eaſily be procured. But if the tumour be opened, and the ſubſtance thereof alreadie turned into matter, you muſt vſe the helpe of that ointment, which is called *diachylon*. Againe, if it ſhall degenerate into a ſtonie hardneſſe, you muſt ſtraight way repaire vnto thoſe remedies which ſhalbe deſcribed in the chapter following.

Galeni cataplaſma. Therap. 14

If ſcirrhus wil matter.

Scirrhus illegitimus & non exquiſitus. Quomodo generetur.

But nowe when as through the vnskilfulneſſe and ignorance of phiſitions, thoſe inflammations, which the Grecians call *phlegmone* or *Eryſipelata*, are exceedingly refrigerated, or elſe raſhly reſolued thorough the miniſtring of ſuch medicines, as can vehemently draw, and digeſt by their vapour: then all that ſubſtance which is anie thing thinne and ſlender in them, is diſſolued, but that which remaineth behind, being as it were congealed togither, and marueilouſly dried vp, doth take vnto it a ſtonie hardneſſe, and at the laſt commeth to that diſeaſe, which is called of the Greekes Scirrhus. But it chanceth ſometime that ſome member is hardened through extenſion of the fleſhe, which commeth by reaſon of wind or by ſome wateriſh humour (as we haue ſaid before in our Treatiſe of flatuous and wateriſhe tumours.) Oftentimes alſo there ariſeth vp in certaine members a ſtonie hardneſſe, cauſed of the priuation of the moyſture of the bodie and thorough too much drineſſe, as it happeneth in the hardneſſe of the ioyntes, and in the pores of the body when the goute or ſuch like diſeaſes doe raigne. But here we will onely diſcourſe of ſcirrhus, or of other hard tumours, which haue their originall from *phlegmone* or *eryſipelas* or elſe from *œdema*, when as they be greatly refrigerate and cooled, which tumours we haue tearmed not without ſome reaſon *ſcirrhi ex coincidentia procreati* (that is) *ſcirrhi* proceeding of an vnitie, being as it were a double diſeaſe incident both at one time. The ſignes and tokens of an vnlawfull *ſcirrhus*, which is not exquiſite or perfect, are theſe, a hard tumour, ſcarce ſenſible, that is, as though it were without feeling and paine, perfitly repreſenting the colour of the body, drawing his beginning from vnnaturall melancholie. This euill is not altogither incurable, and yet it admitteth no eaſie cure, neyther is it eaſily remedied. For that humour, whereupon this euil gathereth his force, is clammiſh, glewiſh and thicke, or (as Galen ſaith) a partaker of both kindes, which when it is ſtuffed in the hard members, it doth obſtinately withſtand reſolution, and when the humiditie thereof is throughly reſolued, then that which remaineth behind, is dried vp, and made as hard as a ſtone. But an exquiſite *ſcirrhus*, and ſuch a one as is altogither inſenſible, doth not receiue anie cure. But if it may be holpen anie waie, it muſt be done by ſome moyſtening medicine. That hardneſſe alſo which commeth through

The cauſes of hardneſſe in the parties of the body.

Scirrhi ex coincidentia procreati.

The ſignes of an vnlawfull ſcirrhus.

Iudicia.

Scirrhus exquiſitus curationem non admittit.

too much exiccation, and when the moysture of the bodie is cleane extinguished, is also incurable, for it is sufficient if you stop it, that the drineſſe may proceed no further. But thoſe *ſcirrhi* also, wherein there doe growe certaine haires, and which are great, and verie hard, and doe reſemble the colour of the bodie are neither cured, not yet changed at anie time into anie other diſeaſe, as Auicen hath declared.

Scirrhi incurabiles.

Summa curandorum ſcirrhorum.

The common and generall declaration of curing theſe tumours, is in this order deſcribed (namely) to euacuate al that matter, which vnnaturally is cõtained in the member. For the onely way of euacuation (as Galen hath noted lib. 14. *meth. med.*) is this, euen to clenſe and draw out that corruption, which ſtubburnly doth cleaue to the humour. But if anie man ſhall aſſay to make euacuation by thoſe medicines which doe vehemently draw and digeſt, neyther ſhall mollifie and ſoften with anie drying and moiſtning remedies, the cure ſhall ſeeme to him within few dayes greatly to haue preuailed, for *ſcirrhus* will manifeſtly appeare to be diminiſhed. But that which remaineth of the diſeaſe, will be incurable, for truely when the whole ſubſtance, which is verie thinne in the tumour, is digeſted or diſperſed, then that which remaineth behinde, is turned into a certaine ſtonie concretion. For this cauſe therefore there is no medicine that doth vehemently heate or drie vp, meet and conuenient for theſe hard and ſcirrhous affectes, but ſuch remedies onely, which can fitly both mollifie, and alſo digeſt: as are theſe things following: the marrow of a hart and of a calfe, alſo goates ſuet, bulles ſuet, the tallow of a lybard and of a Lyon. Among the fat of birds, gooſes greace is chiefly commended, next that the fat of a cocke and of a pheſant. Alſo *ammoniacum thymiama*, *viz.* *ſuffimen*, perfume *galbanum*, and *bdellium* of both kindes, but rather that which is called *ſcithicum*, becauſe it is ſomewhat moiſt. *Styrax* alſo, which is ſomething moiſt and fat. Moreouer the roote of *althæa*, and of the wilde mallow, which groweth almoſt euerie where, the leaues whereof muſt be moderately boyled with gooſes or cockes ſuet, or if there be none of thoſe at hand, you may vſe ſwines greace, theſe remedies are greatly profitable for this intentiõ. But Auicen warneth vs not to commixe anie hogs tallow that is ſalted with the former things, and to vſe *maſtiche*, *ladanum*, oyle of wooll, *ſtrygmenta gymnaſiorum*, (which they call the filthineſſe of bathes) aſſes doong, and the dregs of oyle of lillies, of oyle of *alchanna* which they call *cyprinum*, and of *eherua*, which of the Greekes is called *κίνικον*, but of the Latines *ricinium*. But that cure which is adminiſtred by vineger is profitable for this euill, that is, for *ſcirrhus* which is full growne, and when the member is prepared to receiue mollifying medicines, as Galen alſo hath declared, for truly ſaith he, the force of vineger, if it be vſed moderatly & in due time, is verie wholſome for theſe diſeaſes, becauſe it doth deuide and reſolue the groſſe humours included in them: but if it be applied immoderately and out of a conuenient ſeaſon, it violently conſumeth the thinner partes, and maketh that which remaineth behind, to become very hard, alſo if it be vſed long, it will diminiſh and corrupt the verie ſubſtance of the ſinewes. For this cauſe therefore, we muſt not verie often nor at the beginning, nor anie long time, applie thoſe medicines to the great ſinewes or cords of the body, which are compounded and made of vineger. Wherefore Galen did

Medullæ ſeua.

Adipes.

Gal. 14. meth. med.

Auadendromalache.

Oleum recinii.

14. Meth. med. Vſus Aceti.

did cure the childe of one Cercilius, who through too much cooling, and vehement binding of *erysipelas*, had a hard and scirrhous tumor remaining in his thigh, after this maner. First he annointed his thigh with *oleum sabinum*, which of all oyles is most thinne, in steed wherof they vse in these daies *oleum sambucinum*, oyle of elder, which the common sort call *iasminum*. When he had thus washed and annointed the member, he applied *ammoniacum thymiama*, which must be grosse and not verie olde, commixed with the aforesaid suets and marrows. Afterward he annointed his whole thigh round about with verie fat *ammoniacum*, dissolued in exceeding sharpe vineger, and commanded the child to hop on the other legge, that so the more nourishment mought be brought vnto it. By such medicines therefore as could release and mollifie the tumour, and by digesting or resoluing remedies also, and by the moderate and right vse thereof, he perfectly cured the child. But in those great sinewes and ligaments of the bodie, which are drawne togither and couered with scirrhus, you must vse vineger after this sort, as Galen counselleth vs. Take a stone, and heate it verie hote in the fire, and quench it in verie sharpe vineger, if it be possible, let the stone be that, which we call *pyrites*, but if there be no plentie thereof, take the stone called *lapis molaris*, which the Greekes call *mylites*, then let the affected member be holden ouer the hote vapour, that riseth vp from the stone out of the vineger, that it may receiue the steeming vapour, which doth dissolue *scirrhus*: and afterward lay on again some mollifying medicine: yet the affected part must be euerie daie euen from the beginning throughly annointed with oyle and not with water, which oyle must not be astrictiue in anie case, but of a thinne substance, as is oyle of Sauin. But sometime you may boyle in oyle the rootes of *althæa*, and of the wild cucumber, and other things of that sort, by this method of curing, manie men truely haue bin perfitly healed in a short space, so that some haue thought it (as Galen saith) to be done by the arte of magicke. By these thinges therefore it doth plainely appeare, that with that cure, which is accomplished by mollifying remedies, aswell in the sinewes, as in the ligamentes of the bodie, you must commixe some medicine that can cut, dissolue, and diuide, among which number vineger is chiefly the principall. Now as concerning other medicines which can mollifie the hardnesse of these tumours, we haue spoken nothing hoping that they may easily be gathered out of our former discourse. Nowe followeth the summe of the cure of a scirrhous tumor, which we haue drawn into a compendious forme hereafter ensuing. 1. That kind of *scirrhus*, which hauing all his humiditie and moisture consumed and wasted, is growne into a stonie hardnesse, and is altogither destitute of sence (as is that which Galen calleth *exquisitus scirrhus*) of such a *scirrhus*, I say, attempt not the cure, but leaue it as an euill incurable. 2. To *scirrhus non exquisitus* (which is not altogither insensible, and yet scarce feeleth anie thing) apply such medicines as carrie with them a maruellous heate, and a meane moisture (that is to say) which by mollifying, can also moderatly digest. 3. Vnto such members as are infected with *scirrhus*, minister no remedies which doe vehemently digest, and immoderately drie vp, for in them their small humiditie is quickly resolued, and then that which abideth stil behind, is dried vp and turned into a stonie hardnesse. 4. In hard and grosse

Historia. Lib. 2. ad. Glauconem.

Oleum sabinum.

Suffimentum.

The cure of scirrhous sinewes and veines, out of Galen and Paulus.

Lapis mylites.

Lapis pyrites.

Oleum sabinū.

2. ad Glauconem.

Lib. 6.

The summe of curing scirrhous tumors.

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4 members which are annoied with *scyrrhus* (as are the great veſſels of the body) and in other places alſo, where the euill is inueterate, you muſt commixe ſuch medicines as haue power to cut and deuide, as is vineger, with thoſe remedies which can mollifie and moderately digeſt. 5. Alſo commaund, that this *ſcirrhous* member which is hard & groſſe, or any other part beſides, which is affected with *ſcirrhus*, be holden ouer the hote vapour of *lapis molaris* burnt in the fire and quenched in vineger, and let this be done often. 6. Furthermore let the aggreeued member be euerie day annoynted with ſome thin oyle, wherein either the roote of the wilde cucumber, or of *althæa*, or greene and freſh dill, or ſome ſuch like thing hath been boyled and infuſed. 7. Applie vnto the aforeſaid *ſcirrhous* members ſuch medicines as can drie, diuide, and reſolue the groſſe humours moderately (that is to ſay) neither often, nor anie long time, nor out of conuenient ſeaſon, that is, not at the beginning of the diſeaſe, to preuent the vſe of mollifying remedies. 8. To conclude, all ſuch *ſcirrhous* tumours, as are not indurated and of a ſtonie hardneſſe, let them be cured with ſuch medicines as can fitly digeſt and mollifie. 9. Laſt of all commit the cure of a ſcirrhous ſplene and a lapidous liuer, to the wiſedome of the Phiſition.

CHAP. XXVI.

Of a Cancerous Tumor, which they commonly call Cancer Apoſtematoſus.

Cancer pertaineth vnto two kindes of diſeaſes.

THE name and title of the diſeaſe called *cancer*, among the Phiſitions and chyrurgians hath diuerſe and ſundrie ſignifications: for the notifying or declaration thereof is extended vnto two kinds of diſeaſes (that is to ſay) vnto a cancerous tumour (which they commonly call *cancer apoſtematoſus* aſwel that which is euident and appeareth in the outward members, as that which is hidden, and lieth in the inward and ſecret parts of the body, as in the hippes, the roufe of the mouth and in the pappes of a woman) the other ſignifications pertaineth vnto an vlcerate cancer. But both theſe euiles are ingendred of melancholie (that is to ſay) of ſuch a humour, as reſembleth the dregs of wine, and the filthineſſe of oyle, which thing Gal. *libro decimo quarto therapeutices*, and in his litle booke *de tumoribus præter naturam* doth plainly teſtifie. Now this aforeſaid humour, when it is quiet, milde, and gentle, it engendreth a ſecret or an inward *cancer* without anie vlcer. But if it happeneth to be ſharp, fierce, and malignant, it gnaweth the skinne, and cauſeth a cancre with an vlcer. But here we wil onely diſcourſe of that kinde of cancre which hath his reſidence in the outward parts of the bodie, and of that which is not yet exulcerate, which alſo ſometime (as Galen affirmeth,) is ſaid to be a priuie cancre. That cancre therefore, whereof we here intreat, is a hard tumour, vnequall, round, hauing the veines round about it, ſwollen and puffed vp, it is blew or browne, and (as Paulus ſaith) it is more blacke in colour then in an inflammation, it is alſo hot, but yet not ſo vehement as inflammations are, it ſodainly increaſeth, and greatly wearieth the ſicke, and afflicteth them almoſt with a continual griefe: in Greeke it is called καρκίνος, and καρκίνωμα, which title aſwell the Latines as the Grecians haue aſſigned to this diſeaſe of the fiſh called a crabbe, becauſe the

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Of what humour cancer is engendred.

Cancer ſine vlcere.

Cancer cum vlcere.

Cancroſi tumoris deſcriptio.

Cancri nomen à cancro aquatico.

the veines about this euill are filled and ſtretched out, verie like vnto the feete of crabs, deſcending from the round compaſſe of their bodies. But ſome haue giuen it this name, becauſe it is very hardly pulled away from thoſe members, which it doth lay hold on, as the ſea-crabbe doth, who obſtinatly doth cleaue to that place which it once hath apprehended. Moreouer this tumour doth alſo repreſent the colour of a crabbe, whoſe hue is verie blacke. But the firſt beginninges of theſe cancres are ſometime ſo confuſed and ſo ſmall, that the common ſort may be ignorant thereof: for when they doe beginne, they doe ſcarce reſemble the greatneſſe of a peaſe or of a beane. Wherefore it is no maruell (ſaith Galen) though the common ſort doe not knowe them, for they be like vnto the little rootes that ariſe out of the earth, which are not diſcerned but of skilfull husbandmen. But afterward they grow vp into ſuch a huge greatneſſe, and doe bring with them ſo vehement, great, and manifeſt ſymptomates, that a childe may eaſily diſcerne them. Let no man therefore doubt of the name thereof, ſeeing all men with one conſent doe terme this kinde of diſeaſe *cancer*, becauſe (as we haue ſaid) the veines in this euill do ſwell on euerie ſide, and are greatly ſtretched out, and they doe repreſent the forme and likeneſſe of a crabbe. A cancerous tumour (as we haue ſaid before) is hard and vnequall, which by the touching of it doth plainly appeare. It hath a blue or browne colour, which is a meane betweene red and blacke, called of the Greekes πελιδνον. About the place where cancre is lodged, there is felt a certaine beating or pulſe, and as it were a pricking: ſomtime alſo (as Celſus ſaith) the tumor is a ſleepe, and as it were dead. It maketh the veines round about it to ſwell and riſe vp, like vnto the cancre in the armes. Oftentimes alſo in ſome they are ſecretly hidden, and when the place is touched, it is felt in ſome verie painfull, but in other ſome, it is contrarie. This tumour alſo is maruellouſly ſtout, and reſiſteth touching. Moreouer it hath in it a certaine ſtrange and extraordinarie heate. *Cancer* or *carcinoma* generally is a grieuous and pernitious diſeaſe, for it can ſcarcely be healed anie way by reaſon of the groſſeneſſe of the humor, neither can it be repreſſed or diſcuſſed, neither wil it yeeld to anie purgation, though it be throughout the whole bodie. The malice alſo of this diſeaſe is ſo great, that it contemneth al gentle and eaſie remedies, putting forth but the middle finger to them (as the prouerb is) but it muſt be ſtirred and chafed, and ouercome with verie vehement remedies (as we are wont doe in the euill called *crabro*.) This diſeaſe is wont to happen in euerie part of the body, but eſpecially in the vpper partes about the face, the noſethrils, the eares, the lippes, and about the pappes of women, and of thoſe chiefly, which are not naturally purged of menſtruis. But cancres doe alſo commonly haunt men, whoſe accuſtomed purginges are ſuppreſſed through hemorrhoides growing in the fundament: for by them, that groſſe and thicke bloud (whereupon this euill taketh his firſt beginning) is woont naturally to be purged out. Moreouer when this melancholious humour reſembling in proportion the dregs of wine, doth deſcend and flow into anie member, and there abideth cõpact togither: it cauſeth ſometime the diſeaſe called *varices*, and ſometime it breedeth a cancre, as when the ſame is ſomewhat cooled. But when it is thruſt out to the whole skinne, it cauſeth that euill, which they call *elephas*. *Cancer*

Cancri notæ per initia confuſæ, & obſcuræ. Lib. 14. Thera.

Note cancri euidentis non vlcerati.

Indicia. Lib. 14. Ther.

Celſus lib. 5.

Gal. lib. 2. ad Glauconem.

therefore is a certaine particular *elephantiasis*, which the common sort call *lepra*, the lepry. But the thicker and the blacker the bloud is wherof cancre proceedeth the more dangerous will the disease be. Nowe when cancre is full growne (as they say) and inueterate, it admitteth not anie cure, except it be plucked vp by the rootes either by section or by adustion: but those cancres, which haue their constitutiõ in the inward parts of the body, do not desire any such kind of cure, as that ancient Hippocrates simply the prince of phisitions hath taught vs verie wel in the Aphorisme following: saying, that it is not good to cure al inward cancres: for when they are cured, they do soone perish again, but when they are not cured they remaine a long time. For experience hath taught vs, as Galen witnesseth in his commentarie vpon this Aphorisme, that they which enterprise the cure of these cancres either by section or vstion, doe rather increase their furie then abate it, whereby they shortly destroy those men, whom this euill hath attached. Those cancres therefore are onely curable which doe sticke in the outward part of the bodie, and which are exulcerate, and doe so wearie the sicke, that they willingly desire the diligence of the chyrurgian: and these tumors also doe consist in those partes, which a man may cut and seare off hard by the rootes. Now when I name the rootes of *cancer*, I meane as Galen affirmeth, those veines which are full of melancholike bloud, and which euerie way are extended toward the places lying about the tumor. But of an vnulcerate cancre, there oft& proceedeth an vlcerate tumor, when as in processe of time, the humor doth putrifie, & the disease is couched in the vessels of the bodie, or else when it is stirred and made worse by medicines vnaduisedly ministred. This exulcerate cancre of all others is thought to be most vile, because it doth altogither resist that true cure, which attempteth & worketh all things to bring the sicke member vnto health, for this tumor, to cure it perfitly & absolutely, doth require gnawing, sharp, and vehement medicines: howbeit by such remedies, as we haue said, it is the more prouoked and stirred to anger, & therefore it cannot be, that it should either be lenified, or cured by them. It shall therefore be sufficient to hinder the increasing of vnulcerate cancres, which as yet doe occupie the outward parts of the bodie, especially those which be great and inueterat, withdrawing our skill from any perfect cure, which thing Hippocrates also hath admonished vs of in his former Aphorisme. For those tumors which doe wearie the sicke without exulceratiõ, Galen also hath called them secret & inward cancres wherin both their vehement heat, & their great pulse or beating doe threaten or foretell exulceratiõ to ensue. The cure of a cancre which is not yet vlcerate, but newly begun, hath three principall intentions. 1. The first is to stop the generation of the melancholike humour. 2. The second is to emptie out the melancholious humor dispersed throughout the whole body. 3. The third is to digest the humor which possesseth the affected member, and to strengthen, and confirme the diseased place. The first intention is finished by a iust and due obseruation of that kinde of diet, which is before prescribed in the chapter *de scirrho legitimo*. But among other thinges this is chiefly and principally to be obserued, (namely) that such nourishment be giuen to the diseased, as haue vertue to refrigerate and moysten, and which doe engender good and slender iuice: as

Aph. 38. *lib.* 6

What cancre must be rooted out, and what not.

An exulcerate cancre worst of all.

What thinges doe foretell exulceration.

Curatio cancri non vlcerati.

Primus scopus.

Victus ratio tennis sit & probi succi.

are

are these, the iuyce of barly steeped in water and pressed, fishes of grauelly places, birdes of all kindes, saue those which liue in fenuie groundes, the yolkes of egges, but especially of rere egges, (which the Grecians call ῥόφηλα) and other things of that sort. But if anie extreame heate shall infest the aggrieued place, and yet without a feuer, you may safely giue him bullockes milke, from the which the butter is taken, or else the whey of milke. Potherbs also, which haue a coole and moist nature, as mallowes, orage, spinache, and when time serueth gourdes: citrons also and borage may be giuen him in meate. The second scope (which is to purge the whole bodie from that melancholike humour, wherof the euill proceedeth) is accomplished by the applying of purging medicines which are appointed to euacuate melancholie, whereof you may find plentie in the chapter of *scirrhus*: among the which *epithymum* (which the Romanes call *inocluerum*) as a present remedie doth obtain the preheminence, whereof you must take foure drams steeped in the whey of milk or in *mulsa*, (as Galen commandeth *lib.* 14. *meth. med.*) But this quantitie of *epithymum*, or somwhat more, must be offered euerie third day, that the melancholike humour, which is gathered togither in the veines, and causeth the generation of cancre, may by little and little be emptied and purged out, because it is impossible to euacuate al at one time. But we cannot alwaies prohibite the fluxe, least afterward the like humor be engendred in the body, and compact togither in the veines. The purging therfore of the antecedent matter must be attempted at the beginning, as it were by turns, by the applying of some simple medicine: afterward (if the matter so requireth and the ministring of simples doth litle auaile) you may vse the helpe of some compound remedies, as is that medicine of Galen dedicated for the purging of melancholie, which consisteth of two and thirtie simples, or *hiera Ruffi*, or *Hiera Auicenne*, which is made of blacke *helleborus*. But you must not desist from those former rehearsed purgations, vntill the whole melancholious humor which is stuffed in the veines, be brought out, and vntill the member which is beset with this cancrous tumour, be throughly reduced to his naturall state. But if nothing doe let it, as age and strength, it shall not be amisse in these cancres to let bloud, and then to purge (as we haue said before:) and if they be women, you must labour to purge menstruis, if they be not aboue fiftie yeeres olde (as Galen hath taught vs *lib.* 2. *ad Glauconem.*) This second indication (saith Galen) is the first and chiefe of all, for that which is put in the first place, doth rightly challenge the second degree. The generall manifestation therefore (saith he) of the cure of a canker, consisteth in the speedie emptying out of that humor where of this euill groweth, and in the prohibition and stopping thereof, and to foresee, (if it be possible,) that this melancholious humor be not collected in the veines by the meanes of another. But if that thing cannot be brought to passe, you must euacuate the humour by turnes, now some and then some, and you must also endeuour to strengthen the member, least the aboundance of the humours, doe plentifully flow vnto it. 3. The third intention, which is general to all such diseases comming of the flowing of humors, doth will vs to digest the humour, which lurketh in the affected member, and to roborate the same, least the humours aboundantly haue accesse thereunto: moreouer you

Secundus scopus.
Humoris melancholici vacuatio.
Epithymum.
Hiera Ruffi
Hiera Auicennæ.
Sanguinis missio.
Lib. 14. *meth. medendi.*
Tertius scopus.

must appoint a conuenient time to repell that which is flowen, and that truely in the beginning, aswell in the verie time of purging, as before, but now, when the whole bodie is throughly purged, then may you lawfully endeuour to digest, and if there went before but a small and meane purging, then you must applie some remedie which hath a mixed facultie, that is to say, which can both represse and digest. Now, that we may iustly accomplish these intentions, we must make choise of those medicines, which are of a meane force, and of a gentle qualitie, for such remedies are moste conuenient for these diseases. For those which carrie with them a weake and feeble power doe worke no effect (as Galen saith) but are easily ouercome: but such remedies as are strong and mightie, doe vehemently either digest or thrust backe the thinne bloud which lieth in the veines: but the grosse and melancholie parts, which we haue likened before to the dregges of wine, they neither purge forth nor represse: but rather doe make them more obstinate and more hard to be dissolued and discussed. Therefore to cure these cancres, but yet beginning, you must vse medicines of a meane and moderate strength, which neither their imbecillitie can be vanquished, nor for the vehemencie can mightily thicken the bloud. Furthermore you must apply (as it is said) such medicins as are gentle & which doe not gnaw or bite: because the malignitie of the euill through such vehement medicines is stirred, and prouoked, and made more fierce and sauage (as we commonly terme it.) But when the matter, whereof these cancres doe come, is for the most part grosse and thicke and disobedient to resolution, and partner also with manie other vitious humours, we shall deale sufficiently in this case (especially, when we feare the danger of chyrurgie, and that the euill cannot otherwise be cured) if we by the vse of the former remedies, which are made of burnt and washed mettals (as Galen counselleth) shal stop and hinder their growing and increasing, especially, if they be great tumors: or else after the opinion of Auicen, if we seek to defend them frō vlceration. For the which intentions, Galen lib. 2. *ad Glaucon.* doth greatly commend the iuice of nightshade, and that medicine which is made of *pompholygos*, or that which consisteth of *chalcites* commonly called *diapalma*. Therfore *Theodoriticus* also for the same purpose, appointed the ointment named *diapompholygos*, which is made of oile of roses, of white waxe. ana. ℥.v. of the iuice of red pomegranates, and of nightshade. ana. ℥.iiij. of ceruse washed. ℥.ij. of lead burnt and washed, of *pompolygos*, which is commonly called *tutkia*, ana. ℥. j. of frankensence. ℥.ß. Galen also reporteth *libro primo de compositione pharmacorum secundum locos*, which booke is intituled of the ancient interpreter *myamis*, a certain ointment inuēted of *Apollonius* for vlcers appearing in the head, which the Greeks call *achoræ*, which ointment he affirmeth to be verie effectuall against these cancrous tumors. The medicine is this. ℞. of oyle of roses, or of vnripe olyues, *hemina*, which the Greekes call *cotyle*, viz. ℥.vii.ß. which must be infused or put into a leaden morter, and stirred vp and downe with a leaden ladle, or else brayed with a leaden pestill so long till it waxeth thicke and blacke, resembling the very colour of lead: then beate by the selfe alone, of *lythargirum*, lib. 1. of ceruse as much, and commixe them with the oyle, and make an ointment. Moreouer howe great the force of lead is in all such cancrous dispositions especially

Quod aptum medicamentum cancris.

Lib. 14. Ther.

Succus solani.
Diapompholygos.
Diaphenicon seu diapalma.
Vnguentum diapompholygos Theodoritici.
Appolonij medicamentum.

especially that which is burnt and washed: all men may sufficiently knowe, which haue had some experience thereof, and which haue studiously perused those things which Galen *libro nono de simplicium medicamentorum facultate* doth write of leade, which he himselfe calleth in Greeke *molybdos*. For this cancrous disease Paulus and Auicen doe greatly commend the emplaister made of sea crabbes, especially if it be mingled with an equall quantitie of the scouringes of brasse. Take therefore of sea crabbes burned, and of the offall of brasse an euen portion, beate them to flower, and strawe them vpon the tumor, or else lay on the ashes of the crabbes with a searse cloth or cerate. But the same Auicen willeth to plucke vp these little cancres hard by the rootes, or else to cut them off, and then to wring and crouse out the thicke bloud on euerie side, and afterward to seare the place withsome hote instrument. For this doth dissipate the relictes of the matter, and consumeth them, it strengthneth the member and stoppeth the fluxe of bloud. Galen also before Auicen his time, did allow that cancres might sometime be cured by chyrurgie. But truely although Galen and Auicen doe permit this manuell cure by chyrurgie: yet to auoyd the danger of immoderate fluxe of bloud, and of vlceration, yea and of the life of the sicke, omitting those things, we ought to follow that prescript rule of curing, which is onely accomplished by gentle and milde medicines, as a more safe way and lesse troublesome, and to content our selues with that onely method: because that if such a cancrous tumour, which is growne to a mightie bignesse, should be cut round about in those places, which are ioyned to the whole partes, the danger of immoderate profusion of bloud would straight way followe, by reason of the greatnesse of the vessels and wideneſse of the arteries, which partes (saith Galen) if you should take vp and binde them with cordes, the other members by reason of their neare acquaintance would be troubled and greatly grieued. Moreouer Celsus saith, that although *carcinomata* be cut off, and brought to a scarre, yet they will returne againe, and giue occasion of death. But if you intend to seare off the rootes of this euill, yet truely you cannot doe this neither without hurting of the next partes, especially if you make exustion neere vnto the principall members. Great cancres therfore, and those which are inueterat, must neither rashly be burned with anie instrument, nor cut off with a penknife, but rather handled gently and mildly (as we haue said before.) For manie men not by the applying of anie forcible or vehement medicines to take away this euill, but by the onely ministring of easie and gentle remedies, which can as it were please or delight, haue so hindred these tumours, that they could not attaine vnto any perfitage or ripenesse. Now followeth the summe of the cure of *Cancer non vlceratus*, which is yet but beginning, and doth occupie the outward partes of the bodie, briefly in these words. 1. Imprimis in a canker which is but newly begun, and which consisteth of no verie thicke humour, nor causeth the veines to swell greatly: purge out the melancholike humour which causeth this euill vniuersally throughout the whole bodie. 2. If age and strength doth suffer it, cut a veine in the elbow, and drawe out as much bloud as neede requireth. 3. Afterward minister to the sicke such medicines as can purge melancholie downward: in the beginning let them be gentle and easie, but afterward

The force of lead is meruailous in cancrous tumours.

Paulus lib. 4. ex archigene.

Lib. 14. Meth. med.

Chirurgie not rashly to be vsed in cankers.

Lib. 5.

Capita curationis Cancri non vlcerati.

1

2

3

4 ſom what vehement increaſing their force by litle and litle. 4. If the purging of menſtruis in women before fiftie yeeres of age, or of hemorrhoides both in the & in men be ſo ſuppreſſed, that bloud aboundeth not at times now & then, you
5 muſt prouoke them by all meanes poſſible. 5. In the meane time appoint vnto the ſicke a thin diet, which can ingender good iuice, and cauſe no melancho-
6 like bloud. 6. If you cannot auoid it, but that a groſſe and melancholious humour be gathered togither in the veins: you muſt euacuate the ſame by turns, both with ſimple and compound medicines. But theſe former Aphoriſmes doe pertain vnto the phiſition: now we will declare the dutie of the Chirurgian.
7 7. Applie vnto the affected member both before purging, and in the verie time of purging, ſuch medicines as can repell, and driue backe: but when the body is vniuerſally purged, then vſe digeſtiue remedies, but let them be ſuch as are of
8 a moderate ſtrength and of a gentle nature. 8. Therefore miniſter to the agrieued place iuice of nightſhade, or the medicine made of *Pompholyges*, or that which conſiſteth of *Calcites*, commonly called *Diapalma*, and other remedies of
9 that ſort. 9. But if by the arte of chyrurgie you dare enterpriſe the cure of *Cancer*, you muſt firſt (taking the phiſitions counſell) purge forth the melancholike humour, and then cut the corrupted tumour cleane off, and ſuffer a good quantitie of bloud to come forth, and wring the thicke bloud out of the adioined parts, and afterward cure the diſeaſe after the maner of other vlcers.

Libri quinti finis.

THE SIXT BOOKE TEACHETH THE FORME AND RVLE OF MAKING remedies and medicines vvhich our Phiſitions doe commonly vſe at this day, and to know after what ſort their proportion and quantitie is diſtributed and noted with the names of ech Medicine.

CHAP. I.
Of Suppoſitaries.

A Suppoſitarie is a remedie whole, long and round, which is put into the fundament, that it may auoyd the pricking, and moue and prouoke the vertue expulſiue to the auoiding of the excrementes, compoſt, or ordure. We doe vſe Suppoſitaries eſpecially for three cauſes: the firſt is for bringing out of the ordure, which when it lyeth in the right bowell, it requireth no cliſter: the ſecond cauſe is, when one or two cliſters,

cliſters haue bene put into the body, and do not come out again at the fundament, as it doth chance in paſſions of the cholike, then it is very perillous to put in other cliſters: the third cauſe is, when the ſicke perſon is ſo weake, that he may better ſuffer a ſuppoſitarie then a cliſter. A ſuppoſitarie is made of hony that is boiled ſo long, till it doth wax thicke and hard, oftentimes common ſalt is mixed with the hony: but if you will make it more ſharpe and quicke, take ſalt gemme, the dongue of a mouſe, agaricke, or elſe *hiera ſimplex*. ℞. a ſuppoſitarie made of honie, which if you thinke ſo weake that it will not moue the compoſt or ordure, adde to theſe following. ℞. a common ſuppoſitarie of ſharpe hony, common ſalt. ℥. ß. or of ſalt gemme. ϑ. ß. or of mouſe dongue. ϑ. ß. or ϑ. j. or of *hiera ſimplex*. ℥ ß. Alſo make ſuppoſitaries of white ſope, tallow of beaſts, fat of bacon, candles, the ſtalkes of beetes or mercurie, or their rootes annointed with oile of hony, and ſtrewed with powder of ſalt ſpecially for children and ſucking babes, for whom one corne of ſalt put in is ſufficient. ℞. tyme, or *cyclaminum*, or wormewood, or ſothernwood, ſtamped in a morter. ℥. j. or ß. of boiled hony ſo much as ſuffiſeth, and make a ſuppoſitarie. Suppoſitaries are good againſt the Palſey made of pellitorie, pepper, napy (that is a kind of rapes called a nauew) centory, bitumen (that is a kind of lime) the root of *panax*, hy ſope, *galbanum* mixed with drie roſen, or pitch and waxe. Let a ſuppoſitarie be round, and 6. 7. or 8. fingers in length. We do vſe no ſuppoſitaries to them which haue the hemorrhoides, or any other ſwellings in the fundament.

A ſuppoſitarie to bring forth the ordure.

A ſuppoſitarie againſt the wormes called Lumbrici.

CHAP. II.
Of making Nodulus.

NODVLI be thoſe which are called of Aëtius in Greek προσθέτα, they are good for thoſe which haue clefts and ſwellings in the fundamẽt. Theſe do auoid and take away the hardneſſe of ſuppoſitaries, becauſe ſometime we are compelled to vſe flockes in their ſteeds, their matter is the ſame that ſuppoſitaries be. ℞. flockes mingled or beaten with hony, and put it into the tuell, & truly that nodulus is beſt and ſweeteſt which is made of ſalt and the white of an egge in cloath or wooll, made in the forme of a beane, and put it into the tuell with a thread hanged at the end, that it may be drawne out againe.

CHAP. III.
Of making Peſſaries.

A PESSARIE is a medicine which is made of ſoft wooll, or ſuch like thing, and it is put into the priuities of women. The figure or ſhape of it is like a ſuppoſitarie, but that it is longer and thicker, becauſe it muſt be put into the wombe. It is made of waxe, or of cloath or cotton, or of lint firſt dipped and wet in ointment, or in a medicine meete and conuenient for the cure. Afterward wind them in ſilke, and hang a threed thereon, that it may be drawne out the more eaſily. It is put into the tuel & into the wombe to ceaſe the inflammations & vlcers of thẽ both. Priuately it is put into the womb, to prouoke the mẽſtruis & the ſecundine, or to ſtop immoderate fluxe of menſtruis or to mollifie the hardnes of the wombe, or to cure other diſeaſes of the wombe. ℞. a

To cease inflammation. pessarie dipped and wet in *vnguentum rosatum*, and put it into the place. To this sometime is added *opium*, that is, where the inflammation causeth great paine. *Opium* by his coldnes maketh astonied, therefore his quãtitie ought to be smal, as from halfe a scruple to a scruple, and let it be holden a little time, least through his coldnes the parts which are sinewy be not hurt. It therefore may be holden halfe an houre. ℞. a pessarie dipped and wet in *vnguentum pompholygos*, put it into the tuell, or into the matrice that is grieued. Pessaries to bring forth menstruis are made otherwise. The medicines are taken in silke cloath, that is as thinne as sindall, and let the forme & fashion be thicker, which may bring out with his power, as thus. ℞. *hierapicra composita*. ℥.j. of *euphorbium*, and the apple of *coloquintida*. ana. ℈. ß. mixe them and make a pessarie. Annoint it with *oleum nardinum*, or with the iuice of herbes that prouoke menstruis. Such pessaries be made oftentimes of brayed herbes prouoking menstruis, as, ℞. mercurie, neppe, or mugwort or sothernewood. *M*. ß. bray them and roule them in silke, and make a pessarie. If the menstruis haue endured with swelling and paine, first make a bath, for that doth mollifie and moist, the paunch ought first to be emptied and the bladder to be vnloden, because the matrice is in the mids betweene them: for these being filled & pressing the matrice, the menstruis for ouermuch straitnes, may be retained & made slow in comming out. If immoderate menstruis do flow, do thus. ℞. a pessarie wet in *vnguentum comitissæ*, and put it into the matrice, or thus. ℞. of plantaine or knotgrasse, or brier, or mirte, or other that can stoppe menstruis. *M*. ß. bray them and roule them in silke and make a pessarie. Pessaries mollifying may be made of the marrow of a calfe, and a hart, of rosen, terebinthine, fatnes of a goose, or pork, and of gumme armoniacke dissolued in water.

To drie vlcers.

To bring forth menstruis.

To mollifie the hardnes of the wombe.

CHAP. IIII.

Of Clysters or Enema.

A Clyster or *Enema*, is a kind of medicine the which is cast and put into the bowels by the fundament liquid and thinne, and it is profitable for eight things. 1. to mollifie the wombe restrained with hardnes. 2. to prouoke the violence detestable and astonied. 3. To auoid any kind of humors. 4. To put away ventosities. 5. To cease dolours and paines. 6. To binde and restraine the belly. 7. To make cleane the vlcers of the guts or bowels. 8. To make sound the same. There may be also added to alter or change: as here followeth. ℞. of lettuce, scarioll, *rostrum porcinum*, leaues of sallow. ana. *M*. j. flowers of violets, and nenuphar. ana. p. j. make a decoction of one pound, in the straining let one ounce of *Casia fistula* be dissolued, oile of violets and of nenuphar. ana. ℥. j. ß. camphire. ℈. j. and make a clyster. ℞. the foure kinds of remollitiues, or mollificatiues, pellitorie of the wall. ana. *M*. ß. the rootes of the mallowes called *althea*, and white lillies. ana. ℥. j seede of flaxe, fenugreeke, and anyse. ana. ℥. ß. of fat of figs. 4. make a decoction of ℔. j. in weight. In the straining thereof dissolue therein *Casia fistula*, *mel violatum*, & fresh butter. ana. ℥. j. oile of violets. ℥. iij. and make a clyster. If you will make a clyster mollificatiue lacking the things aforesaid, do thus. ℞. of oile made warme. ℔. j. and make thereof a clyster, or thus. ℞. oile and fresh butter. ana. ℔. ß. and make a clyster. ℞. the foure

A clyster mollificatiue.

foure remollitiues.ana.*M*.j.seede of *Carthamum*.℥.j.of anyse, fennell, and *Careum*.ana.℥.iij.and make a decoction of.℔.j. and in the straining dissolue *hiera simplex*,or *benedicta*, or *diaphenicon*, or *electuarium de succo*, or *electuarium Indi maioris*.℥.ß.of clarified hony,or iuice of squill.℥.j.or common salt.℥.ij.or salt gẽme. ℈.j.or.℥.ß. Many do adde to clyster.℥.j.of the iuyce of beets, which do moue and grieue the belly, or iuyce of beetes and coleworts. ana.℥.ß. of common salt.℥.ij.or ℥.j.which bite and gnaw the belly,or lesse,but the iust weight,must be as you coniecture to be easie or hard for the sicke. Also such a clyster expulsing the detestable faculties or matter,may verie well be made onely of hony, or honie with iuice of *squilla*,or other things decoct. And if that the vertue expulsiue be astonied and dull through the hardnes of the ordure, then make a clister partly of mollificatiues,& partly of expulsiue aforesaid.Clisters which auoid humors are made so, that they varie according as the humors differ. For when the humor is grosse and cold, cuill disposing the bowels, let it be made thus. ℞. the foure remollitiues.ana.*M*.j.cammomill,the tops of dill,organ, calamint,sothernwood.ana.*M*.ß.anyse,careum, comin, ameos,seseleos. ana.℥.ß.bearies of lawrell,seed of rew.ana.℥.ij.make a decoction.In the straining dissolue *catholicon*,and *diaphenicon*.ana.℥.ß. or *diaphenicon*,or *benedicta*.℥.vj. or of both.℥.ß.of red sugar, and *mel anthos*.ana.℥.iij. or ℥.ß.oile of dill & cammomill.ana.quar.ß.or oile of rew,℥.j.oile of dill.℥ ij.or oile of lillies.℥.ij.make a clyster. If ventositie be present, adde carmmatiues, if paine be present,take a medicine releasing griefe by prouoking sleepe, as hereafter shall appeare by examples.If a cholerike & gnawing humor must be brought out with a clister, then let the clister be made of such things as will auoid that humor, and mixe it partly with such helps as do cease inflãmation, as thus.℞.mallowes,bismallowes, violets,pellitorie of the wal,endiue,succorie,lettuce,purslaine.ana.*M*.j. and if there be so much need of coldnesse, take the foure great cold seedes brused ana ℥.iij.or ℥.ß.of whole barly,p.j.make a decoction of one pound. in the straining dissolue *casia fistula*, and common sugar. ana.℥.j.the white of one egge or two, oile of roses or of violets, or common oile quar.j.make a clister. If such a passion commeth of a melancholike humor, make it thus.℞.the foure mollificatiues, the leaues of bugloss and borage, the tops of dill, *lupuli*, and fumitorie. ana.*M*.j. melilote and cammomill. ana.*M*.j.seede of.*carthamum*,and polipodie of the oke.ana.℥.j.anise, and fennell.ana.℥.ß.make a decoction. In the straining dissolue *hiera ruffi*, which is not in vse, or *confectio hamech* ℥.ß.or *catholicon*.℥.j.red sugar,or *mel rosatum*, or violets.℥.j.oile of dill, lillies and violets.ana.℥.j.make a clister. ℞.mallowes, *bismaluæ*, pellitorie of the wall, organ, calamint, cammomill the tops of dill. ana.*M*.j of anise, *carcum*, comin and fennell.ana.℥.ß.or ℥.vj.of lawrell beries.℥.iij. or ℥.ß.seed of rew. ℥.ij. or iij. and make a decoction. In the strayning dissolue *benedicta*, or *diaphenicon*, or *electuarium indi maioris* which we do not vse here.℥.ß. confection of lawrell bearies.℥.iij.or ℥.ß.redde sugar.℥.j. oile of dill, cammomill and rew.ana.℥.j.make a clister. Into these clisters which put away ventosities,oiles of nuts is holsome to put in, & also (as Galen saith) *vinum maluaticum cretense* may wel be mixed with such a clister as is aforesaid.The signes of ventosities & wind contained in the bowels,be often farting and noise in the guts,

A clyster prouoking & making voide the violence astonied.

A clyster auoiding humors.

A clyster to put & drive away ventosities.

A clyster to cease paines.

A clyster restraining.

A clyster profitable against a hote humour gnawing in the bowels.

A clyster to scoure and clense vlcers in the guttes.

A clyster consolidating (that is) making sound of vlcers.

because it chanceth as often as burbles are broken in the bowels. Bowels wherein be burbles (as Galen teacheth *Particular 2. Aphoris. strangulati nondum mortui &c.*) be caused of aire shut and enclosed with the humor. Clisters to cease paines are made many wayes, for if the cause be a hot gnawing humor, the example is shewed afore by cold things, where he intreateth of a clister to avoid humors: if the paine be of a cold cause, take the same that is giuen against ventositie last before: if the paine do come of moe causes, make a clyster of many of those things, which are meete for the causes, and when the cause of the paine is not knowne, make it thus: ℞. floures of chammomill, mellilote, the toppes of dill, ana. p ij. make a decoction in milke. In the straining dissolue therein white sugar because the red is byting and pricking. ℥. j. ß. whites of egs. ij. oile of dill and chammomill. ana. quar. ß. and make a clyster, or thus: ℞. oile of cammomill dill and violets. ana. ℥. iij. cast it in with a clyster, and when we want such oile, we make it of quar. iij. or ℔. j. of oile oliue. ℞. milk sodden. quar. iij. or ℔ j *amylum siue amydum*. ℥. ß. or. ℥. j. at the most, gumme arabicke or Tragacanth or both a little burnt. ana. ℥. ß. or. ℥. j. or. ℥. ij. bole armoniacke and *Sanguis Draconis*. ana. ℥. ij. oile of roses and cammomill. ana. ℥. j. ß. make a clyster. ℞. the iuyces of plãtain, *Arnogloſſa*, (that is) a kind of plantaine, knotgrasse and purslaine: let these iuices be clensed either by seething or residence, take of al these, or of one of these, as much as sufficeth for a clyster adding of the powder aforesaid, and with those oiles make a clyster. Note, that when there is neede, then you may make clysters of those herbes sodden, or of the waters distilled out of them adding rose water, as. ℞. the water of *Arnogloſſa*, of plantaine, of roses, of purslaine, of knotgrasse, as much as sufficeth, and dissolue some of the aforesaid things therein. It is to be noted that sometime there are put into the aforesaid decoctions, seeds and fruites that be stipticke to make hard and binde, so that they lacke sharpenesse, because else they would pricke, prouoke and expulse, therfore we can mixe togither the seeds of mirtle sorrel, of purslaine, plantaine, cypresse, *cauda equina*, horsetaile and such like. Moreouer note, that oile must neuer be put into clysters, if the bowels be vlcerate, as they be in *Dysenteria*, (which is a fluxe in the bodie) yet many do neglect that not knowing that oile is an enimie to vlcers (as Galen entreath 3. and 4. *Methodi.*) Truely wine is a speciall friend, the creame or curd of a hare or goate in weight. ℥. iij. *Sorbus*, prunes, medlars, quinces. ana. ℥. ij. more or lesse do restraint and binde. ℞. whole barley. p ij. of redde roses & cammomill, and of plantaine if paine be present. ana. p. j. make a decoction. In the straining dissolue therein *Mel rosatum*. ℥. j. the white of one egge or two, make a clyster. Such a clyster is to be giuen alwayes before clysters restraining, binding and consolidating, by meanes whereof the thing is made prompt and easie. A clyster consolidating is made when the filthines of the bowels is not purged and tryed out, because that is deadly, and therefore there needeth no clyster, but that prognosticating is sufficient. ℞. iuyce of plantaine, *Arnogloſſa*, and purslaine. ana. ℥. iij. of bole armoniacke, *Sanguis Draconis*, and *Amylum*. ana. ℥. j. ß. or the tallow of a male or female goate. ℥. j. or. ℥. j. ß. and make a clyster. And because goates tallow, cannot well dissolue, but almost alwayes it congealeth and hardneth togither in the bowels of the sicke. Therefore it may be and ought to dissolued

with

with a little oile of roſes,& then it neede not to be feared for vlcers. Alſo ointments conſolidating (as is *vnguentum album*) ſometime are made liquide and mixed, and ſpecially, when the vlcers be nigh, or in the great guts. Sometime in the ſteede of iuyces may clyſters be made of milke verie well for his whey portion, which doth reſtraine and conſolydate. Oftentimes both in theſe and in reſtraining clyſters, the whites of egges hard ſodden are diſſolued. And thus finiſheth the making and vſe of clyſters or Enema.

CHAP. V.
Of making Syrupes.

A Syrvpe is of medicines, a iuyce with ſugar or honie molten therein, decoct and boyled vnto the meaſure of that ſugar. Practitioners do put a double vnderſtanding in ſyrupes, (that is) *ſimplex*, which is called vſuall, and *compoſitum*, which is called magiſtrall. Simples or vſuals be theſe, ſirupes of violets, roſes, of endiue, of nenuphar, of maydenheare, of wormewood, of mints, *oxymell ſquilliticum*, ſirupe of eupatorie, of *epithymum*, and of *byzantijs*. They are called ſimples, as well becauſe they conſiſt in one ſimple medicine, as alſo becauſe they are ordained for one ſickneſſe and one vſe. *Syrupus compoſitus* which is called magiſtrall, is compounded of diuerſe medicines, being good for ſundrie diſeaſes, as in example: if any man compound togither Syrupe of wormewood and ſtechados being taken in euen portion or quantitie, there would come thereof a ſyrupe good for the ſtomake, becauſe of the wormewood, and good for the head becauſe of the ſtechados. A ſyrupe is good and profitable to digeſt humors before a purgation, that they may the eaſier and better obey the purgation. Therefore they are vſed of many Phiſitions to be giuen before medicines, although we haue not read that old practiſers did obſerue it, but they did commit the digeſtion of humors wholly to nature. Looke the comment. *Aphoriſm.* 9. lib. 2. when any man will purge the bodie, it behoueth to make it flowing. Truely Hippocrates would do this, ſaying, that the concoct and digeſt matter ought to be healed and moued, and not the crude and raw matter. And Galen *ad Glauconem.* lib. 1. ſpeaking of the cure of *Tertiana notha*, would not haue wormewood to be giuen til the ſeuenth day. Therefore it doth appeare for a trueth, that ſyrupes ought rather to be giuen for the humors left after a purgation, then for their digeſtion and coction. But many do obſerue and vſe, that humors being groſſe, clammie, and viſcous, may by ſirupes that do attenuate, cut and diuide, be preparate and made eaſie to auoiding and purging, they call this digeſting of humors. Cold and cleauing humours are preparate with ſyrupes that be hot cutting and ſcouring, as to digeſt reumie matter, ſuch as is a feauer Quotidian, and to prepare it to the purging. ℞. the fiue rootes apperitiue, made cleane and tempered in vineger foure houres. ana. ℥.ß. or ℥. iij. or the rindes of the fiue rootes, orygan, calamint, hyſope, betonie and germander. ana. *M.* ß. of anyſe and fennell. ana. ℥.ß. of raiſons the ſtones pulled out. ℥. iij. both the ſtechados. ana. p. j. make a decoction. In the ſtraining diſſolue of good honie. quar. iij. of white ſugar. ℥. iiij. make a ſyrupe perfitely ſodden, miniſter

A ſyrupe digeſting of reumie matter.

three spoonefuls, with double as much of water of liquorace, or with ptysan, or with water of raisons or anyse. Humors that be moueable and thinne must be preparate to the auoyding and purging by syrupes that do make thick and let the mouing, which humors if they be carried to the wayes of expulsion, or be kept and contained in the wayes and conduites, by which an apt and readie expulsion may be made of them, then they may be auoided without any preparatiue. But if those humors be restrained and kept out of the places aforesaid, then they shall be rectified and remedied with cold syrupes, the making whereof doth follow. ℞. syrupes of purcelaine, sorrell, endiue, nenupharis, of rybes, of barberies, of *agresta*, of quinces, of roses, take of one of these or mo. ℥. vj. minister it with double as much of well water sodden: there may also conueniently be made a lulep in this wise. ℞. syrupes of roses, purcelaine and sorrell. ana. ℥. j. ß. or ℥ ij. water of roses, *Arnoglossa*, succorie or endiue, or purcelaine or sorrell. ana. ℥. ij. water sodden or burnt, specially if fluxe of the bellie be present. ℥. vj. make a iulep clarified, and aromatized with ℥. ij. of cynnamon elect. Furthermore if those humors do not make and cause fluxe of the bellie, but being inflamed do beginne a feuer, then neither syrupes stipticke, nor waters are to be vsed, but rather cold syrupes lacking stipticitie, as be syrupes of endiue, purcelaine, violets, of *nimphea* called water lillies, of maidenhaire. But if we do suppose that there ought to be a greater extinguishing and quenching, that the rotten matter may be driuen out the more easily, we do vse cold sharpe syrupes, as be *Syrupus acetosus simplex*, which is put in both causes as well hot as cold. Also of *Saccharum simplex*, and *Syrupus de acetositate citri*, and of lymons, which if the fluxe *diarrhea* be present, being raised and caused of such hot humors, then syrupes that be acetose and sharpe are not to be ministred, because they excoriate, rase, and flea, but syrupes of ribes, barberies, quinces, and iuyce of sorrell may be suffred and giuen, because they haue but meane sharpenesse and acetositie. But against hot humors make potions or syrupes magistrall in this wise. ℞. Endiue that is yong or new set, and not growne long, wash it not, *adiantum*, maidenhaire, succorie, purcelaine, lettuce, syngreene, scarioll, plantaine, of all, or of some of them two or three. ana. *M*. ij. the foure great cold seedes. ana. ℥. iij. the roote of succory, the roote of sorrell, of gramen and nightshade (that is) the lesse morrell, called *Solatrum*. ana. ℥. ß. or ℥. iij. make a decoction, to which may be added the iuice of the herbes afore written, clensed so much, and halfe so much, or halfe as much more as the third part of the decoction. In one pound of the straining dissolue suger taberzet. ℥. vj. of wine of pomgranats. ℥. j. ß. or vinegre. ℥. ß. make a sirupe clarified and aromatized with ℈. ij. of white sanders or red or both. ana. ℈. j. But if thou wilt make a syrupe perfitely concoct and sodden, adde to sugar, and let it be sodden to the perfection that it may be kept. The vse and ministration must be with double as much of some liquor as water sodden, water of lycorace, or the water of some of the herbes aforesaid distilled, yet I do not much praise and allow the vse of distilled waters. But if the syrupe be not perfitely boiled (as is shewed in the first example) it must be giuen by it self, & without the administration of any thing else, neither iuyces be put in, which should be put in, in a syrupe perfitely sodden. Like formes and vses may be made of syrupes,

A syrupe against thinne and moueable humors.

A syrupe to make humors grosse and thicke.

Iulep.

Note.

rupes, rectifying or digesting cold matter. Syrupe of *Epithimum*, syrupe of fumitorie, which is made two wayes: one way is of the onely decoction or iuice of fumitorie, and then it is *Syrupus de fumiterre simplex*: another way is according to the description of *Mesue*, and such a syrupe hath mirabolanes, *casia*, & many other things, which syrupe is called compound, for that cause, syrupe of bugloss, syrupe of borage, syrupe of harts tongue, which openeth and looseth the stoppings of the spleene, and syrupe of violets because it moisteneth very much.

A syrupe for melancholy humors.

The simple medicines, wherewith the syrupes are compounded, be these, borage and bugloss, fumitorie, *lupulus*, *Epithimum*, and such like that do helpe and aide the digestion of such an humor. Out of the aforesaid things, may be made syrupes, potions, and iuleps, decoct and boyled to the satisfying of these intentions and meanings. Oftentimes there be made syrupes laxatiue for the purging and auoiding of matter that is reumie and filthie, and also melancholike matter, when long continuing diseases be bred of them, partly to the digestion of raw matter or humors, and partly to the auoiding and purging of humors which be rotten or halfe rotten, as is in long feauers.

℞. the roote of *Apium*, fennell and parsley scraped and made cleane, ana. ℥. iij. of hysope, origan and calamint. ana. *M*. ß. of seede of *Carthamum*. ℥. iij. greene polipodie of the oke. ℥. ij. of annise, fennel and dill. ana. ℥. j. ß. of liquorace scraped. ℥. iij. of raisons, the stones pulled out. ℥. ß. of the three cordial flowers. ana p. j. make a decoction strained to ℔. j. or ℔. j. ß. in the which infuse now trochiskes of *Agaricke*. ℥. j. ß. leaues of sene clensed. ℥. ij. after tenne houres make a straining, wringing it strongly, whereto adde syrupe of violets, *syrupi de bizantijs*, and white suger. ana. ℥. iiij. make a syrupe perfitely sodden and aromizate with ℥. j. of cinnamon elect, and with one syrupe. ℈. j. *xiloaloes*. The drosse of this syrupe by meanes of the things that are put into it, may be. ℥. j. ß. which also the fourth or fifth day, may be giuen with double as much of hydromell (that is) water and honie sodden togither, or *aqua mulsa*, or of some other decoction. By like meanes may the laxatiues entring into this present syrupe be encreased or diminished by reason of the quantitie making of the syrupe, for this present syrupe is ordained for 6. or 7. or more doses, therefore the forme and fashion of the proportions being kept, it may be made for 1. 2. 3. or mo doses. Moreouer by like reason, a syrupe laxatiue is made, for matter cholerick & filthie (as one would say) vitelline, the which causeth feuers hard to be cradicate and taken away.

A syrupe laxatiue against reumie matters, and feauers Rothe.

℞. the rootes of *Apium*, and of fennell cleansed and scraped and tempered in vineger one nights space. ana. ℥. ß. of hysope, maidenhaire, *adiantum*, *politricum*, some call it wall ferne, Harts tongue, endiue, succorie. ana. *M*. ß. or *M*. j. the foure great cold seeds bruised. ana. ℥. ij. or ℥. iij. Raisons the stones pulled out. ℥. ß. the three cordiall flowers. ana p. j. make a decoction in the which infuse agaricke newly made in Trochiskes. ℥. vj. the leaues of sene made cleane. ℥. j. in the straining dissolue sirupe of maidenhaire & violets. ana. ℥. iij. of white suger. ℥. iiij. make a syrupe perfitely boiled, putting in in the end of the straining of it ℥. ß. of rewbarb elect, infused as it ought to be, which thing after it be strained, let it boile on a soft fire without flame or smoke vnto the perfectiō of

A syrupe laxatiue against filthy cholerick matter.

the decoction: the dos of it is. ℥.ij.or ℥.j. ß. with double as much of the decoction of endiue, and succorie, or liquorice, or with double as much of whey made of goates milke. This syrupe is for 5.or 6.Doses. And if the first dos will not satisfie your intent, then you must dissolue somewhat therein that hath power to purge the humor that thou wouldest haue brought out: as in example. ℞ of the syrupes aforesaid. ℥.j.ß.of whey made of goates milke. ℥ iij.make a dose. And if thereof do not follow the effect that you looke for, adde thereto either of *cassia fistula*. ℥.ß.or of *dia prunis laxatiue*. ℥.j.or ℥.ij.or *diaphenicon*. ℥.j. ß.or also some rewbarbe. You may also do the same in the example of the syrupe made to auoid Reume.

A syrupe against melancholy.

℞. the iuyces of *lupuli* (that is) hops, and of fumitorie, but it is vnpleasant, of bugloss, of borage, and of sweete apples clensed. ana ℥.iij.or ij. Let them be twise clensed, either by decoction and clarifying, or by residence of greene polipodie of the oke. ℥.ij.or ℥.iij.of fat Tamarindes. ℥.j. of *Epythimum Cretensis* put in the end of the decoction. ℥.ij. of *adiantum*, hartstongue, and the three cordiall floures, ana.p.j.make a decoction strained to quar.iij.in the which infuse the leaues of sene made cleane. ℥.iij. make a straining, and mixe it with the aforesaid iuyces: afterward adde thereto syrupe of violets, ℥.vj.syrupes of bugloss and suger taberzet. ana. ℥.iij.make a syrupe perfitely sodden, and aromatizate with. ℥.j.of cinnamon, and ℈.j.of white ginger scraped. The dose is two ounces with water of bugloss, or hoppes, or fumitorie, or whey made of milke.

CHAP. VI.
Of making Iuleps.

A Iulep doth not much differ from a syrupe, but that it is lesse boyled thē a syrupe is, & because also it is made without the permixtion of any other decoction with it, as syrupes are wont to haue when they be made. Iuleps are made either of water of infusion or distillation, or else of the iuice of some simple medicine, as thus. ℞. of the water of infusion of roses, or the water of infusion of violets. ℥.v.suger. ℥. iiij. boile it easilie, and make a Iulep: minister it with twise or thrise as much of sodden water made cold againe. Or thus, ℞. water of roses. ℥. viij. of suger. ℥. iiij. boile them easily and make a Iulep: Or thus, ℞. the iuyce of roses, or the iuyce of violets. ℥.vj.Suger. ℥. iiij. boile them easily and make a Iulep. Likewise Iuleps may be made of other things, that do either make warme and hot, or that do open and loose, or that do restraine and binde. But the Phisitions commonly do call a syrupe, dissolued in sodden water, a Iulep, saying. ℞. syrupe of roses, or the syrupe of violets, or syrupe of maidenhaire, or of any other syrupe. ℥.iij.of sodden water. ℔.ß.mixe them togither and make a Iulep.

CHAP. VII.
Of Dolis siue Potio.

Dolis otherwise called *Potus*, or *Potio*, is a medicine laxatiue dissolued in some kind of licour and giuen in drinke. There be of this many differēces, because

becauſe of the diuerſitie of humours that they voyde and purge. The ſimple medicines doe purge and bring forth reume or fleume, as be theſe, *Agaricke*, *Turbyth*, *Carthamus*, *Colocynthis*, and other often ſought out by *Meſue*. The compoundes be *Diaphœnicon*, *in forma opiatæ*, *Diacarthami* in the forme of lozenges, *Electuarium de Citro*, *Electuarium Indum maius*, *Benedicta*, *& Hiera ſimplex*. *Hiera compoſita*, and ſuch like. But theſe be compounded, not that they auoyde onely one humour alone, but being mixed with another humour, as choler mixt with fleume or melancholie. Medicines are miniſtred in diuerſe fourmes and faſhions. As firſt in the forme of a Potion, for one onely Doſe, or for one time, in the fourme of a Bole, whereof ſhall be ſpoken hereafter, in the fourme of Electuarie liquide, as *opiatæ* whole in fourme, as lozenges, in the fourme of ſirupes or Iuleps. Alſo in the fourme of powder and pilles. ℞. *Diaphœnicon*. ℥. ß. or ℥. vj. if the ſicke be ſtrong, diſſolue it with water of the decoction of liquorace, raiſons and anniſe, as much as ſufficeth. Make a doſe with ſyrupe of violettes, ℥. vj. or ℨ. j. or diſſolue it with common ſtrainyng, and make a doſe, or diſſolue it with Hidromell, or diſſolue it with certaine diſtilled waters, as waters of hoppes, Bugloſſe, ſuccory, or ſuch like, or diſſolue it with the decoction or broth of a chicken, or with whay of milke, or thus: ℞. the three cordiall floures. ana. p. j. of prunes damaſcene, *iniubarum*, and *Sebeſten*. ana. foure in number, liquorace ſcraped. ℥. j ß. anniſe. ℥. j. make a decoction ſtrained for one doſe: in the which diſſolue *Diaphœnicon*. ℨ. ß. or ℥. vj. ſirupe of violets. ℨ j. and make a doſe. If you wil adde to it another Electuarie laxatiue, take of one a quantitie away, and adde to aſmuch of another, as where it is ſaid, take of *Diaphœnicon*. ℥. vj. you may ſay take of *Diaphœnicon* and *Carthamum*. ana. ℥. iij. and ſo likewiſe of other.

The fourme of a potion.

℞. raiſons the ſtones pulled out. ℨ. ß. ſeede of *Carthamum* and polipodie of the oke. ana. ℨ. ß. or ℥. vj. of anniſe, fennell, and liquorace ſcraped. ana. ℨ. j. ß. leaues of hyſope. ℥. j. make a decoction in the which infuſe *Agaricke* newly trochiſcate. ℥. j. or ℑ. iiij. or ℥. j. ß. In the ſtraining diſſolue *Diacarthamum* or *Diaphœnicon*, or *Benedicta*. ℥. iiij. or ℨ. j. ß. ſirupe of violettes. ℨ. j. and make a doſe. Theſe things auoyde choler, iuice of roſes, violettes, Tamarindes, manna, *diagredion* (that is) ſcammonie preparate, *Pſillium*, rewbarbe, and myrabolanes. *Caſia fiſtula* purgeth as well choler as reume, iuyce of roſes and ireos do bring forth thine choler and yellow water. Compoundes to auoyde choler be theſe, *Electuarium roſarum*, *diaprunis laxatiuum*, *diaprunis ſimplex*, trochiskes of violettes, which be ſeldome in vſe.

The fourme of a potiõ or doſe, whoſe decoctiõ doth auoid certaine reume and fleume.

Simples to auoide choler.

Compounds.

℞. of fat Tamarindes. ℨ. j. the three cordiall floures. ana. p. ß. liquorice ſcraped. ℥. j ß. of prunes damaſcene. *numer.* vj. make a decoction in a little quantitie of water, in the which let the Tamarindes be ſtrongly wrong out. In the ſtrayning diſſolue *caſia fiſtula* that is new. ℨ. j. or ℥. x. make a doſe. In the like decoctiõ you may diſſolue. ℨ. ß. or ℥. vj. of *diaprunis ſimplex* with. ℥. j. ß. or ℥ ij. of *diaprunis* laxatiue. If it be feared that *Diagredion* will do hurt, and if the ſicke be rich, in the ſteede of *Diaprunis* laxatiue may be diſſolued. ℥. j. or ℑ. iiij. or ℥. j. ß. of rewbarbe. Take heede and note, that ſuch a potion is good in cholericke feuers, and thoſe feauers, in which the frenſie is feared, and truly it is excellent good, for by it, is eſchued the auerſion, and alſo the refrigeration and cooling.

The fourme of a potiõ looſing and reſoluing choler.

In the ſteed of this preſent decoction and colature, medicines laxatiue may be diſſolued in a common decoction, or with water of fruites, or with hydromell, or with waters diſtilled, either with endiue, ſuccorie, hops, or with the broth of a chicken, or with the whey of milke. ℞. raiſons, the ſtone picked out ℥.iij. liquorace ſcraped, and anyſe ſeeds. ana, ℥. j. pruines damaſcene. *num.* vj. Tamarindes. ℥.ß. the three cordial flowers, ſuccorie, young ſet endiue. ana. *M.* j. make a decoction boiled for one doſe, in the which diſſolue new *caſia fiſtula*. ℥.j. or ℥.vj. after the ſtraining infuſe ℥.j. or ℈. iiij. or ℥.j.ß. of rubarbe elect as it ought to be, of ſyrupe of violets. ℥.ß. or ℥.j. make a doſe. Let it be giuen in the morning before dinner 5. or 6. houres, on that day that he is leaſt afflicted. If choler be mixt with fleume, by reaſon of that mixture, let ſuch thinges as do looſen choler, and ſuch things as diſſolue reume be mixed togither. Spikenard which is wont alwayes to be ioyned with rubarbe, is vnpleaſant to the belly, for it looſeneth opilations and ſtopping vehemently. Alſo it prouoketh vomite, and in women with child, it prouoketh menſtruis ſtrongly. Therefore manie do thinke that it ought not to be mixed with rubarbe in medicines, that are giuen to women with child, or to thoſe which be apt to vomite. For that cauſe, if it be mixed. ℥. or 4 graines are ſufficient for ℥.j. of rubarb. For delicate perſons which do abhor all medicines, make a doſe vnder the name of a ſyrupe for two or three times, or for one doſe after this ſort, ſpecially for Tertians exquiſite and daintie. ℞. endiue young ſet, and ſuccorie. ana. *M.* ß. the three cordiall flowers. ana. p. ß liquorace ſcraped. ℥. j. ß. proines damaſcene vj. in number, fat Tamarindes, ℥.vj. anyſe. ℥. ß. make a decoction boiled to ℥.iij. or elſe you may make a decoction for one doſe, in which diſſolue ſyrupe of violets & endiue, ana. ℥.vj. or ℥.ß. of white ſugar, ℥. j. the wringing & ſtraining of ℥.ij. of rubarb elect, infuſed as it ought to be without ſpiknard, make a long ſyrupe, that is as it were in the forme of an *Apozema* (which is a decoction ſo called of the Greekes and vſed of them in ſteed of our ſyrupes.) Let it be boyled vpon the coles without anie ſmoke long time togither, wringing the rubarb ſtrongly, being bound in a peece of lynnen cloth, clarifie it, and aromazate it, and make a doſe of ℥.j.ß. it may be multiplied for two or three doſes (the proportion of al being kept and obſerued.) But if you will make a ſyrupe to laſt long, ſeeth it to the perfection, and of that ſyrupe miniſter. ℥.j.ß. or ℥.ij. with whey of milke, or with the decoction that ſerueth for thy purpoſe. Alſo you may ad ſome Sene in the infuſion, ſpecially if you do thinke that choler aduſt doth raigne, or if you deſire a more full and quicke effect of the medicine. ℞. of yong ſet endiue, of ſuccorie, of *Adiantum*, and of hartes tongue. ana. *M.* j. the foure great cold ſeeds. ana. ℥.iij. the ſeed of *Carthamum* ℥.j. ß. polipodie of the oke, ℥.ij. fat Tamarindes. ℥. j. ß. ſeed of endiue, ſcariol, and liquorace ſcraped ana. ℥.ij. of raiſons the ſtones plucked out. ℥.p. proines damaſcene 12. in number, the three cordiall flowers. ana. p. j. make a decoction of ℔. j. or ℥.viij. in the which infuſe the leaues of ſene cleanſed. ℥ j. ß. agarick newly trochiſchate, ℥i. In the ſtraining of the decoction diſſolue ſyrupe of violets, and mayden-haire ſyrupe. ana. ℥.iii. white ſugar ℥.ii. make a ſyrupe boyled vpon a leate fire, without ſmoke, putting into it the ſtraining of ℥. vj. of rewbarbe elect, infuſed as it ought to be, make a ſyrupe perfitely boyled and aromatizate, with ℥.ß.

The forme of a common doſe in the beginning of choleriek feuers ſpecially in Tertian feuers.

A doſe vnder the forme of a ſyrupe for delicate folke.

A doſe againſt baſtardlie feuers, ſpeciallie Tertians.

℥.ß. of cinnamon, and ℈. ii. of redde sanders, reserue it in an earthen or glassen vessell. The dose of the aforesaid syrupe shall be the fourth part of it (that is to say. ℥.ii.) the which may be dissolued with whey of goates milke, or water of the decoction of common colature, or with the waters of the decoctions or distillations of succorie or endiue. But *Igorreus*, doth not allow distilled waters. And if the aforesaid dose do not sufficiently moue the bellie and cause it to be soluble enough: an infusion may conueniently be added to the second dose. ℈.ii. or ℥.i. of rewbarb elect, or some *Diaprunis laxatiue*, or *Electuarium de succo Rosarum*, as in example. ℞. of the aforesaid syrupe. ℥.ii. the straining of two scruples of rewbarbe elect, or *Diaprunis laxatiue*. ℥.i.ß. or ℥.ii. of whey made of milke. ℥. ii. or as much as is sufficient, and make a dose. It is to be noted that the aforesaid syrupe ought rather to be giuen and ministred to those that haue *Tertianæ Nothæ* (that is bastardly Tertian Feuers) rather then to those that haue feuers exquisite, deintie, and lawfull, for these be of fewer fits, and be ended in a short time. The other be long and of more fits, so that they remaine many times and often from one Equinoctiall to another. To this also the Tertians that be exquisite and pure, do come and are caused of sincere and good choler: and the feuers *Nothæ* and bastardly doe come of filthy and vile choler. Here note also that *Carthamus* and *Agaricke* which do auoid and purge reume, the leaues of sene which do purge melancholy, and also rewbarbe which doth purge choler, may be put togither to the aforesaid syrupe, whereby the matter that causeth feuers *Nothæ* of long continuance, is auoided and purged. Also note that in one day, or in the third or fourth day, one dose ought to be giuen, but mo dayes must be let passe according to the doctrine of Auicene *De Cura Tertianarum Notharum*. These do purge melancholie, hops, fumitorie, *Epithimum Cretensis*, polipodie of the oke, the leaues of sene, *lapis lazuli*, *myrabolani nigri* or *Indi*, *lapis armenius*, black hellebore, & a thousand other are to be sought out of *Mesue*. The compounds that do purge melancholie, be *Cathelicon* or *Diacatholicon*, *diasenæ*, *Catharticon imperiale*, *Hiera*, *Rufi*, *Confectio Hamech*, *pilulæ de fumitoria*, pilles of *lapis lazulus*, pilles of the fiue kinds of myrabolanes, of *Epithimum*, of Hellebore, pilles whereof the dose is. ℥.j. We can or do seldome vse the other compound medicines, for the bitternesse that they haue in tast: all electuaries (except *catholicon*) be euill in tasting, and therefore they are confect and made in forme of potions. ℞. fumitorie, and the tops of hoppes. ana. *M*. j. ß. the three cordiall floures ana. p.j of ray sons, the stones picked out. ℥. iij. or ℥. ß. of greene polipodie of the oke. ℥.iij. of *cuscuta*, and *epythimum*. ana. ℥.iij. of anyse and liquorace scraped. ana. ℥. j. ß. make a decoction in the which infuse the leaues of sene made cleane. ℥ ij. or ℥.iij. In the straining of the decoction dissolue *diacatholicon*. ℥. j. or ℥ x. syrupe of violets. ℥ j. make a dose. In this dose syrupe of violets and the cordiall flowers are put in, that they may temperate the drinesse of sene, and *epithimum*. If we will more diligently purge melancholie, we do put in *hieraruf*. whose dose is halfe an ounce, in which Hellebore is entered, which is not in vse at Paris, or else take *confectio hamech*. ℥ ß. the which is exceeding bitter, for the plentie of *coloquintida* that is therein. Remember and note that medicines loosening and purging choler or rather melancholike,

Simples to purge the melancholike humor.

The forme of a dose against melancholy.

may conueniently be dissolued with the whey of gaotes milke, or with the water of the decoction or infusion of the things aforesaid, putting in the dose afore writté: as in example. ℞. of all those or of part of those good things which be written in the dose aforesaid, afterward make a decoction in the whey of goates milke, and in the decoction infuse the leaues of sene, &c. And with some of the aforesaid electuaries confect and make a dose, according to the nature and strength of the sicke person: or thus. ℞. the leaues of sene, made cleane. ℥.iij infuse them in the whey of goates milke, all one night, and in the strayning of the decoction, dissolue *catholicon*. ℥.j. or. ℥. x. or ℥ j. ß. and make a potion. Note that *Epithimum* doth sustaine and maintaine a decoction, and therefore we may write thus. ℞. *Epythimum cretensis*. ℥.j. let it boyle with whey of goates milke, afterward straine it, and wring it out strongly, and with ℥ j. of syrupe of violettes make a dose, which if it seeme not to be sufficient, adde to it some *catholicon*. Galene doeth counsell to take this potion *Lib.* 13. *Therapeut.* in which place he considereth, that cankres, and all melancholike diseases ought to be taken heede of before hand, and to be eschued, but he putteth in, but. ℥. iiij. which drachmes doe shewe to be of none effect, because (as I thinke) we haue not the good *Epythimum*, and therefore we take an ounce for the quantitie, whereby the working of it may be the quicker and the better. All Authours doe followe this sentence, which in their bookes of practises or abridgementes haue remembred this against the *Elephantia*, which is commonly called the leprie, and is now made for the cure of *Elephantiasis*. Many doe thinke and iudge that the decoction of an old cocke is very good and wholesome for diseases growen and begun aswel of melancholie, as also of reume and fleume. The chief vse of it is against the paines of the cholicke, caused of reume, and partly of winde, and also against diseases of the breast, as difficultie in breathing, and moreouer against diseases of the ioyntes caused of cold matter. It is prepared and made against the cholicke, caused partly of reume, and partly of ventositie and winde. It is this, as followeth. ℞. of hysope, calamint. ana. *M*. j. of raisons the stones picked out. ℥.j ß. of annise, fennell, and carui. ana ℥. vj. of the seede of *carthamum*. ℥. ij. of greene polipodie of the oke. ℥ j. ß. the three cordiall floures. ana. p. j. of the floures of cammomill. p. ß. and make a decoction, putting all together into the bellye of an olde cocke preparate as it ought to be, infuse in the ende of the decoction the leaues of sene made cleane. ℥. ij. ß. of agaricke newly trochisicate. ℥. x. make a decoction of two poundes, and reserue it to your vse. ℞. of the aforesaid decoction. ℥. iiij. syrupe of violettes. ℥. j. ß. make a dose. Note that if the sicke person be strong and stubburne, there may be put in the dissoluing of some *Diaphenicon*, as ℥. j. ß. or. ℥. ij. or as much *benedicta*. Take heede also: for agaricke (as many do thinke and iudge) is suspected, and thought to be hurtfull to those that haue the cholicke: because that if the substaunce of it be throwen in with a clyster, the lightnesse of his substaunce cleauing to the guttes, doth pricke them and greeue them, and doeth prouoke a fluxe also, and oftentimes doth cause one to desire to sit long on the siege, because that it hath vertue and power to draw downe humours from the farre parts of the body, and therefore Democritus (as Mesue doth

The decoction of an old cocke.

doth witneſſe) called it *medicinam familiæ*, the medicine of his familie or houſe-hold. Therfore it may not wel be giuẽ to thoſe that haue paine in the bowels, becauſe it maketh a fluxe, that would not be, except that cauſed it, and therefore I counſell in ſuch caſes, to take away agaricke. Furthermore note, that cammomill may aptly and well be put into theſe decoctions, although the vſe of it is rare, and ſeldome ſeene among Phyſitions, yet it is manifeſt, that the onely decoction of it in the broath of a chicken or capon, is excellent profitable againſt all inward griefes, and ſpecially for thoſe which haue the cholike and the nefrefie, (as many haue prooued it, to the great preſeruation of their health.) The water of the diſtillation of cammomil is miniſtred for the ſame purpoſe, but yet the decoction thereof is of more and better effect then the diſtillation of it. The bitterneſſe of the decoction may be mitigated with ſuger, if it be for delicate perſons. Alſo the decoction of a cocke may conueniently be giuen for diſeaſes in the breſt and of *diſpuras*, if medicines pectorall be decoct with it: as ℞. of hyſope, and of *enula campana*. ana. *M*. j. the third part of Sauorie. *M*. j. the fourth part, horſehoſe called *vngula caballina*, which is an herbe called of ſome little clote, whereof you may take. *M*. j. ſeede of *carthamum*, and greene polipodie of the oke. ana. ℥. ij. of anyſe and liquorace ſcraped. ana. ℥. ß. rootes of ireos and rootes of *enula*. ana. ℥. iij. or ℥. ß. of fat figges not putrified foure or fiue in number, of fat dates the skinnes and ſtones taken away, foure in number, of Iubes and ſebeſten. ana. xij. in number, of raiſons the ſtones picked out. ℥. j. the three cordial floures, ana. p. j. make a decoction in the belly of an old cocke, that is hunted preparate and dreſſed as it ought to be, putting into it at the end, of Agaricke and of the leaues of ſene, as much as you thinke will be ſufficient for your purpoſe: but note that here agaricke may conueniently be vſed and miniſtred. There are other medicines alſo which be made againſt all ſuperfluities in other formes (that is to ſay) in the forme of liquid electuaries (that is) *ad formam opiatæ*: or in forme whole, (that is) like an electuarie made in lozenges or tables.

CHAP. VIII.

Of making Bolus.

BOLVS in Engliſh is called a morſell. It is a medicine laxatiue, in forme & faſhion it is meanely whole, and it is ſwallowed by little gobbets. It is made of diuerſe things by reaſon of auoiding and purging of diuerſe humors: but the plaineſt and ſimpleſt way of making it, is of *medulla*, *caſia fiſtula*, new drawne out of a cane or reede ℥. vj. or ℥. j. of ſugar ſo much as ſufficeth: and make a bole. But if it be feared that *caſia* wil do hurt, as if great paine be in the bowels whereby many times is prouoked ſounding, as ſome do that haue but weake and tender bowels: to ſuch *caſia* is not to be miniſtred neither by bole nor by clyſters. And for that cauſe the ſicke perſon muſt be asked how he feeleth himſelfe before *caſia* be miniſtred vnto him. Truely many authors do thinke that this hurt which *caſia* may bring, may be taken away if there be added to it ſome graines of barberies or ſuger roſet: for they are of this minde, that through their ſtipticitie the belly and the bowels are ſtrengthened, and the paine impedite and letted, which *caſia* doth cauſe by his clammineſſe and mollify-

ing softnes. There be others that do mixe some laxatiue with *casia*, that it may quicken the slowneſſe of his operation, and that it descending may the soner slide away and be auoided. Boles chiefly are thus ordained and made, being verie profitable remedies against the diseases of the reynes. ℞. *medullæ casiæ fistulæ* newly drawne. ℥.j. or ℥.x. the graines (that is the kernels) of barbaries. ℈.ß. and with sugar roſet make a bole. Other do adde. ℈ j. or. ℥. j. or ℥. ij. of *diaprunis laxatiue*, or *electuarium de succo roſarum*: as in example following. ℞. *medullæ casiæ fistulæ* newly drawne. ℥. vj. of *diaprunis laxatiue*. ℥. ij. of suger roſet tabulate as much as sufficeth make a bole. Note that many, because of the ventositie which casia doth ingender in the bowels, they adde to the bole powder of anise. ℈.j. or ℥.ß. which auaileth much. ℞. *casiæ fistulæ* newly drawne out of a fat cane or reede. ℥.iij. or ℥.j. the soft matter of fat Tamarindes. ℥.j.ß. of chosen rewbarbe. ℥.ß. or ℈.ij. or ℥.j. sugar as much as sufficeth, make a bole. If the sicke person be poore, insteed of rewbarbe, make a bole with ℥.ß. or ℥. vj. of *casia*, and ℥.ij. of *diaprunis laxatiue*, and with suger. ℞. *catholicon*. ℥.j. or ℥.x. & with white suger make a bole, or thus: ℞. *catholicon*. ℥.ß. or ℥. vj. of *confectio Hamech*. ℥.j. or ℥.j.ß. and with sugar make a bole.

The forme of a bole purging choler.

The forme of a bole against melancholie.

CHAP IX.
Of making Pilles.

PILLES are miniſtred for the auoiding of euerie humor: viz. against reume or fleume raining, and also against *Cholera Nothα*, which is vile and filthie choler hauing dominion in man. *Pilulæ aggregatiuæ* after the description of Meſue, *de agarico, de rhubarbaro, ſtomachicæ, de hiera ſimplici, de hiera compoſita*, which respecteth the head. *Cocciæ* or *cocchiæ* which is so called of *granis cocci*, and not of the head as some thinke. *Pillulæ aureæ, Elephanginæ, ſine quibus de Hermodactilis maior & minor, de Serapina, de Sarcocolla*. Truely the foure kindes of piles last recyted are most appropriate and agreeing, against corrupt and stincking humors, of the which vertue also be *Arthreticæ maiores* and *minores* when reume reigneth, but these when choler reigneth in the diseases of the iointes: then also the pilles of *Hermodactilis maior* and *minor* are dedicated and miniſtred. Pilles that do onely void pure choler and purge it, there are a thousand to be found, but many of them hath more respect to the auoiding of filthie and bastardly choler, or that which is greatly mixt with reume: as, *Pillulæ de Rheubarbaro, de Hiera ſimplici, Aggregatiuæ de Agarico, Ante Cibum, Imperiales*. In a manner the chiefe doſe of pilles is. ℥.j.ß. of which make nine pilles, and with some conuenient syrupe, as syrupe of endiue, syrupe of maidenhaire, syrupe of stæchados, or also with *Oxymel* or *Hydromel*, or with some other licour.

CHAP X.
Of making Apozema.

AN APOZEMA is a decoction of medicines gently made for the concoction and digeſtion of humours, or for preparation of them, and sometime for euacuation and purging. It may be made diuerſe, and for diuerſe intents & purpoſes:

purpoſes: as to make hote and to make cold, to make moiſt, and to make dry, to looſen and open, to reſtraine, and binde, to attenuate and make thinne, to make groſſe and thicke, to prouoke menſtruis and vrine. Of medicines particular and conuenient, and of their rootes, fruictes, ſeedes, (and other, as it ſhal ſeeme meete and expedient for your purpoſe.) In effect an *Apozema* doth not differ from a ſyrupe, but in boyling: for ſyrupes are wont to be boyled long and to the perfection, but an *Apozema* is boyled eaſily and little. Therefore ſyrups may be long kept, and Apozemes may be kept but a few dayes. ℞. of ſuccorie, endiue, *Cuſcuta* and *Adiantum*, ana. *M*. ß. of the rootes of ſorrell, & of gramen, ana. ʒ. ß. the foure great cold ſeeds made clean. ana. ʒ. j. of the three cordiall floures. ana. p. j. make a decoction of ℔ ß. In the ſtraining diſſolue ſirupe of violets, or *Syrupus acetoſus*, or ſyrupe of Limmons, or alſo of white ſuger. ʒ. iij. and make an *Apozema*, clarifie it, and aromatizate it with. ℈. ij. or ʒ j. of cinnamon elect for two doſes. Likewiſe *Apozema* may be made againſt other humors, the matter and effect whereof muſt be ſought out of the head of the ſyrupes. Note that in the confection and making of *Apozema*: for ʒ. ij. or at the moſt for ʒ. iij. of the decoction it is ſufficient to adde. ʒ j. of ſuger or ſyrupe. Alſo there may be made Apozemes laxatiue, as there be ſyrupes laxatiue, adding to laxatiue things in that decoction, or infuſing them in it after the decoction is made. Looke in the title of ſyrupes for the example, for they be like them, (this onely excepted as we ſaid before) that an *Apozema* after the diſſoluing of the ſuger or ſyrupe in it, ought not to be boyled any longer.

The forme of an Apozeme againſt cholerike humors.

CHAP XI.

Of making Mulſio.

MVLSIO is made of ſeedes clenſed or of fruites or of both ſometime to quench the thirſt, and the inflammation of the breaſt and lounges, and againſt diſeaſes of the reines and the bladder, or againſt *Iſchuria* (that is) retention and with-holding of vrine, and for the ſtrangury, (that is) the voiding of humors by cauſing the vrine to iſſue out by droppes with burning in the yard. ℞. of the foure great cold ſeeds & new cleane, ana. ʒ. iij. or ʒ. ß. of ſweete almonds blanched in cold water. ʒ. j. beate all togither in a ſtone morter with well water firſt ſodden, and make a decoction of ℔ j. and reſerue it and keepe it in a glaſen veſſell. The aforeſaid *Mulſio* is good againſt the burning of the vrine, or the ſtrangurie, if ʒ. iiij. or vj. be giuen in the morning three or foure houres before dinner, and two or three houres before ſupper, the ſame quantitie of the premiſſes, or a little leſſe with one Lozenge of *Diatragacanthum frigidum*, in which are put in the aforeſaid ſeedes, and gummes, and many other things. But if in the aforeſaid caſes we thinke that there be greater need of infrigidation and cooling: mixe with your *Mulſio* the ſeeds of purcelaine, of lettuce, and of white poppie. But in the diſeaſes of the breaſt, adde to new pine apples, ſweete Almonds and freſh figs that be not putrified, with one Lozenge of *Electuarium Diatris ſimplicis*, or *Diatris S. l menu*, let it be miniſtred ſtraight way without delay. Alſo with the aforeſaid *Mulſio*, there may conueniently be mixed ſome quantitie of Suger, or ſome Syrupe apt and meete for the purpoſe: (as *Ruellius* was wont to make againſt the filthy matter, and

The forme of Mulſio.

corrupt blood in the vrine of man:) as thus: ℞. the seed of white poppie and the foure great cold seeds, or sweete Almonds, ana. ℥. ß. stampe all these in a morter with as much water of the decoction of lyquorace as sufficeth. In the strayning dissolue of syrupe of violets, of maidenhaire, and of mirtles, ana. ℥. j. make a *Mulsio* for two times, and let the grieued person take it in the morning foure houres before dinner.

CHAP. XII.

Of making Powders.

A powder to helpe digestion

A POWDER is made of seedes, rootes and minerals powdred and beaten finely, and suger put to them, that they may be the more pleasant. Powders be ministred for many causes and intents, whereof their most common ministration is after meate to helpe digestion, or to stop and keepe downe vapors, which ascend and are caried vp into the braine, or else for both causes as it often chanceth. ℞. the seedes of annise and fennell, ana. ℥. j. the seed of citron, cinnamon, liquorace, and roses, ana. ℈. j. of chosen pearles and the scraping of yuorie, ana. ℥. ß. of suger rosate, as much as sufficeth: make a fine powder, wherof minister after meate one spoonefull: and looke what powder is so made to stoppe and keepe downe vapors, euen the same is good to help digestion: as is this that followeth. ℞. coriander preparate ℥. j. ß. the scraping of yuorie, red corall, the horne of a Hart burned, ana. ℈. j. of cinnamon. ℈. ß. of suger rosate as much as sufficeth: make a powder which may be giuen after meate. Also they are good for many other things, as for wormes in children, for binding in the belly, and for strength, and against the Plague comming of the owne proper matter: These powders are to be ministred before meate, some alone, some with wine or vpon tostes of bread wet in wine. Sometime they are giuen for the corroboration and strengthening of all vertues, in malignant feauers, and in great imbecillitie and weakenesse of strength. ℞. the scraping of an vnicornes horne, gra. 4. 5. or 6. the scraping of yuorie, of chosen pearles, and of harts horne. ana gra. 6. seed of citron, and *Cardus benedictus*. ana. gra. 4. and make a fine powder, which may be giuen with conuenient liquor, as with white wine, distillation restoratiue, water of Scabious, or Bugloss, or of some other such like. And such powders for the most part are ministred about midnight, or early in the morning. There may also be made powders laxatiue (as is) Diasene, and Diaturbith, and the powder of *Electuarium Diacarthami*, to the which ought to be added three times or foure times as much suger, and they may be ministred being dissolued in the decoction of a chicken, or of liquorace or of ptysan. But yet these powders are seeldome vsed among practicioners.

CHAP. XIII.

Of Electuaries, and Conserues: Of Lozenges, and Manus Christi.

AN ELECTVARIE is ordained & made two wayes (that is) either liquid, as in *Formaopiate*, or whole as in tables or lozéges, or in fashion four square and

and long which they call *Manus Christi*. Electuaries truly are ministred to corroborate and strengthen, and for that cause they be called *Tonica*, as affording strength to the members (that is to say) they roborate and strengthen the vertues naturall, vitall, and animall. If they be confect and made to strengthen the naturall faculties and vertues, then they must be ministred to a fasting stomack. If the vertue digestiue be weake through coldnesse, minister them after meate. But if anie matter arise through moistnesse, then minister one houre or two before meate, that they may alter the temperature and drie vp the vnwholesome substance. But if the vertue vitall requireth strengthning, you may minister them verie well in a maner at all houres. But if you intend to strengthen the vertue animall, you may conueniently minister in the houre of sleep or about midnight. The formes of Electuaries are in this order as followeth, and first, of a liquide Electuarie which is profitable to strengthen the naturall vertue when the substance of the belly is made feeble by coldnesse & moistnesse. ℞. of the pouder of *Electuarium Aromatici maioris* (which Gabriel describeth). ℥.ij. powder of *Electuarium Aromaticum Diacalaminthi* ℥ j. of Diatrion piperon. ℈.ij. of *Conserua Anthos* (that is) of flowers of Rosemary, and of Roses, ana. ℥.ß. of suger taberzet. ℥.j.ß. of sirupe of mintes as much as suffiseth, make a liquide Electuarie in *Forma Opiate*, and minister it before dinner or breakfast an houre, or an houre and halfe, or two houres: the dose is. ℥ ß. or rather. ℥.ij. *Electuarium Aromaticum Rosatum*, being ministred fasting taketh away all corrupt and rotten humidities, and being ministred after meate, it strengthneth the vertue digestiue. Now followeth the forme of a whole or hard Electuarie made in Lozenges, or fashioned like *Manus Christi*, against hote distemper of the liuer and against obstructions of the same, as thus: ℞. of the powder of *Tria sandalorum*. ℥.ij. the powder of *Diarrhodon Abbatis*. ℥.j. of conserues of succorie and Roses, ana. ℥.j.ß. of suger taberzet or white suger dissolued in water of succorie or endiue, as much as suffiseth, make an Electuarie in Lozenges of the weight of. ℥.ij. or ℥.ij. ß. or ℥.iij. minister one before meate. Manie times conserues are not put in, but onely powders. The Apothecaries are woont for euerie drachme of powder, to put to ℥.j. of suger. But if you will make the Electuarie more strong, you may well take a drachme and a half of powder, for ℥.j. of suger. If the stomache be troubled with the presence of Melancholie abounding & flowing to it, either through the vice of the liuer that multiplieth it, or by diseases of the spleene, as be stoppinges which hinder the receipt thereof: then make an hard Electuarie, or in *Forma Opiata*, with thinges following, as in example, ℞. of the powder of *Electuarium lætificans Galeni*. ℥.iij. the powder of *Electuarium Diamargariton Calidum*, ℥.j. the powders of the Electuaries of *Aromatibus*, or of *Gemmis*, or *Diamusci dulcis*, or *Diambræ* may be put in, seeing that they haue the same vertue: of conserues of Bugloss, and Borage, and Violets, ana. ℥ j. ß. the barke of Cyrron seasoned. ℥.j. of as much white suger dissolued in water of Bugloss or Borage as suffiseth: Make an Electuarie in Lozenges, or in little gobbets, or like *Manus Christi*: in weight. ℥.iij. or. ℥.ß. And if you will make it in the forme of a liquide Electuarie, put to it twise or thrise as much more of the conserues, and some powder of white suger or suger rosate (that is to say) ℥.ij. as is shewed in the example afore-

An Electuarie strengthning the naturall vertue.

An Electuarie against hote distempure of the liuer.

An Electuarie against Melancholie.

said, with some sirup hauing respect to the melancholike humour (as is) sirupe of Bugloſſe, of Borage, of Roſes, of Hartſtoonge, of Epithimum, of Fumitorie, of which adde to as much as ſuffiſeth: My meaning is, that it may be in a liquide forme.

An Electuarie for the ſtrong ſtopping of the liuer or the ſpleene, wherein there is danger of the dropſie, or in the breeding of *Cachexia*, (that is) a ſpice of conſumption: ſuch an Electuarie (I ſay) is made of the powders of the Electuaries *Diagalangæ*, *Diacucumeris*, *Diacapparis*, *Dialacce*, & of conſerues, which if you will commixe togither, conſerues of Succorie may conueniently be mixed with them. Note alſo that Electuaries be made of Trochiskes, or of powder of Trochiskes, hauing reſpect to the diſeaſe, as in a hote cauſe take *Trochiſci Diarrhodon*, Trochiskes of *Carclus*, Trochiskes of Bole armoniake, of *terra ſigillata* (ſpecially if we would reſtraine or bind) Trochiskes of *Carabe*, if we would ſtop the fluxe of bloud. But if we would open or looſen the obſtructions of the liuer or ſpleene, we muſt bring this to paſſe with Trochiskes of Reubarbe, or of *Capparis*. Electuaries reſpecting the vertue vitall, if it be aggrieued with cold, may be made of *Electuarium Diambræ*, *Diamuſci dulcis*, *Electuarium de Gemmis*, and *Aromaticum nardinum*, *Aromaticum muſcatum*, *aromaticum Roſatum*, *maior Gabrielis*, *Latificans Galeni* or *Raſis*, *Electuarium Conciliatoris*, of Alkermes confection and making. Conſerues for the ſame intent be theſe, Conſerues of Roſes, Bugloſe, Borage, Anthos, barkes of Citron, ginger condite, orenges condite, and other of that ſort. If the vertue vitall be wearied, and laboureth of heate, take the Electuarie *Roſata nouella*, *Electuarium trium Sandalorum*, and *Diarrhodon abbatis*, *Diamargariton frigidum*, and Trochiskes of *Camphora*, vſe them often. Theſe be the Conſerues that be good, Conſerues of Roſes, of Violets, of Bugloſſe, and of Borage, and alſo of *Nimphea* or *Nenuphar* (that is) water lillies. If the cough be preſent, and if the humour contained in the breſt be hote, flowing and thinne, if you will cauſe it to auoid and come forth, miniſter *Diatragacanthum frigidum*: if the humour be clammiſh and thicke, miniſter *Diatragacanthum calidum*, and *Diairis ſimplex* or *Diairis Salomonis*. And if there be ſuſpicion of venemous ſubſtance, then with the powders of Electuaries colde or hote, which doe reſiſt poiſon, we doe commixe maces, and muske, *Zedoaria*, ſaffron, Cinamon, and *Xiloaloes* in colde cauſes. But in hote cauſes there may conueniently be mixed pearles, corall, chriſtall, roſes and *Camphora*. In cauſes mingled one with another either hote or colde, by a certaine propertie, theſe doe corroborate and ſtrengthen, and defend, pearles, ſeede of Citron, roote of Tormentill, *Tunici*, and *Dictamus*, the bone of the Hartes heart one in number, or if you will wey it. ℈. j. or ʒ. ß. as in this example following againſt a peſtilentiall feauer: ℞. the powder of the Electuarie of *Diamargariton frigidum*. ʒ. j. ß. or white ſhining pearles, elect and powdred in a marble mortar. ℈. j. of *Camphora*. G. ij. or elſe Trochiskes of *camphora*. ℈. j. or ℈. ß. the rootes of *Dictamus*, of Tormentill, and of *Tunici*, and the barkes of Citron. ana. ℈. j. of Conſerues of Bugloſſe, Borage, *Nimphee*, and Roſes, take of theſe, one, two, or three, or all, to the quantitie of two or three drachmes: of white ſuger diſſolued in water of Roſes, or of Bugloſſe or Borage as much as ſuffiſeth, make an Electuarie in Lozenges, or make a liquide

An Electuarie for the vertue vitall.

An Electuarie againſt a peſtilent feuer.

Electuarie

Electuarie in the forme aforesaid. ℞. the three kindes of Sanders, and *Diarrhodon Abbatis*, ana. ℈.j. the bone of the Harts heart one in number, suger *Rosate tabulate*, or white suger dissolued in rose water as much as suffiseth, make an Electuarie, gilt it with leaues of pure gold in weight. ℥.ß. Also there be made Electuaries laxatiue against all superfluities and diseases, that togither with the purging, we may also strengthen, as in example, against long diseases comming of Reume, or of some clammish humour breeding the cough. ℞. *Cassia* that is new. ℥.ij.ß. *Diacarthami*. ℥.vj. new *Penidios*, and *Diairis simplex*, ana. ℥.ß. of conserues of Violets. ℥.iij. of sweete anise powdred, and powder of liquorace, ana. ℥.ß. sirup of Violets as much as suffiseth: make a liquide Electuarie, in *forma Opiatæ*. The dose is ℥.j. or ℥.x. or at the most. ℥.j.ß. the which may be ministred an houre or an houre and halfe, swallowing it, or he may take it foure houres before dinner, because it may not conueniently be giuen a litle before meate, because of the *Diacarthamum* which hath *Diagredium* in it. Also you may dissolue it in the broth of a chicken, or in ptysan, or in a common pectorall decoction, and make a potion, and minister it foure or fiue houres before meate. And this note, that you must appoint the waies and meanes of the ministration of Phisicke, according as you see the nature and condition of the sicke perso. Such Electuaries which may be brought into a powder, are made in Lozenges or Boles of laxatiue medicines that be pleasant in taste, the forme and fashion whereof may be knowne in taking *Diacarthamum*, and *Electuarium de Succo Rosarum*, after which fashion you may make other verie meete and seruing for your purpose.

An Electuarie for the vertue animall, in a hote cause.

An Electuarie against diseases of the brest, and against the cough.

CHAP. XIIII.

Of making Conditum, and Conserua.

CONDITA be made as Electuaries be made to strengthen the might and the primitiue and worthiest members. They rather haue respect to the substance and matter of breathing, then to the beautie and soundnesse of the flesh. But forasmuch as the weakenesse of strength, causeth sores and diseases to grow in their instruments, therefore it is ministred to them that begin to recouer and waxe strong, ℞. *Conserua Anthos* (that is) of Rosemarie, conserue of Borage, Bugloss, maiden haire, and succorie, ana. ℥.ij. the barke of citron condite. ℥.j ß. the powder of *Electuarium pliri sarcoticon*, the powder of *Electuarium ductis*, *Diarrhodon abbatis*, and *Tria sandali*, ana. ℥.ß. the leaues of golde in number. vj. of white suger as much as suffiseth, make a *Conditum*. Of the same powders of Electuaries is made a whole and a hard *conditum*, as thus: ℞. the powder of *Electuarium pliri sacroticon*, the powder of *Dianthos*, the powder of *Ductis*, *Diarrhodon Abbatis*, and *Tria sandali*, an. ℈.ij. conserues of roses and succorie, ana. ℥.j.ß. white suger dissolued in rose water, as much as suffiseth make an Electuarie in lozenges or morsels, like vnto *manus christi*, of the weight of ℥.ij. In like proportion may condites or Electuaries be made to strengthen all kind of vertues: as in example. If onely the vertue vitall be weake, then take Electuaries and conserues either hot or cold, hauing respect to the vertue, according as the owne distempure or the cause of it desireth: now there followeth

A conditum to strengthen all vertues and powers.

Hote Electuaries respecting the vertues vitall.

Cold Electuarie.

Condites respecting the vertue vitall.

Hote Electuaries for the vertue animall.

Hote conserues.

Hote Electuaries for the vertue naturall.

Hote conserues respecting the vertue naturall.

Cold Elect.

Cold conserues A Conditum against the hote distemper of all kindes of veynes.

Another for the same distemper.

these hote Electuaries hauing respect to the vertue vitall: as *Electuarium Diambra, Diamargariton Calidum, Diamuscum amarum, Diamuscum dulce, de Gemmis, letificans Galeni.* Cold Electuaries, *Electuarium Diamargariton frigidum, Diarrhodon Abbatis* which is temperate, *Tria sandali.* Conserues respecting both the distempures (that is) hote and colde: as *Conserue Rosarum, Boraginis, Bugloſſe, Violarum.* Cold conserues, *Conserue Nimpheæ, Violarum.* Hote *Condita* respecting the vertue vitall, as *Cortex citri conditus*, which may be ministred in both causes, *confectio de cinamomo, confectio de Xiloalo, confectio Alkeruces*, which is common to the Physitions, of *Montis pessulari*, ginger condite, peares condite, apples condite, and so of other. Hote Electuaries for the vertue animall, be these: *Pliri-ſarcoticon, Dianthos, Diamuscum dulce* and *amarum, Mithridatum* and *Triacle*, which be *opiatæ* (that is) liquid. Hote conserues respecting the vertue animal be these, *conserua Anthos, Acori, Rosarum*, which is temperate, almost all *Opiatæ* (that is) liquid things, as *Mithridatum*, Triacle, and *aurea Alexandrina.* Hote Electuaries for the vertue naturall be these, *Diacalaminthum, Diacuminum, Diatrion pipereon, Aromaticum rosatum maioris* (which Gabriel describeth) *Diarrhodon Abbatis*, which is temperate, and necessarie in both causes, *Diaris Salomonis*, or *ſimplex, Dialacca*, and *Diacucurma*, the which are good against opilations of the liuer and against the dropsi. Hote conserues respecting mightily the vertue naturall, be these: *conserua Eringiorum, conserua Satyrij*, Zinziber *conditum*, *cortex citri conditus*, meate of quinces condite, peares condite, and such like. Cold Electuaries be these, *Tria ſandali, Diatragacanthum frigidum, Diarrhodon Abbatis, Diamargariton frigidum.* Cold conserues be these: *conserua Violarum, cichoræa, Nimpheæ, &c.*

℞. The powder of *Electuarium trium Sandolorum.* ℥.ij. the powder of *Diamargariton frigidum*, and *Diarrhodon Abbatis*, ana. ℈.ij. conserues of succorie and violets, ana. ℥.j.ß. white suger dissolued in water of endiue, or succorie, or roses as much as suffiseth. Make a condite in lozengs in weight. ℥.ij. or ℥.iij. or thus, ℞. conserues of succorie, of violets, of *Nimpheæ*, and of Bugloſſe, ana. ℥.ij.ß. conserue of Roses. ℥.j.ß. powder of *Tria sandali*, and of *Diamargariton frigidum.* ana. ℈.iiij. the leaues of gold. viij. numb. white suger as much as suffiseth, make a condite: the dose is one siluer sponefull. Manie in these condites, where there is suspection of some venemous matter: as in pestilent feauers, or in swounding, they doe adde to, the seede of Citron, the seede of *Carduus Benedictus*, the roote of *Dictamus* and Tormentill. And for rich folke of the scraping of Vnicornes horne (although there is no author that maketh mention of it) but onely the opinion of the common people: as in example, in the aforesayd *Conditum* take away some portion of the aforesaid Electuaries (that is to say) the third or fourth part, and then let it be in this order as followeth, ℞. of the seede of *Carduus Benedictus*, of the seede of Citron, of the roote of *Dictamus* and Tormentill, ana. ℈.j. or ℥.ß. two or three of these may be added. Furthermore Trochisks are added to Electuaries and condites, as in example: to stop the fluxe, take Trochiskes of *Diacorallus, Diarrhodon*, of *Terra sigillata*, of bole Armoniacke, and of *carabe.* And to keepe the temperance of the heart, take Trochiskes of *camphora*, of the which take as much in quantitie, as the powders of the Electuaries be, when there is no suger put into them.

CHAP.

CHAP. XV.

Of making Pasta Regia or Mazapane.

PASTA *Regia* is a confection, so called by the Phisitions of late time, which is specially ordeined for diseases of the brest, or to driue awaie the causes of leanneſſe. The forme and making whereof doth followe being verie effectuall against both the causes: (that is) the diseases of the breast, and the loongs, and against leanneſſe: as thus, ℞. sweet almonds blanched. ℥. iij. of new pines clensed, & tempered ten houres in water of scabious, or of *Enula campana*, or in some other, meet for this purpose. ℥. ß. of *Pistacium* (that is) a kind of nuts, let them be new, clensed, and tempered one day in some of the aforesaid waters. ℥ j. of *Amylum*, *Diagacanthum*, and of gumme Arabicke, ana. ℥. ß. of the meat of dates, pruines damaske, and sebesten, and raisons, one or else more of these to the quantitie of one ounce, white suger dissolued in well water, or in rose water, or in water of *Enula*, as much as suffiseth, make a *Pasta Regia*, and cut it in fashion like a wafer, or else make it in little gobbets. Also somtime the great cold seedes (the barkes being picked off) are put into them.

CHAP. XVI.

Of making a Lohoch or Ecligma.

A LOHOCH or *Ecligma* is a medicine that must not be eaten or chewed, but it must melt in the mouth, and distill downe to the stomache by little and litle. It is good against diseases of the brest and the loongs, (as is) *Dispneas*, *Apneas*, short and hard breathings, sighings, and coughes whether it commeth by heaping of matter togither, or by falling downe of some moist substance (as be catarres, and reumes, which chance oftentimes.) ℞. *Electuarium Diairis Salomonis*, & *Diairis simplex*. ana. ℥. vi. Lohoch *de Pino*. ℥ j. conserue of *Enula campana*. ℥. ß. *oxymel Scilliticum*, as much as suffiseth. Make a Lohoch and let the sicke vse it with a liquorace stick, licking or swallowing a little at once. If there be greater need of detersion and scouring, then there is of incision and cutting, you must augment and increase the quantity of the scouring receipts, and in stead of *oxymel Scilliticum* put to sirup of liquorace, or of Horehound called *Prassium*, or of iuiubes, or else of hysope, manie doe thinke sirupe of hysope to be absterſiue, onely for the saying of Auicen, which (*Mesue* declareth) is vnlike to be true. Lohoch *Compositum*, Lohoch *de Pino*, Lohoch *de caulibus sanum* and *expertum*, Lohoch *de Scilla*, these may conueniently be ministred by themselues. But when a feauer is present (as in the plurisie) then to auoid & bring out from the breast, the materiall cause that floweth, and partly for the matter that is alreadie flowne, we may make a Lohoch after this sort and fashion ℞. *Electuarium Diatragacanthi frigidi*. ℥. x. new penidies, and white pilles, ana. ℥. iij. sirup of violets, or of Iniubes, or of both as much as suffiseth, make a Lohoch and vse it with a liquorace stick, swallowing it by litle and litle. If the matter be partly flowed, and partly flowing, you shall make a Lohoch to correct both after this fashion, ℞. *Electuarium Diairis simplex*. ℥. j. *Diatragacanthũ frigidum*. ℥. vi. new *Penidies*. ℥ iij. sirupe of Iniubes, or Isope, euen as you thinke good, the more to enforce the matter now flowed or flowing: and make a Lohoch. A Lohoch

A Lohoch against reume congealed togither, dammish, hard, and thicke.

A Lohoch in the beginning of the pleurisie where the matter floweth.

also may be made against defluxions and flowinges of humours that be hote, and sharpe, or gnawing, causing the cough: that the heate and gnawing of the humour may be stopped, and also that the thinnesse and subtletie thereof may be made thicke and grosse, and the partes to which the fluxe commeth being subiect and obedient, they may be made safe from any nocument or hurt (as in example,) ℞. *Electuarium Diatragacanthi frigidi.* ℥.j. bole Armoniack washed in rose water. ℥ ij. Trochiskes of *Terra sigillata.* ℈.ij. sirupe of poppie as much as suffiseth and make a Lohoch. In the steede of *Diatragacanthum* may be taken *Diapapaver*, or of ech a like quantitie. Also Trochiskes of *Carabe* in the which is put some *opium*, may be added to them, if there be no cause that *opium* be suspected to doe hurt. These Lohoches are giuen against the Ptysicke in the houre of sleepe, *Electuarium Diapapaueris*, *Lohoc* of Popie. All the pilles of *Mesue* for this vse against diseases of Catarre and Reume, may be mixed and giuen the same houres, and for the same intent.

CHAP. XVII.

Of making Balneum and Semicupium.

BALNEVM is a baine: the vse whereof was common and often among old practitioners, but now it is rare and seldom, and not at all vsed almost, except it be in certaine diseases, as in an vniuersall gout, in the palsie and in consuming feauers. But against the gout and the palsie naturall baines are conuenient, in the which, although there be penurie and lacke of thinges, yet we may make things artificially, and cunningly, prepared with boyling together in water, herbes, rootes, seedes, flowers, and also manie mettals, as it shall seeme requisite for the disease. But Semicupium, which in Latine is called *Insessum*, is a perticular bath, which is applied for paines of the nephresie, for the cholicke, and for the iliacke, so that they come not by reason of an impostume. It is profitable against diseases of the belly and wombe, for it is a conuenient ayd and defence to prouoke menstruis, and to amend the distempure of the wombe. Nowe followeth the forme of a Semicupium, when we would in the Nefreticke disease, haue the poores and passages of the bodie enlarged and made soft & plyant, and also to cease the pain, as thus, ℞. the roots of *Althæa.* ℥.iiij. the leaues of *Maluæ*, *Bismaluæ*, and *Parietarie*, the flowers of cammomill, and melilote, the tops of dill, ana. *M.* ij. of origan, calamint, betonie, and sothernwood. ana. *M.* j. seedes of flaxe and fennell, ana. ℥. ij. of leane branne. p. iiij put all these in a little bagge, and make a boiling in sufficient water, for a Semicupium. Note also that one that hath the Nefresie may enter a Bathe before he hath receiued a Clister. If the paine of the cholicke or the Nefresie seeme to come of much ventositie, or of a cold humour, which seemeth to haue need of calefaction, and attenuation or thinnesse with incision and cutting, make a Semicupium thus, ℞. origan, calamint, toppes of dill, and of cammomill, ana. *M.* iiij. fenugreeke, carawaies, anise and fennell, ana. ℥. ij. laurell berries. ℥.ß. And if there be moe sicknesses and causes wrapped in with the aforesaid griefes, you may adde to such medicines as be meete for your purpose, as if there be need of mollifying and making soft, the leaues of *Maluæ*, *Bismaluæ*

The forme of Semicupium.

Aliud Semicupium.

Bismalue, Parietarie, and violets, will worke that effect. If you iudge it neceſſary to make inciſion, or to open the poores and paſſages of the body, adde to, of the roote of ſpinache, *bruſcus* and *Apium*, knit them in a little bagge and ſeeth them for a Semicupium. Likewiſe to prouoke menſtruis, make *Inſeſſus* or *Semicupia*, putting in medicines meete and apt to prouoke menſtruis, as Mugwort, Sauien, Horehound, nex, cypreſſe, and iunipper berries, of all theſe there may be put in. *M.* ij.

CHAP. XVIII.

Of Epithema or Fotus.

EPITHEMA is a medicine ordeined, to lay to the heart or liuer to coole it: and *Fotus* is a medicine nouriſhing or keeping warme. They are made for manie intentes and purpoſes, but chiefly to correct the hote diſtempure of the liuer, the making whereof is this, as enſueth, ℞. the waters of endiue, ſuccorie, roſes, and petimorrell and night ſhade, ana. ℥. iij. of vinegar. ℥. j. the powder of *Electuarium tria ſandali*. ℥. ij. or ℥. j. ß. mixe them for an Epitheme of the liuer with a felt, or a peece of linnen or wollē cloth, or a ſponge, infuſed in the aforeſaid liquor, and laid againſt the liuer before meate an houre or an houre and halfe. *Epitheme.* Alſo there is made for the ſame purpoſe the like decoction of the herbes, as is of the aforeſaid waters. If there be ſtoppinges of the liuer, together with his hote diſtempure, make an Epitheme after this ſort. ℞. ſuccorie both the roote and the herbe, yoong ſet endiue, agrimonie (which is) eupatorie, ana. *M.* j flowers of ſuccorie. p. j. the foure great cold ſeedes, and little cold ſeed, ana. ℥ ß. of cypreſſe. ℥. ij. of lupines. ℥. iij. al the ſanders, ana. ℥. of ſquinant. ℥. ß. the toppes of wormewood. *M.* ß. make a little bagge and boile it in foure partes of water, and one of wine, and a little vinegar, with one onely great heate in earthen veſſell, and make a fomentation in the maner aforeſaid. Such an Epitheme is verie good for diſeaſes depending vpon opilation or ſtopping, and misfortune comming by opilation and ſtopping, as is a fluxe, and for him that is diſeaſed in the liuer, and for thoſe diſeaſes for the moſt part which come and go by courſes. Alſo it is good againſt conſumptions, which cauſe diſtempures and ſtoppings of the liuer. Moreouer againſt the beginnings of knobbes and kernels, to which (if they be come forth) there muſt be applied mollificatiues, and things that doe looſen and vnbind. Alſo there be Epithemes that be made for manie purpoſes of the ſtomache: Firſt to ſtrengthen the ſtomach that it receiue not the ſuperfluities comming from other places, and then the Epitheme is made of ſtipticke thinges: Secondly to correct and amend the diſtempure of the ſtomach: And thirdly they ſerue to ceaſe the paines, that are cauſed by the nature and condition of that griefe: miniſtring duely to the contrarietie of the matter, as the cauſe ſhall require. The making of the firſt intent, that the ſtomach may be deliuered from flowing of humours to it, and may be preſerued ſafely, that it ſhall not ſuffer inflammation, or courſe of euill humours. ℞. red Roſes. p. ij. of Arnogloſſa and plantine. ana. *M.* ß. the toppes of wormewood. *M.* j. the third part, all the ſaunders, ana. ℥. ij. red corall. ℥. iij. put all theſe into a little bag, and make a decoction in ſufficient quantitie of water, with a litle vinegar, to which may be added a litle rennish wine &

make a fomentation. Coral (although it be *Achymum*) yet it is not put into the decoction without great cauſe, for it profiteth naturally againſt all diſeaſes of the ſtomache, and therefore it ought rather to be beaten into powder. Epithemes for all other intentes and purpoſes may be deſcribed by perticular and proper medicines, after the forme of the late deſcribed Epitheme. There be Epithemes good for the ſtomache made of oile, as oile of roſes, cammomill, wormwood, maſticke, and mirtles. Note that in all Epithemes, for what intent ſoeuer they be miniſtred, you muſt mixe ſomething with them that may preſerue and keepe the eſſence and ſtrength of the member, that the Epitheme is laid to, as Galen commandeth and teacheth in manie places, to de obſerued and done likewiſe in medicines taken inwardly. But *Epithema* and *Fotus* be all one, yet ſome doe make a difference, ſaying that *Epithema* is onely that, which is made of diſtilled waters, and powders mixed togither: and *Fotus* is a more generall thing, which is made of the decoction of any kind of herbs and roots.

CHAP. XIX.

Of making Sacculus.

SACCVLVS, *viz.* a little bagge. It is miniſtred for the ſame cauſes that *Fotus* be vſed for. It is made of herbs, flowers, ſeedes & other ſuch like things. They be laid to, either drie, or elſe wet in ſome liquor. The drie be chiefly made of ſeedes and herbs: the wet muſt firſt be preſſed before it be laid to the place.

A drie bagge againſt the windie cholicke or Timpanites.

℞. *milij vſtulati.* p.iiij. of *orobum*, (which ſome think to be tares) & of leane bran, ana. p.ij. flowers of cammomill, and tops of dill. ana. p.j. of commin and caraway, ana. ℥.ij. of lawrel berries. ℥.iij. make thereof two little bags, and ſew them in, into two linnen clothes of a competent bigneſſe, and baſt them throughly. Let them be ſo bigge, that they may couer the belly, and let one after another be laid hote to the bellie againe and againe. Now followeth the forme of a moiſt bagge for the digeſting, mollifying, and diſſoluing of raw humours as thus: ℞. the flowers of Cammomill. p.ij. the tops of dill, melilote, and origan, ana. p.j. fenugreeke and flaxe ſeede, ana. ℥.j. the leaues of *maluæ*, *biſmaluæ*, and violets, ana. *M.* ß. make a litle bagge, or make two bagges, and boile them in water or in cowes milke, and of the decoction make a fomentation with a ſponge, or a felt, or wollen clothes, or two bagges, let them be laid to the grieued places one after another. According to this forme, you may make and apply bagges, partly of thinges that can mollifie, and partly of things that can remoue and diſcuſſe, and lay them to knobbes, karnels, and hardneſſe in the fleſh. But if the perſon be ſtrong, take other remollitiues, or diſcuſſiues, euen as you ſhall find the matter, that cauſeth the hardneſſe, to require.

A moiſt bag.

CHAP. XX.

Of making Scutum.

SCVTVM in Engliſh is a target or buckler. *Scuta* are miniſtred to the ſtomach, and made for the ſame cauſes that ointments & Epithems be. They are often made of the drie powder of medicines, to correct ſome diſtemper of the ſtomach, and to adde ſtrength to it. Furthermore they ſerue in the

steed

steed of ointmentes or emplaisters, when the patientes do refuse and abhorre them for their tediousnesse. ℞. mintes, maioram and wormwood dried, ana. ℈.ij. of commin and red coral, ana. ℥.j. make a powder, wherewith make a *Scutum* with a little cotton, sewed in betweene two little clothes with stitchinges betweene and bandes as it ought to be, let it be bound to the stomach. Powders to *Scutum* ought not to be past an ounce and a halfe at the most, manie times. ℥.j. or ℥.vj. is enough.

A Scutum against the cold distempure of the stomache, with ventositie and other substance.

CHAP. XXI.

Of making a Cataplasme.

CATAPLASMA is a plaister, &c. *Cataplasmata* be made of herbes, rootes, seedes, and meale sodden in water or milke, with some greace or oyle added to them as the matter requireth. *Cataplasmata* be made for diuerse intentes, sometime to cease paines, sometime to resolue and vnbind, sometime to make ripe, somtime to mollifie or make soft, somtime to consume, & sometime to drie vp humours and vapours. In commixed affects and causes, diuerse intentes and purposes are mixed togither in *cataplasma*, as remollitiues with discussiues, and discussiues with such things as cease paine, as the examples following shall declare. And first of the forme of a cataplasme for the cure of *œdema*, (which is a botch of flegmatick matter, or an impostem without grief,) in the which euill it is necessarie to haue remollition with discussion, or (as they say) resoluing, loosening and ceasing of paine, as thus, ℞. the leaues of *malue*, *bismalue*, and violets, ana. *M*.j. or *M*.ß. the roote of *Althæa*, the roote of white lillies, & the roote of ireos (that is) floure de luce, ana. ℥.ß or ℥.j. floures of cammomill, melilote, and tops of dill, ana. p.j. seede of flaxe, and of fenugreeke, (or rather) meale of flaxe seed, meale of fenugreeke, and meale of barley, ana. ℥.ß. or ℥.j. or you may measure it by litle handfuls, comin. ℥.j. laurell berries. ℥.ij. saffron. ℈.j. or ℥.ß. of duckes greace, goose greace, the marrow of calues shancks, fresh butter, oile of lillies, and oile of ireos, ana. as much as suffiseth: make a Cataplasme. In this plaister are contained three intentes and purposes (that is) mollifying, dissoluing, and ceasing of paine, as may be knowne by the matters contained in it. The quantitie of mollificatiues ought to be most, if there be greatest need of mollifying, and the quantitie of dissoluers ought to be most, if there need to be great dissoluing, and so likewise of ceasing of paine. Therefore in the beginning of *Oedema*, as also in the beginning of euerie absceſſion or course of ill humours, you must commixe togither with mollificatiues some repercussiue remedie, wherwith the member may be comforted. In the beginning of the augmenting, take most remollitiues, and fewest discussiues. In the end of the augmenting and state of the disease, take of both a like much. In the declination, take and applie onely dissoluers, and looseners. In the making of this present plaister, you must put into it no stipticke thing: but if you doe put in anie, put it in at the beginning of the flowing of the humour. But what medicines they be that haue stipticke vertue, and which doe comfort the member, and also which doe mollifie, and dissolue, you must seeke them in the tables of Authors, as *Arnoldus*, and *Sauanorolla*, and such like. Also there be plaisters made without oyle or greace, as is

that common thing of crummes of bread ſtieped in cowes milke, and a little ſodden together, with whites of egges, oftentimes mixed with a little of ſaffron, as ten or twelue chiues. And this Cataplaſme we often vſe for the cure of the goute.

CHAP. XXII.
Of making Emplaſtrum.

EMPLAISTERS are ordeined and made for diuerſe purpoſes, & the making of them is common as well to Phyſitians as Chyrurgians. They are made of gummes, oiles, greace, and drie medicines, commixed with ſome ſufficient quantitie of waxe, or without waxe, if that the materialls can thicken, and gather together of themſelves. Emplaiſters are applied to all parts of the bodie, but chiefly to the ſtomach, for the ſame cauſe that ointments, Cataplaſmes, and *Scuta* are ordained. Now followeth the forme of an Emplaiſter for the ſtomach when it is afflicted with a cold diſtéper, by reaſon of the flowing of ſome cold ſubſtance, as thus: ℞. *Ceratum ſtomachi confortatiui Galeni*. ℥.ij. of galingale, cloues, and red coral. ana. ℥.ß. of wax diſſolued, brayed altogither in a mortar with oile of maſticke, or of wormwood, as much as ſuffiſeth. Commixe them and make a plaiſter ſpred vpon leather like a buckler with a double linnen cloth, well ſtitched and baſted as it ought to be. Alſo an Emplaiſter may be made of ſimples for the aforeſaid intentes, in this maner, ℞. pure *Lapidanum*. ℥.vj. maſticke. ℥.ij. frankenſence. ℥.j. coriander preparate, red corall, drie mintes and galingale, ana. ℈.ij. Xiloaloes, and macies, ana. ℥. turpentine. ℥.ij. waxe diſſolued with oile of ſpikenard, or wormwood, or maſticke, or roſes, or of two or three of theſe, as much as ſuffiſeth. Make it in a lump togither, ſpread it vpon leather, and make it like a *Scutum* of double linnen with ſtitches and bandes, and lay it to the ſtomach as it is requiſite. Warne the Apothecarie to diſſolue the gummes with wine and oile, afterward let him commixe the reſt without the vſe of anie fire. *Ceratum ſtomachi confortatiuum Galeni* is made of roſes, wormewood, maſticke, ſpikenard, waxe and oile of roſes. In hote cauſes and cholerike vomites, you may likewiſe make *Scuta* of cold ſimples, as is mirtles, coriander, coral, maſtick, which is temperat, *Pſidia, balauſtia*, alſo oiles, as of roſes, mirtles, quinces, & of maſtick. There are made Emplaiſters for the liuer, for the alaying of euerie diſtempure of it, to looſen the obſtructions thereof, and to ſtrengthen it alſo, as in this example following, ℞. *Ceratum ſandalinum*. ℥ ij. meate of quinces. ℥.j. of maſticke. ℥.ß. of corall. ℥.j. of waxe diſſolued with oile of roſes as much as ſuffiſeth. Make it in a lumpe, and ſpread it vpon leather, like a Moone when ſhe is beginning to encreaſe, with a double linnen cloth, and with bandes, as it ought to be, and applie it to the liuer. Emplaiſters alſo are made to ceaſe paines, and partly to ripen Apoſtemes, and partly to reſolue them, as in example, ℞. *Muſcilaginis* of the ſeed of *Althea*, fenugreeke, and ſeede of flaxe, ana. ℥.iij. barley meale. ℥. iiij. oile of white lillies, and the fatneſſe of a henne, ana. ℥.ij. ß. butter. ℥.j. ſaffron. ℈.j. the whites of egges in number. ij. boile the *Muſcilagines* with a ſoft fire, and with the meale, and put in the whites of egges in the end. It doth ſoften and ripen

Ceratum confortatiuum Galeni

A plaiſter for the hote diſtemper of the liuer.

ripen all Apostemes congealed of a hote and cold matter, and it ceaseth their paine, in what part soeuer of the bodie they be resident. If you will appropriate this Emplaister to all kindes of cold Apostemes, then adde to it *Ammoniacum*, *Bdellum*, *storax liquida*, ana. ℥.j. and it will worke a maruellous and profitable effect.

CHAP. XXIII.
Of making Vnguenta.

VNGVENTA in English, ointmentes: And those which pertaine vnto Phisitions, are made to lenifie and asswage paine, to represent, shew, and assigne alteration and changing, to mollifie and dissolue knobbes and kernels, specially in the liuer, in the spleene, and in the stomache. The vertue of ointments for other purposes and for other members belongeth to surgerie, the forme and making whereof is to be sought out of the Antidotaries. The forme of an ointment to mitigate the paine of the stomach caused of cold, or by the presence of some such like substance, is in this maner, ℞. oile of mastic, spike, and wormwood, ana. ℥ ß. cloues, Xilo aloes, maces, and *Calamus Aromaticus* ana. ℈.j. *gallia muschata* ℥.j. or j.ß. if he be rich, because of the deareneſſe therof, of new waxe as much as suffiseth, make an ointment for the stomach, and a *Scutum* with cotton, and with bands, as it ought to be, and lay it vpon the stomach after the annointing. But to cease the paine in the stomache comming of a hote cause, as of the flowing of choler, which often chanceth in feuers, vse this ointment, ℞. oile of roses. ℥.j. oile of mirtles or else of quinces. ℥.ß. white sanders, and red, ana. ℈.ij. or ℥.ß. newe waxe washed in endiue water, or in rose water, as much as suffiseth, and make an ointment for the stomach. Also make a *Scutum* of cotton, and apply it to the stomach after the annointing. In ointments we doe exceed or passe the quantitie of ℥.j. It is also to be noted that some do wash oiles with the iuice or the water of distillation of cold herbes in a hote cause, or in hote iuices, in a cold cause or disease. Moreouer note, that manie doe thinke, that there should be no ointment nor cerote applied to the stomach without galingale, neither to the heart without mace or saffron, neither to the braine without *Spica Arabica*, nor to the liuer without *Spodiũ*, or sanders, or wormwood, or other such like things, thinking verily, the nature of the mẽber to be preserued with restrainers, but yet not alwaies in the fore named medicines. For that law and method is to be kept in all causes of contrarietie, which should be broken in medicines, if galingale were added to the aforesaid medicine, because galingale is hote. For truely the nature of the stomach is strengthened sufficiently by the commixing togither of stipticke things which are put into the aforesaid ointment, because truely they be temperat in heat, as it appeareth by their nature. Now followeth an ointmẽt very profitable for hardneſſe & knobs of the liuer or spleene, wherewith these two mẽbers are most in danger, in this form, ℞. the roots of *Althea*, & the rootes of white lillies, an. ℥.j. leaues of *Maluæ*, *Bismaluæ*, & violets, ana. *M*.j. of the flours of cammomill, melilote, & the tops of dill, ana. *M*.ß. meale of fenugreeke, & meale of flaxe seed, ana. ℥.j. gum Ammoniaci, called *Serapini*. ℥.j. *Bdellum* that is soft &

An ointment for the stomach.

Alius.

NB

Vnguentum.

whitish. ℥. ß. turpentine. ℥. iij. gumme of pine tree. ℥. ß. *Storax liquida*. ℥. ij. or ℥. iij. the marrow of calues or heartes shankes, if you can get it, hennes greace, and ducks greace, oiles of sweet almonds and of ireos, ana. ℥. j. ß. or ana. as much as suffiseth. Dissolue the gummes with wine and a little vinegar, and to the aforesaid oiles adde to new waxe as much as suffiseth, then afterward take the said greaces and powders, or meales, or herbes first sodden and brayed, and mixe them altogither, and make an oyntment: in this sayd oyntment there be moe thinges that doe mollifie, then there be that dissolue, because the matter of scirrhous knobbes doth chiefly require the same. If you wil minister the aforesaid ointment for the hardnesse of the liuer, you may adde to it of the branches of wormwood, of roses, of squinance, or of spikenard to preserue the strength and nature of the member. If you will minister it to the spleene, you may mixe with it some *Tamariscus* barke, the roote of capares, or such like. If you minister to the hardnesse of the stomach, adde to wormwood, red roses, *calamus aromaticus*, mintes and galingale.

CHAP. XXIIII.
Of making a Liniment.

LINIMENTVM is an ointment that is soft and liquid, which hath in it litle waxe or none at all. It is also made for the same vse that ointmentes be made for. The forme of a liniment to cease paine, (as in the pleurisie) is after this maner, ℞. oile of cammomill, and capons greace, ana. ℥ ß. freth new butter without salt. ℥. ij. a little waxe washed, and make a Liniment.

CHAP. XXV.
Of making Frontale.

FRONTALE or *Splenium* be plaisters made to apply to the forehead, either to cease pain in the forepart of the head, or to cause and to prouoke sleep, or to cease pain in the head caused of a hote distemper, as it oftentimes chanceth in feuers. Against cold causes make a *Frontale* (as Galen teacheth) of red roses steeped and soaked in vineger, laid betweene two linnen clothes, of three fingers bredth, and in length from one eare to another, or make it for the same intent, after this fashion, ℞. red roses. p.j. ß. flowers of water lillies and violets, ana. p.j. betonie, and melilote, ana. p.ß. put all betweene two fine linnen clothes, (if the patient be rich) or betweene two course linnen clothes, if he be poore: and make a *Frontale* well sewed (as it ought to bee) for the forehead and the temples if you will prouoke sleep, adde to the aforesaid *Frontale*, the leaues of lettuce, or of new white poppie, or of *mandragoras* in the places & times, that you may haue it, but there is but small store of these cold things. At all times you may put in the seedes of white poppie, or the barkes of the heads of white poppie, or lettuce seed, or henbane seed, as in exãple, ℞. flours of water lillies, violets, and melilote, ana p.j. flours of lettuce, or white poppie, ana the 3. part of *M*. j. or of each of thẽ *M*. j. ß. seed of white poppie. ℥. ij. lettuce seed, dill seed, & white hẽbane seed, ana. ℥. ß. bray al togither. & make a *Frõtale* betweene

betweene the course or fine linnē clothes well sewed & basted in right order. To the former *Frontale* melilote and dil seede is added to comfort the braine, that it be not hurt with cold things. In the diseases called *Cæphalalgiæ* comming of a cold cause, make *Frontalia*, of hot hearbes and floures, as sage, rosmarie, cammomill, betony, briony, mellilote and such like. *Frontalia*, before they be laid to the forehead, are wont to haue some liquour powred vpon them, or to be ayred with some vapour, as in example, ℞. the waters of roses, betonie and baulme, ana. ℥.j. of vineger. ℥.ß. commix them, & of the aforesaid waters, poure a little portion vpon a burning tyle, or some such like thing, and hold the aforesaid *Frontale* ouer the steeme and smoke of the said waters. The forehead is oftentimes annointed with many ointments seruing for the same vse and purpose, that *Frontalia* do serue for, as in a hot cause, *vnguentum populeon*, *rubea trochiscata* dissolued in water, very meete for this purpose, and yet it is seldome in vse with them at Paris. Many Physitions in the old time, in a cold cause did annoint with *Mithridatum*, and *Aurea Alexandrina*, and such like. In all causes (saith Galen, 12. *lib. Therapeutices*) you may conueniently annoint with *Oxyrhodinū*, which is made of oile of roses, & sixe times so much vineger, as in example: ℞. oile of roses. ℥.j. vineger. ℥.ij. commix them, stirring them in a plate: or else thus in hotter causes, when as without foresight the frensie will breed, then we commixe cold things, as thus, ℞. oile of roses. ℥. j. oile of nenuphar. ℥. ß. oile of popie. ℥.iij. iuice of *Solatrum*, or lettuce, or white poppie, water of roses and of vineger. ana. ℥ ß. commixe them togither, stirring them verie long in some peece of plate: and annoint the fore part of the head therewith, yea all the head, if there be inflammation of the braine.

to comfort the Braine.

for Cephalalgia.

NB.

Ointments in a hot cause.

Oxyrhodinum

for y^e Frensy

CHAP. XXVI.

Of making Cucufa, and Semicucufa.

CVCVFA is made for the cure of the euill called *Cæphalalgia*, which is a paine in the head comming of cold, and many times also to stop reume, as in example, ℞. *Sampsucus*, (that is) marioram, rosemarie, stechados both of Araby, and yellow, ana. p. j. of red roses. p. j. ß. drie cytron barkes, graines of Alkermes, ana. ℥.iij. macis, long pepper, quibibes and cloues, ana. ℥. ß. Make a powder, and make a *Cucufa*, betweene two fine linnen clothes, with a little cotten basted between, or with flaxe, or scarlet scraped, and giue it according to the measure. And if the paine lyeth most in the fore part of the head, put most of the powders or spices in that place: likewise if it be in the hinder part, do so also, and if the *Cæphalalgia* be in al parts of the head, then commix them equally. But it is called *Semicucufa*, when we prouide but for one part of the head. If we will stoppe reumes, then we mixe with it stipticke things, or we make a *Cucufa* onely of stipticke things, either cold or hote as the cause requireth. Therefore we make a *cucufa* with *milium* burned, or not burned, mirtles, cipresse nuts, and *sandaracha* (commonly called vernice) *viz.* yellow oker, the barke of franckensence, and such like stiptike things.

for Cephalalgia

To stop Roumes

CHAP. XXVII.

Of making Suffitus.

SVFFITVS (in Englisſh a perfuming) is made of drie things to ſtoppe diſtillations which fall from the braine into the lower parts, & it is made of reſtraining medicines, as thus for example. ℞. red roſes. p. j. maſticke. ℥. ß. vernice, that is yellow oker. ℥. j. mixe them and make a perfuming for the head, or thus, ℞. *Milium*. p. j. red roſes. p. ß. of vernice and *Olibanum*. ana. ℥. ß. Commixe them and make a perfume for the head. Note that when the diſtillation falleth to the lounges, and thereof commeth ſpittell, then take no perfume by the mouth, becauſe it ſhorteneth the breath, and letteth the ſpitting, and maketh the humors groſſe and thicke: but you muſt perfume the couering of the head, or elſe perfume ſome wooll, and applie it to the head.

CHAP XXVIII.

Of making a Collirium.

COLLIRIVM is a medicine that is miniſtred in a liquide forme to heale the eyes. Wherefore, becauſe there be diuerſe euils in the eyes, the Collities are made of diuerſe faſhions: for you muſt vſe one kinde in the beginning of *Ophthalmia*: another in the ſtate of it, and another in the declination thereof as it is alſo commonly vſed in the inflammations of other members. Therefore in the beginning you muſt make it of cold and ſtipticke repercuſſiues, as the whites of egges, the ſappe of quince ſeed, and *Pſyllium*, and other things of like vertue: miniſter them alone, or elſe let them be firſt diſſolued with conuenient waters, and afterward applied, as in this example following: ℞. the white of one egge, and ſtirre it with roſe water, or plantaine water, or with water of balme, or with all theſe waters, make a Collirie, and put it into the eye that is pained. Or thus: ℞. the ſappe of quince ſeed drawne out with plantaine water, or roſe water. ℥. j. and mixe them with the white of an egge, & ſtir it a long time with a ſpater, and make a *Collirium*. But if there be no paine nor redneſſe in the eyes, but a certaine vncleanneſſe which ought to be dried vp, then it is good to make *Colliries* of Tuttie preparate, and of Aloës waſhed, & of *Lapis calaminaris*, & other ſuch like things, which ought to be take with ſome conuenient licour, (except it rather liketh you better) to put into the eye the powders of them: for ſo they drie vp, and wipe away the filthines the cleaner.

A Collirium in the beginning of Ophthalmia.

CHAP XXIX.

Of making Naſale or Erthinum.

NASALE and *Erthinum* be medicines which be caſt into the Noſe for many cauſes and intents, as to ſtoppe bleeding at the noſe, to prouoke ſneeſings, to cauſe child birth, or to bring forth the Secundine which is reteined within after the birth, and furthermore it purgeth the braine. It may be made many wayes, as in drie powders, which muſt be ſnuffed or blowne vp into the Noſe, or it may be made liquid, and then you muſt annoint the noſethrils within, or you may make it whole & hard, and then it muſt be put vp into the Noſe. ℞. the heares that be in a Hares belly. p. ß. the ſawduſt, or mooſyneſſe of willow.

A Naſale to ſtanch bleeding at the Noſe.

willow.p.ß. bole armoniacke and *Sanguis Draconis* powdred, ana. ℥. j. cut the haires verie ſmal and mixe them all togither, and blow them vp into the noſe, or diſſolue them all with ſome ſtipticke water, or with the iuice of ſome hearb, or with the white of an egge, and adde to them alſo (if you pleaſe) *Balauſtia*, or the rindes of pomegranates, or *Acacia*, all powdred, and with a linnen cloath make a *Naſale*, and dip it in the aforeſaid medicines, and put it into the noſe. Sneeſings are prouoked by drie powders, ſnufted or blowne into the Noſe, which be ſharp & byting, as be theſe, pepper, pellitorie, ſtauiſacre, and roote of floure deluce powdred. You may commixe the ſaid things with ſome licour, annoint the noſethrils, or take cloth or ſilke wound vp togither, and dippe it in the aforeſaid licour, and put it into one noſethrill, or into both.

A Naſale to prouoke ſneeſing.

CHAP. XXX.

Of making Apophlegmatiſmus.

APOPHLEGMATISMVS is a medicine which cauſeth one to vomite vp fleume: it prouoketh reume out of the braine into the mouth, & it is good to purge the braine. Maſticke is commonly vſed in this caſe, which being long holden in the mouth and chewed, it bringeth forth reume and fleume. Alſo Sage leaues holde in the mouth doth likewiſe purge reume by the mouth. Alſo make *Noduli* of Pellitorie, pepper, ſtauiſacre, roote of Ireos, and *Panax*, & hold them in the mouth. Furthermore make gargariſmes of the ſame medicines. Alſo there are ointments made of the ſame things, wherewith the roofe of the mouth muſt be annointed, for they by reaſon of their heate and tartneſſe, do draw fleume and reume into the mouth.

CHAP. XXXI.

Of making Diſtillations Reſtoratiue.

DISTILLATIONS be made to ſuſtaine ſtrength and might, when the ſicke is ſo weake, that he cannot digeſt any hard nouriſhment. Diſtillations are of a mixed kind, (that is to ſay) they are partly food, and partly medicines. They are made for many intents and purpoſes: for ſome be made to reſtraine, as in the fluxe of the belly, ſome to alter or change, as when they are miniſtred for feauers to refrigerate, or in cold diſeaſes to make hote, and ſome do reſiſt poyſon and malignant humors, as in peſtilent feauors, and they are made after this manner. ℞. conſerues of ſuccorie, of roſes, of *Simphytum* (that is) cumfrey, of *Cornelus*, of *Mirta*, and of quinces, ana. ℥. ij. powder of Electuaries, *Diarrhodon Abbatis*, and *Tria Sandali*, ana. ℥. ij. trochiskes of *Carabe*, of Berberies, and of *Terra ſigillata*, ana. ℥. ß. of red corall, and *Lapis hematidis*, ana. ℥. j. water of the decoction of one capon or of two, altered with plantaine, knot graſſe, moleyne, lettuce, ſeed of Berberies, *Sumach*, and *Omphacium*, ℔. viij. put all togither in a Lembecke with the fleſh of two chickens, or of two partriches, or of two turtle doues, or of one capon, or of mo of theſe, and with the crummes of one white loafe, or of two wet in roſe water, and make a diſtillation in *balneo Mariæ* with a ſoft fire. ℞. of the aforeſaid diſtillation. ℔. ß. iuice of pomgranats. ℥. j. or ℥. j. ß. ſugar roſet. ℥. ij. cinnamon elect. ℥. ſtraine them (as Hippocrates

A diſtillation reſtoratiue reſtreining.

Another.

teacheth) through a sleaue, and let the sicke vse it euerie houre. But if you will make a distillation to haue a cooling vertue, alwayes obserue the same order and portion that is spoken of before, and for the restraining conserues, adde to such as do coole, as conserues of water lillies, of violets, of roses, succorie, and balme, and likewise cold Electuaries, as *Diamargaritonfrigidum*, and Trochiskes of *Camphora*, also alter the decoction of the flesh with lettuce, sorrell, purcelaine, scarioll, and such like. Moreouer you shall make a distillation restoratiue against malignant and pestilent feauers in this sort. ℞. Conserues of violets, water lillies, balme, borage, and bugloss, ana. ℥. ij. barke of citron condite. ℥. j. roote of *Dictamus* and Tormentill, roote of *Angelica*, and roote of gentian, ana. ℥. ß. powder of *Electuarium Diamargaritonfrigidum*, all the Sanders, bole Armoniacke, trochiskes of *Camphora*, wood of Aloës, ana. ℥. ij. scraping of yuorie, and harts horne, maces, cinnamon, cloues, and seed of *Cardus Benedictus*, ana. ℥. j. of old Triacle. ℥. iij. the water of the decoction of two chickens, or of capons altered with sorrell, scabious lettuce, borage, bugloss, quar. iij. put all togither in a glassen Limbecke, with the flesh of some things, and with the crummes of two white loaues infused in white wine, and make a distillation with a lente and soft fire, in conuenient order as is requisite, or thus. ℞. of the foresaid distillation. ℔ ß. *Syrupus de acetositate Citri*. ℥. ij. commixe them togither, and let the sicke vse it euery houre.

A distillation restoratiue cooling.

Against malignant & pestilent feauers.

Another.

Finis Libri Sexti.

Against Spitting or pissing of Blood

Shoe boards Sweet # # # # #

it stops all fluxes of Blood either Spitting and pissing of blood, or bloody flux.

Another Take Juice ~~leaf~~ or Mother of Time leaf both pissing or Spitting of blood.

To make the tooth white.

The ashes of the Burnt Branches of avine will make tooth that are black as a Coal to be white as Snow if you rub them every Morning

Receipts written by my Fathers hand & pinn'd to y' [illegible]

1 For Lice

Take a Gallon of Running water & 2 ffistfull (or hand-fulls) of Black Alder Steep it 24 hours or 48, Stir it some time then Strain it clear, then let it just boil & scum it, take 2 (3) of the whitest shrink & beat it small, then let it be put in have 2 or 3 walmy, then let it stand & be cool, then put it to bottles, it is good for head or body & will keep 7 y'ears. V. B.

(pag 3)

2 Another

Staves sare bell, lice in y' head, I hold it not fit to be giv'n inwards

3 Another

Olibanum mixed with as much Barrows grease (beat y' Olibanum 1st in powder) & boiled together make an Ointment wch will kill the Lice in children's heads & such as are subject to breed them will never breed, y'n a tender sharp, safe & sure & white Ointment no annoyance to the brain.

4 To cure the Colick or griping of the Guts

Take Sweet Marjoram buttons one handfull & boil it in a pint of milk, put in a little Sugar in the boyling, y'n pour it off from the Marjoram & put in the quantity of a walnut of sweet butter

5 For pain in y' belly & black & blew marks & y' Jaun. Calamint or mountain Mint prevents y' horny, it takes away black & blew marks & pain in y' belly or Stomach, Camomile will do y' same & so will Juniper berries, Mugwort will do y' same to for y' griping pain in y' belly but not y' gout.

(27. 77. L — — — h)

6 To kill Lice

A Cypress bulbs kill lice, Mustard seed will do y' same. The inner Bark of y' black Alder boyl'd in Vinegar is an approved Remedy to kill Lice. Brown & Burnt Rape is a safe sure medicine to kill Lice in y' head or body of any. Tobacco will kill Lice in Children's heads. The Tamarisk Tree will kill Lice.

7 A Sovereign for any ach, pain or Green wound

Take ½ pint of the best Sallet oil in an earthen Sawcepan & ounce of Red Lead, powder it very fine & Stir it well y' let it [illegible] Stirring it till it be of a brown colour y' put in 2

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For ye Lungs (Hodg Mustard) Cough, Hoarsness &c

It is singular good in all the Diseases of the Throat and Lungs, Hoarsness of Voice whatsoever, it hath been recovered though utterly Lost, the Juice made into a Syrup, or Linking Medicine with Honey or Sugar, it is all so good for all Coughs Wheezing and Shortness of Breath, as also pains in the Back and Loins and Torments in the Belly, and all Joynt aches M.t M

To draw a blister

King Cobs an oyntment of the leaves or flowers will draw a blister: So hath herb being bruised and mixed with a little Mustard draws ab. ister very well